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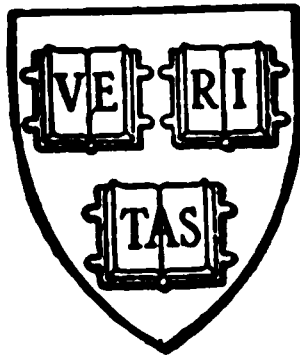
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METHOD GASPEY-OTTO-SAUER.

# OTTOMAN-TURKISH CONVERSATION-GRAMMAR

A PRACTICAL METHOD OF LEARNING  
THE OTTOMAN-TURKISH LANGUAGE.

BY

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Heidelberg.

Julius Groos.

مقدمہ

## Preface.

---

The Turkish language is of Tartar origin, as the Turks came from Central Asia, and is consequently quite distinct from Arabic and Persian, although it is true that in modern times the Arabic characters have been adopted for all three languages, and that the Turkish language is now half filled with Arabic and Persian words. Yet these words have been incorporated without affecting the nature or framework of the Turkish, which is as different from Arabic and Persian as Anglo-Saxon dialects are from Hebrew or Hungarian. In fact pure Turkish is Turanian, while Arabic is Semitic and Persian Aryan, and the resulting modern Ottoman-Turkish is compounded not only of three languages but of representatives of the three great families of languages. The original Turkish tongue, which is called Chaghata (Jagatai), was somewhat barbarous, but extremely forcible and concise when spoken. The adoption of Arabic and Persian words is arbitrary. To master the language it is necessary to have at least an elementary knowledge of the Arabic and Persian languages.

It is an extraordinary and lamentable fact that the language of the Turks has hitherto received little or no attention in England, although it is spoken by millions of people belonging to a vast empire with which we are closely connected by mutual vital interests, and is more or less used, in official circles, from Tunis in Africa to the walls of China. It is the court language of Persia, and in many provinces of that country, of South Russia and Afghanistan is spoken as much

as Persian. It is difficult to account for the absolute neglect of the study of such an important language, considering that it is used by a people who once influenced half the world, who overturned and established empires, who have possessed the thrones of Persia, Greece, Egypt and Arabia; whose power was once dreaded by Italy, Germany and France, and to whom our proud Queen Elizabeth applied for aid against the Spanish Armada. The Turkish has always been of the greatest consequence to us, owing to the importance of our political and commercial relations with the Ottoman Empire, and the complete ignorance of it on the part of our countrymen has greatly impeded proper communication and intercourse between the two nations and given rise to most serious misunderstandings and difficulties both in the diplomatic and commercial world. [*Dr. Ch. Wells.*]

Besides, not a small body of earnest men from the great Anglo-Saxon republic of the Trans-Atlantic continent have long been established in Constantinople and in the provinces of Turkey, labouring to unfold the treasures of modern science, temporal and spiritual, to the people of Turkey; losing no opportunity to place themselves in friendly communication both with the governing Ottoman element and with the numerous races and religious denominations subject to the Imperial sway.

To meet the need of the representatives of these two great nationalities in Turkey, there arose the necessity for conversation-books, grammars and lexicons. There have appeared a number of Turkish grammars and other books in the English language, but they seem little fitted to acquaint the learner fully with Turkish, chiefly because they are not sufficiently practical in the strict sense of the word, or they are composed only of rules. The appearance of a new Ottoman-Turkish Gram-

mar which combines in itself the theoretical and the practical elements of the language, it is expected will be cheerfully welcomed.

The so-called Conversation-method, originated by Drs. Gaspey and Otto, is now applied for the first time by the writer of this present book to the Ottoman-Turkish language also. It is his mother tongue and besides for more than 20 years he has practised this method in teaching the language in an important American institution to the natives of Turkey and to English-speaking foreigners. Therefore his own experience enables him to speak with some little authority on this subject. He thinks he has introduced a new element too in the Gaspey-Otto conversation-method, by inserting the word exercises which appear on pp. 121—125, 215, 256 etc.

The First Part of this work is devoted to conversational language and in it all the peculiarities of the language are given in a very easy and comprehensive way. The study of the First Part being finished it will soon be seen that Turkish is a very regular language, and that it is far more easy than is generally thought.

In the Second Part the elements of the Persian and Arabic languages are treated of as they are used in Ottoman-Turkish, and all the difficulties of both languages are explained, in a concise way. This is the Literary and Official language. There are then added some very valuable matters and a vocabulary.

As to the Exercises and Reading Lessons for translation, most of them are on subjects referring to Turkey and Turkish literature. Many characteristic specimens of poetry and prose illustrative of the literature and of the country, especially in modern phraseology, are given, so that the learner will feel himself in Turkey, and will have a glimpse into the geography, the history and the manners and customs of the country.

I recommend as a help to the student the excellent Turkish-English Dictionary of Sir J. Redhouse and the valuable Turkish Dictionary of Samy B  y, which latter is the most reliable guide to the student after finishing the First Part of this Grammar. And as a purely Turkish Grammar I recommend that of Mihran Eff  ndi Apigian (Mihri), to which I am much indebted.

I am much indebted also to Rev. Dr. W. St Clair-Tisdall, the C. M. S. missionary at Ispahan, Persia, who has carefully revised the MS. and has made valuable suggestions. Himself being a ripe scholar in the language, these have been of great service to me.

I must also express my sincere thanks to Dr. J. Wright, of Oxford, for the kindness and care with which he has looked over the proofs of this work.

**V. H. Hagopian.**

Anatolia College, Merzifoun (Marsovan), Turkey.

### **A List of Books indispensable to the Student of the Turkish Language.**

Redhouse's 'Turkish-English Lexicon . . . . .	25/—
W. W. Peet: Bible House, Constantinople.	
Samy B��y's Turkish Dictionary ( <i>Qamousou T��rki</i> ) . . . . .	8/—
Mihri's Larger Turkish Grammar ( <i>Moutavv��l Sarf</i> ) . . . . .	1/—
Turkish Reader: 1, 2, 3 parts ( <i>Talimi Qra''at</i> ) . . . . .	2/—
Turkish Reader: With N��sikh and R��qa ( <i>R��hb��ri Qra''at</i> ) .	—/8
Turkish Reader: With 6 different characters ( <i>Qra''at Hojas��</i> )	—/8
Penmanship Master ( <i>Yaz�� Hojas��</i> ) . . . . .	—/4
Blanks for Penmanship ( <i>R��hb��ri S��bian</i> , by Mihri) 1, 2, 3 parts	—/2
Library T��f��yy��z, 36 Grand Rue de la Sublime Porte, Constantinople.	



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مدخل

# Introduction.

## A. Letters of the Alphabet.

§ 1. The following table shows the shape of the Ottoman-Turkish letters, when they are connected with a preceding or a following letter, or with both, and when isolated :

Names	Isolated	Final	Medial	Initial	Proper sounds	Numerical values	Remarks
élif	ا	ا	ا	ا	—	1	See § 29.
bé	ب	ب	ب	ب	b	2	
pé	پ	پ	پ	پ	p	2	Tur., Pers.
té	ت	ت	ت	ت	t	40	
sé	ث	ث	ث	ث	s	500	Arabic.
jim	ج	ج	ج	ج	j	3	
chim	چ	چ	چ	چ	ch	3	Tur., Pers.
ha	ح	ح	ح	ح	h	8	Arabic.
khî	خ	خ	خ	خ	kh	600	
dal	د	د	د	د	d	4	
zal	ذ	ذ	ذ	ذ	z	700	Arabic.
ré	ر	ر	ر	ر	r	200	
zé	ز	ز	ز	ز	z	7	
zhé	ژ	ژ	ژ	ژ	zh	7	Persian.

Names	Isolated	Final	Medial	Initial	Proper sounds	Numerical values	Remarks
sin	س	س	س	س	s	60	
shin	ش	ش	ش	ش	sh	300	
sad	ص	ص	ص	ص	ṣ	90	
dad	ض	ض	ض	ض	d, z	800	Arabic.
tî	ط	ط	ط	ط	t, d	9	
zî	ظ	ظ	ظ	ظ	z	900	Arabic.
ayn	ع	ع	ع	ع	ء	70	» § 35.
ghayn	غ	غ	غ	غ	gh	1000	
fé	ف	ف	ف	ف	f	80	
qaf	ق	ق	ق	ق	q	100	
kéf	ك	ك	ك	ك	k	20	
géf	گ	گ	گ	گ	g	20	Tur., Pers.
lam	ل	ل	ل	ل	l	30	
mim	م	م	م	م	m	40	
noun	ن	ن	ن	ن	n	50	
vav	و	و	و	و	v	6	
hé	ه	ه	ه	ه	h	5	
yé	ی	ی	ی	ی	y	10	

§ 2. The letters of the Ottoman-Turkish Alphabet are 32 in number, and consist of 28 Arabic letters, together with some which the Persians have added (پ چ ژ گ). The Turks, as most other Oriental nations, read and write from right to left, instead of from left

to right as we do; and a book consequently begins where it would end in English. Capital letters are unknown, and the punctuation marks have been adopted recently. They are the same as in English.

§ 3. There are four kinds of writing:

I. *Rîqá*, which is the ordinary current handwriting used in letters and in all kinds of civil and official documents.

II. *Nésikh*, is the common print of books, newspapers etc.

III. *Divanee*, is a style of large handwriting used in the Imperial Chancery for engrossing letters-patent.

IV. *Taliq*, is the Persian model of Arabic characters, it is used by Persians, and also in documents of the Ottoman Canonical court. Examples of these and other forms of rarer occurrence are given at the end of this work.

§ 4. There is always more or less difficulty in representing the sounds of one language by those of another. This is true also in the case of the Ottoman-Turkish language. It belongs to a family or group of tongues different from the English, possessing sounds entirely foreign to English ears. To express these sounds, we have made some modifications of some of the English vowels and consonants. It is necessary to master these sounds before going on. They must be pronounced fully; all having only one regular sound. For instance: *a* has only *one* sound, and not five or more as in English: *e* has only one, as in *pet*, though the name itself will cause some blunder. *i*, *o*, *u* also have only one sound each.

There are eight vowel sounds in Turkish.

§ 5. The vast population of Turkey, especially the Christians, do not all use the Ottoman characters in their writing. The Armenians and the Greeks have adapted them to their characters. There are books and papers in Turkish, in Armenian and Greek characters, published in Constantinople. Most of the Englishmen and Americans, resident in Turkey, find it easier to begin Turkish with English or Armenian characters, and after mastering the pronunciation and the elements of the language, they turn to begin it with the Arabic

characters, which they find very easy then. The method adapted by us in this work, will remove all these difficulties.

### Single and Double Vowels.

§ 6. In reading the names in the above Table and in pronouncing the proper sounds, written in the English characters, the learner must always remember:

1. Not to pronounce *a*, as in *fate*, *mortal* or *all*; but as in *far*, *art* or *father*.

2. *é* is always as *e* in *met* or *send*. Take care not to pronounce it as in *mere*, *verb* or *cane*.

3. *i* is always *i*, as in *pin* or *ship*; never as *I*, or as in *tire*.

4. *î* must be pronounced as *o* in *seldom* and *e* in *heaven*.

5. *o* must not be pronounced long as in *oat*, *prose*; but very short as in *no*.

6. *ou* pronounce always as in *youth*, *bouquet*, *foot*; and not as in *pour*, *couple*, *about*.

7. *û* is not as that of *pure*, *turn*, *rule*; it has no equivalent in English, but is the French *tu*, *sur*.

8. *êô* has no equivalent in English, it is in French *feu*, *cœur*; or German *ö* in *Zöllner*, *völlig*.

### Compound Consonants.

§ 7. Turkish orthography does not employ combinations of two or three consonants and vowels to represent a single sound; we are under the necessity, however, of making use in this work of some combinations to represent Turkish sounds, for which there is no equivalent in English. These combinations are made by the addition of some vowels and consonants to *h* or *y*.

*kh* has the sound of *ch*, as in the Scotch *loch*.

*gh*, as the Greek  $\gamma$ , Armenian  $\gamma$ .

*zh* must be pronounced as *z* in *azure*.

§ 8. The combinations *tch* and *dj*, so often to be seen in the transliteration of Turkish words, are but French notations of the English *ch* and *j* in *church* and *joy*.

§ 9. *y* must always be considered a consonant, and never allowed to degrade the sound of any vowel that may precede it; particular care must be taken by

Englishmen in this matter. It is always as in *yell*, *yoke*, *buy*.

§ 10. *y* is combined with other vowels to form a diphthong as will be seen in the next Table.

<i>ay</i>	Ex.:	<i>qaymaq</i> ;	as in	lime, high, I.
<i>éy</i>	»	<i>déymék</i> ;	» »	fate, prey, hey.
<i>iy</i>	»	<i>chiy</i> ;	» »	here, clear.
<i>îy</i>	»	<i>qîyma</i> ;	» »	— —
<i>oy</i>	»	<i>doymaq</i> ;	» »	boy, toy, going.
<i>ouy</i>	»	<i>douymaq</i> ;	» »	cooing, doing.
<i>ûy</i>	»	<i>gûya</i> ;	» »	Fr. essuyer, Guyot.
<i>êoy</i>	»	<i>êôylén</i> ;	» »	Fr. deuil.

§ 11. In the transliteration of Ottoman words, *h* must be emphasized at the beginning, middle and end of words; at the end of the syllables it is generally accented; as: *Al-lah'*, *qah'vé*, *hékim*. This is a most particular rule and requires a good deal of attention and practice in Englishmen; as a pernicious mode of orthography prevails among Englishmen, of introducing *h* mute very frequently at the beginning or end of words; as in *honest*, *Jehovah* etc. (§ 49 V.)

R is used as in English; except that it must never be allowed to be uttered obscurely; it must be pronounced fully and strongly; it is generally accented at the end of syllables. (§ 17.) Take care not to vitiate the pure sound of any vowel that may precede it.

G is always hard; as in *give*, *got*, *get*.

#### Numerals and Numeration by Letters.

§ 12. The numerical figures, ten in number, have been adapted by the Ottomans from the Arabs. They are the same that we make use of, calling them Arabic, because we took them from the Arabs. Their forms, however, differ considerably from thoses, which our digits have assumed, as the following table shows:

١	٢	٣	٤	٥	٦	٧	٨	٩	:	١٠	'	٢٠	'	٣٠	:	١٠٠
1	2	3	4	5	6	7	8	9	;	10	,	20	,	30	;	100

They are compounded in exactly the same way as our numerals.  $١٩٠٢ = 1902$ .

§ 13. The apparent strangeness of the fact that those numbers seem to be written and read not from

right to left, but from left to right is due to the circumstance that, in Arabic, the smaller numbers are *read* as well as *written* first. Thus an Arab would read ١٩٠٢ 'two and nine hundred and a thousand'. This, however, a Turk does not do. (§ 691.)

§ 14. If the Arabic alphabet is arranged according to numerical values, there appears the ancient order, which is still used for notation and numeration. In this order, that of the old Phoenician, Hebrew, Syriac, Greek and Latin alphabets: the first nine letters represent the units; the second nine the tens; the third nine the hundreds and the last one غ, one thousand; compare the Table of the Alphabet. اجد؛ هوز؛ حطى؛ كلمن؛ سعنص؛ Ebjéd, lév'véz, hout'ti, kélémén, safés, qaréshét, sakhéz, dazîghi. Therefore the numeration by letters, is called *Ebjéd hisabî*.

§ 15. The method of numeration by the letters of the alphabet was a great task; it is fast going, if not entirely gone, out of practice, as puerile; but formerly great significance was attached to any combination of letters that expresses in one or more words an event or date. Thus خراب *kharab* is  $600 + 200 + 1 + 2 = 803$ , the Hejira date when Timurleng laid Damascus in 'ruins'; and بلدة طيبة *béldéyi tay'yibé* is  $2 + 30 + 4 + 400 + 9 + 10 + 2 + 400 = 857$ , date of the year when the 'Beautiful City', Constantinople, was taken by the Ottomans.

#### Exercise a.

Write and give the names of the following letters; they are arranged according to their numeral value:

ا ب پ ج چ د ه و ز ژ ح ط ی ک گ ل م ن ؛  
س ع ف ص ق ر ش ت ث خ ذ ض ظ غ .

#### Division of the Letters.

§ 16. The Ottoman alphabet is divided into four classes: vowels; hard, soft, and neuter letters.

Vowel letters: ا و ه ی, which are vowels generally, when they are the second letter of the syllable.

Hard letters: ح خ ص ض ط ظ ع غ ق.

Soft letters: ت س ك گ ه.

Neuter letters: ب پ ث ج چ د ذ ر ز ژ ش ف ل م ن, and ا و ی, when at the beginning of the syllables; as is the case with *y* and *w* in the English language.

### B<sup>1</sup>. Pronunciation of Letters.

§ 17. All the Ottoman letters in the Alphabetical Table are considered to be consonants, except ا و ه ی, which are often used as vowels, and call for further elucidation. (§ 29 ff.)

We now proceed to the phonetic value of the consonants:

ب *bé* has the value of English *b*, as: بد *béd* bad, برادر *biradér* brother. But when ending a syllable or word, it sometimes, anomalously, takes the value of *p*, as: شراب *sharap* wine, ابتدا *iptida* beginning. Especially is this the case with the Gerunds in ـوب, as: گیدوب *gidip*, آلوب *alîp*. (§ 435.)

پ *pé* is the English *p*, as: پدر *pédér* father.

ت *té* is the German *t*, as: تاتار *tatar* a Tartar; courier. It is sometimes changed into *d* in derivation when it is originally final; as: گیت *git* go, گیدر *gidér* he goes. Also تیمور (دمیر) *démir* iron, تپه (دپه) *dépé* a hill.

ث *sé* is found in Arabic words only, and is pronounced as *s*; as: ثابت *sabit* firm, امثال *émsal* proverbs.

ج *jim* is pronounced as *j*, as: جان *jan* soul.

چ *chim* has the value of the English *ch*, in *church*;  
as: چام *cham* the pine, چالی *chalî* bush. (§ 8.)

ح *ha* has the harshly aspirated sound of English *h*, in *horse*. It is chiefly used in Arabic words; as: حاجی *haji* pilgrim.

خ *khî* has no equivalent in English. It is the counterpart of the Scotch *ch* in *loch* and German *Rache*. It is generally transliterated *kh*. But there are a good many words in which it is commonly pronounced as *h*, as: خواجه *hoja* teacher; خانه *hané* house.

د *dal* is German *d*, as: درد *dérd*.

ذ *zal* is found in Arabic words alone; its value is *z*, as: ذره *zér'ré* atom.

ر *ré* is in all positions a distinctly articulated lingual *r* as in *rain*. There are two important remarks, however, which is necessary for the English student to bear in mind with respect to this, *to him*, peculiar letter. Firstly, it must always be pronounced and accented (never dropped or slurred over, as in the pronunciation of *part*, *pa't*); and secondly, the value of the vowel before it in the same syllable must never be corrupted (as when it is pronounced *pot* *pat*; *for* *far*; *cur* *car*), but always kept pure, as with any other consonant; thus قور *qor'*, قیر *qîr'*, زار *zar'*; not *qo'*, *qî'*, *za'*. (§ 49 V.)

ز *zé* is English *z*, as: گز *gez*.

ژ *zhé* is only found in Persian and French words; it is of the value of the English *s* in *treasure*, and is transliterated *zh*; as: مرزده *múzhdé* tidings, آژدر *azh'dér* dragon, ژورنال *zhour'nal* journal. It is often pronounced

*j*, as: زنگار *jéngér verdigris*, ژيوه *jiva quicksilver*, ژاندارمه *jandarma* a county policeman.

*sin* is a soft *s*, always followed by a soft vowel in all Ottoman words, as: سوز *sêoz* word.

*shin* is English *sh*, as: ايش *ish* work.

*sad* is a hard *s*, it designates a hard vowel, as: صاغ *sagh* right, صول *sol* left.

*dad* is used in Arabic words only. It is generally pronounced as a hard *z*, but sometimes as a hard *d*; thus: راضى *razee* content, ضبطيه *zaptiyé* a gendarme, قاضى *qadi* judge, خضر الياس *khîdîr élyas* St. Elias.

*tî* is pronounced as *t*, thus: طوپ *top* ball. But sometimes in Turkish words it is pronounced as *d*. طاغ (داغ) *dagh* mountain, اوده (اودا) *oda* room.

*zî* is used in Arabic words only, as a very hard *z*, thus: ظالم *zalîm* cruel.

*ayn*, غ *ghayn*, ق *qaf*, ك *kéf*. See §§ 33—36.

*fé* is the English *f*, in all cases, فنا *féna*.

*lam* is the English *l*, in all cases.

*mim* is the English *m*, as: مال *mal*.

*noun* is like the English *n*, as: نان *nan* bread. But before *bé* ب it is pronounced as *m*. Thus پنبه *pembé* light rose colour, استانبول *istambul* Constantinople (Stambul).

§ 18. *Note.* The reason why so many *s* and *z* sounds occur in Ottoman is that Arabic words intro-

duced into the language have to be written as in Arabic. In the latter tongue the sounds of ص 'س' ث and again those of ظ 'ض' ز are quite distinct from one another, as are those of ح and ه, of ا and ع. But these distinctions are not observed by the Ottoman.

### C<sup>1</sup>. The Orthographic Signs.

§ 19. There are five kinds of orthographic signs used in Ottoman-Turkish. The vowel signs, Jezma, Medda, Shedda and Nunation. These are put under or over the letters.

#### The Vowel Signs.

§ 20. There are three kinds of vowel signs: *ûstûn*, *ésré*, *êôtré*. These are named *haréké* 'movements'; but by the Europeans they are commonly called *vowel points*.

§ 21. These three vowel signs have two values each.

I. With a soft or neuter consonant, *ûstûn* has the value of *é*; and with a hard consonant *a*.

II. With a soft or neuter consonant, *ésré* has the value of *i*; and with a hard consonant *ê*.

III. With a soft or neuter consonant, *êôtré* has the value of *û*, *êô*; and with a hard one *o*, *ou*.

#### a) Hard Vowels.

§ 22. Hard vowels are used with hard letters.

I. *Ûstûn* is a diagonal stroke drawn from right to left, placed above the letter thus —; it indicates that the hard letter over which it is placed, is to be followed in pronunciation by *a*, as in English *bar*, *star*.

ح خ ص ض ط ظ ع غ ق

*Key.* Ha *ûstûn* *ha*, khî *ûstûn* *kha*, ayn *ûstûn* *á*, etc.

II. This sign — is called *és-ré*, under hard letters it is pronounced *ê*, as *e* in *heaven*.

ح خ ص ض ط ظ ع غ ق

*Key.* Ha *és-ré* *hî*, khî *és-ré* *khî*, sad *és-ré* *sî*, etc.

III. This sign  $\overset{\circ}{\text{—}}$  is *êtré*, over the hard letters it is pronounced *o* or *ou*, as in *cold*, *could*.

حُ خُ صُ ضُ طُ ظُ عُ غُ قُ

*Key.* Ha *êtré* *ho*, *hou*, khi *êtré* *kho*, *khou*, dad *êtré* *do*, *dou*, etc.

#### b) Soft Vowels.

§ 23. Soft vowels are pronounced with soft or neuter letters.

I. *Ûstûn* when put over a soft or neuter letter, is pronounced like *é*, as in *met*.

سَ كَ گَ هَ بَ شَ دَ نَ

*Key.* Sin *ûstûn* *sé*, *kéf* *ûstûn* *ké*, *géf* *ûstûn* *gé*, etc.

II. *Esré* when put under a soft or neuter letter, is pronounced *i*, as in *pît*, *hîm*.

مَ لَ فَ زَ جَ تَ ثَ رَ

*Key.* Mim *ésré* *mi*, lam *ésré* *li*, *zé* *ésré* *zi*, etc.

III. *Êtré* when put over a soft or neuter letter, is pronounced *û*, *eô*, which have no equivalent in English. (§ 6, 7. 8.)

دُ پُ شُ كُ سُ رُ ذُ نُ چُ

*Key.* Dal *êtré* *dû*, *dêô*, pé *êtré* *pû*, *peô*, shin *êtré* *shû*, *shêô*, etc.

#### Exercise b.

حُ حُ حُ هُ هُ هُ صُ صُ صُ سُ سُ سُ قُ قُ قُ  
 كُ كُ كُ تُ تُ تُ طُ طُ طُ دُ دُ دُ مُ مُ مُ زُ زُ زُ  
 ظُ ظُ ظُ بُ بُ بُ شُ شُ شُ ثُ ثُ ثُ جُ جُ جُ خُ خُ خُ رُ رُ رُ  
 عُ فُ غُ وُ يُ

#### The Connection of the Letters.

§ 24. The letters of the Ottoman alphabet are divided into two other divisions: *connected* and *unconnected* letters.

I. The *unconnected letters* are ا د ذ ر ز ژ و, which are never joined to the following letter, and when they occur the word is broken; that is, the pen is taken up, and the second part of the word is resumed unconnected. They may be joined only to the letter preceding them, as thus exhibited اداره *idaré* (administration) ' براقدم *braqdîm* (I left).

II. The *connected or joinable letters* are those which may be joined to the letters which follow or precede them; the remaining letters are connected letters; as: منفصل *mûnfasîl* (unconnected).

#### Exercise c.

دَک	ذَم	رَس	زَن	زَل	وَر	وَج	ژَف
دک	ذم	رس	زن	زل	ور	وج	ژف
دَکْ	ذَمْ	رُسْ	زَنْ	زَلْ	وَرْ	وَجْ	ژَفْ

*Key.* Dal kéf ûstûn *dék*, dal kéf ésré *dîk*, dal kéf êotré *dûk*, *dêôk*.

§ 25. In dealing with the letters of the Ottoman alphabet on the preceding pages, we have shown only the shapes they take when standing alone; when they are combined with other letters, they are sometimes slightly modified, according as they stand at the beginning, in the middle, or at the end of the word. These various changes will be seen from the Table of the Alphabet (P. 1 and 2).

§ 26. There is also a compound character in use, which is always to be found inserted in alphabets, and which, for that reason, cannot be passed over in silence. It is the character ل, called *lam élif*, being, in fact, nothing more than ل *lam* joined calligraphically to a following ا *élif*, in a similar manner to that whereby the English printers continue to join the *f* and *l* in *fl*, or *f* and *i* in *fi*, etc. When this double character is

connected with a preceding letter, it has the shape of لا, as: بلا *béla* (evil).

#### Exercise d.

ي ن ط ت ن نيتلثينا بنجا چ س ص پش ين ب ب ب ب ب يث  
بع بنجا ذ ء ف غ و ك ك بها حجا ما حما

*Key.* *yé* initial; *noun* initial, *tí* final; *té* initial, *khî* medial; *noun* initial, *té khî* medial; *noun* initial, *yé, té, lam, bé, sé, yé, noun, pé* medial, *elif* final.

#### Exercise (Connected Monosyllables) e.

(ب ش) بَشْ ؛ (پ ر) پَر ؛ (ت ل) تُل ؛ (ث م) ثَم ؛ (ج م) جِم ؛  
(چ ك) چُك ؛ (ش ش) شَش ؛ (س س) سَس ؛ (ك م) كُم ؛ (ق ل) قِل ؛  
(ف س) فَس ؛ (ح ج) حَج

*Key.* Bé shin ûstûn *bésh*; pé ré ûstûn *pér*; té lam êôtré *túl*, etc.

#### Vowel Letters.

§ 27. Besides the vowel signs, sometimes the vowel letters ا و ه ي are used, to indicate vowel sounds.

I. **Elif** indicates the *hard vowel ûstûn*, provided that it is the second letter of the syllable. Instead of ح ط ظ is written طا ظا; here *elif* is substituted for *ûstûn*.

II. **Yé**, sometimes when it is the second letter of the syllable, indicates the vowel *ésré*. Instead of د ل ج is written ذى لى جى; here *yé* is substituted for *ésré*.

III. **Vav**, generally when it is the second letter of the syllable, indicates the *êôtré*. Instead of م ق ص is written مو قو صو; here *vav* is substituted for *êôtré*.

IV. **Hé**, when it is the second letter of the syllable, generally indicates the *ûstûn*, either hard or soft. Instead of د ر پ is written ده ره په; here *hé* is substituted for *ûstûn* (*pé, ré, dé*).

§ 28. *Note.* The Arabic and Persian long vowels are represented by the Letters of Prolongation ا و ی. These letters correspond respectively with the vowel points: ustûn, esré, êtré (§§ 29—31). But there are no letters of prolongation in purely Turkish words; the use of these letters is limited only to indicating the vowel signs, as has been said above. Therefore they are called in Turkish *orthographic letters* also, as they serve only for the correction of the orthography.

### Exercise f.

Read and write the following exercises:

I. با به بی بو ؛ ما مه می مو ؛ نا نه نی نو ؛ سا سه سی سو ؛ دا

ده دی دو ؛ فا فه فی فو ؛ غا غه غی غو ؛ لا له لی لو

*Key.* Bé élif ûstûn *ba*, bé hé ûstûn *bé*, bé yé ésré *bi*, bé vav êtré *bou*, *bo* etc.

II. قل = قال ؛ قِل = قیل ؛ قُل = قول ؛ قَش = قاش ؛

قَش = قیش ؛ قُش = قوش ؛ لاف ؛ لیف ؛ لوف ؛ بال ؛ بیل ؛

بول ؛ خام ؛ خیم ؛ خوم ؛ چام ؛ چیم ؛ چوم

*Key.* Qaf lam ûstûn *qal*, which is equivalent to qaf élif lam ûstûn *qal*; qaf lam ésré *qîl*, or with a vowel letter qaf yé lam ésré *qîl* etc.

Short sentences. III. صول قول ؛ چور چوپ ؛ بول مال ؛

یول وار ؛ قوپ کیت ؛ موم صات ؛ دار یول ؛ چوق طوز

*Key.* Sad vav lam êtré *sol*, qaf vav lam êtré *qol*, *sol qol* etc.

IV. چاقی ؛ باقی ؛ پاشا ؛ یاشا ؛ یالی ؛ یاتاق ؛ بوداق ؛ قوداق ؛

قوناق ؛ خالی ؛ صاری ؛ چوبان ؛ باتاق ؛ صولاق ؛ صوغان ؛ یازی ؛

دولاب ؛ چوراب ؛ اوغلان

*Key.* Chim élif ûstûn *cha*, qaf yé ésré *qî*, *cha-qî* etc.

V. توتون ؛ اوقو ؛ قوقو ؛ اوطور ؛ اوموز ؛ اوتوز ؛ اوجوز ؛ قورو ؛

دودوک ؛ چوروک ؛ بوغو ؛ چولاق ؛ سولوک ؛ کوتوک

*Key.* Té vav êôtré *tû*, té vav noun êôtré *tûn*, *tû-tûn* etc.

## B<sup>2</sup>. Pronunciation of Letters (continued).

§ 29. | **Élif**. There are four kinds of *élif* in Ottoman:

a) The *initial* or *hémzé elif*, which is a consonant, not a vowel. Like any of the initial consonants, it takes the three vowel points and letters; as: *آت* *ét* meat, *ايت* *it* dog, *اوت* *ot* grass (§ 38).

*Note.* Initial *élif* is not generally indicated in transcription, it being understood that whenever an Ottoman word begins with a vowel, in the original it begins with *élif*.

b) *Orthographic* or *vowel elif*, which stands to show only the hard *ûstûn* vowel: it is used exclusively for Turkish and foreign words; as: *بال* *bal* honey, *پاریس* *paris* Paris, *آروپا* *avropa* Europe.

c) *Shortened elif*, which is written generally in the shape of *ی* *yé*, but pronounced short; it is used only in Arabic words; as: *مولا* or *مولی* *mévla* God, *عیسا* or *عیسی* *ee-sa* Jesus.

d) *Elongated elif*, which is found only in Arabic and Persian words; it lengthens the hard *ûstûn* vowel; as: p. *پاشا* *pasha*, a. *آمین* *ā meen*, p. *آباد* *ā bad*.

§ 30. و **Vav**. There are four kinds of *vav* in Ottoman:

a) *Consonantal vav*, it has the phonetic value of *v*; as: *اَو* *év* house, *وقت* *vaqît* time, *آلَو* *alév* flame.

b) *Orthographic* or *vowel vav*, which stands for the vowel *êôtré*; it is used only in Turkish and foreign words; as: *یول* *yol* way, *لوندرا* *londra* London.

c) *Elongated vav*, which lengthens the vowel *êôtré*,

and is found only in Arabic and Persian words; as:  
p. دوست *dōst* friend, a. ممنون *mémnoon* glad.

d) *Silent vav*, which is found only in some Persian words, between the letters خ *khî* and ا *élif*, and is not pronounced; as: خواجه *khajé* teacher, خوانده *khanéndé* singer.

§ 31. ی *Yé* has three sounds:

a) *Consonantal yé*, which has the value of the consonant *y*, whether it be initial, medial or final, simple or reduplicated; as: یل *yél* wind, سیر *séyr* looking, می *méy* wine.

b) *Orthographic or vowel yé*, which stands to show only the vowel *ésré*, it is used only in Turkish and foreign words; as: قیش *qîsh* winter, دیلین *Dublin*.

c) *Elongated yé*, which is used only in Arabic and Persian words and lengthens the *ésré*; as: p. پیر *peer* old man, a. والی *valee* governor.

§ 32. ه *Hé* has three sounds:

a) *Consonantal hé*, which is a guttural and aspirated as the *h* in *horse*; as: p. هنر *húnér* skill, قهوه *qahvé* coffee.

b) *Orthographic or vowel hé*, which stands for *ûstûn*; as: آصمه *asma* vine, p. بنده *béndé* slave.

The vowel *hé*, when in the middle or at the end of words, is never joined to the next letter in writing; as: گله‌جکم *géléjéyim*, آصمیه *asmaya*.

c) *Substitutive hé*, which is changed from ت *té*, and is found only at the end of Arabic words; as: حکایه *hikyaîyé* for *hikyaîyét* story.

§ 33. ق *qaf*, ك *kéf*. The Ottoman alphabet distinguishes sharply between the hard letter *qaf* and

the soft letter *kéf*. The transliteration of this present work in accordance with the judgment of the ripest scholars, represents the ق by *q* and ك with *k*. The common people pronounce the *qaf* as *ghayn* at the beginning and the middle of words, and as *khî* at the end. The *kéf* also at the end of words is pronounced *kh* by the common people. Ex.: قوچاق *qochaq* com. *ghochakh* (brave), قان *qan* com. *ghan* (blood), قایش *qayish* com. *ghayish* (thong), كیدهك *gidéjék* com. *gédéjékh* (he will go).

§ 34. ك *kéf* is appropriate only to soft syllables or words; it is so pronounced as to represent in Turkish four different sounds; to distinguish these four sounds the letter may be slightly modified in form. But in general, in Ottoman, the ك alone is used to express all four sounds, and the student can learn how to pronounce it only by practice.

I. The first of these four forms is called *kéf* or *kâif* (*kéfi Arabi*, Arabic *kéf*, by the grammarians); it is pronounced as *k*. Ex.: كور *keôr* blind, كتاب *kitab* book, كول *kûl* ashes.

II. The second is called *gef* or *giâf* (*kéfi Farisi*, Persian *kéf*, by the grammarians), and it is pronounced as hard *g*; it is sometimes distinguished by a modification in shape, thus گ. Ex.: گور *geôr* see, گول *geôl* lake, گل *gél* come.

*Note.* When ك represents the sound either of *k* or of *g* hard, and is followed by an *élif*, it takes before the vowel a short and incipient sound of *i*, which we have united thus *iâ*. Ex.: کاغذ *kîâghîd* paper, کامل *kîâmil* perfect, آگاه *a-gîâh* aware: not *ka-ghîd*, *ka-mil*, *a-gah*; because ك being a soft letter cannot go with a hard vowel *a* (§§ 22, 37).

III. The third is called *saghîr kéf*, or *néf* (surd kéf), and is pronounced as *ng* in the words *ring*, *sing* etc.; it is a nasal *n*, and is represented by *ñ*. It is sometimes written *ڭ* with three dots over it. It is never to be found elsewhere than at the middle of Turkish words; and consequently never can be initial. Ex.: *دڭز déñiz* sea, *يالڭز yalñîz* alone, *سڭ سڭ sēniñ* your.

IV. The fourth is called *yaf*, and is pronounced like the English *y* consonant; it is found only in Turkish words. Ex.: *دکل déyil* it is not, *اكرى éyri* crooked, *بك béy* prince.

#### Exercise g.

قاو، کاو، آقمتق، اکمک، <sup>1,4</sup> اکمک، <sup>1</sup> اکمک، آقمتق، <sup>3</sup> قول، <sup>2</sup> قول، <sup>2</sup> گول،  
 قار، کار، <sup>1</sup> آک، <sup>3</sup> آک، <sup>1</sup> آک، <sup>1</sup> قپو قپونک، <sup>3</sup> بده بده کز، <sup>3</sup> یازدق  
 یازدیکنز، <sup>3</sup> قول، <sup>1</sup> کاتب، <sup>1</sup> اوکود، <sup>4</sup> اوکوز، <sup>1</sup> دکرمن، <sup>4</sup> بکمز، <sup>1</sup>  
 دکنک، <sup>4,1</sup> یکه، <sup>4</sup> یکت، <sup>4</sup> کونش، <sup>2</sup> طوکوز، <sup>3</sup> طقوز، <sup>2,4</sup> گوکرته،  
 گوکرچین، <sup>2,4</sup> صوکره.

*Key.* Qaf élif vav ûstûn *qav*, géf élif vav ûstûn *giâv*; *aqmaq*, *ékmék*, *éymék*, *añmaq*; *qol*, *geôl*; *qar*, *kîâr* etc.

§ 35. ع *'ayn*. The *ayn* has no equivalent in European languages; it characterizes only Arabic words. Its phonetic value in Arabic and in the mouth of an Arab, is a harsh guttural catch or hiatus. As pronounced by a Turkish scholar the letter is either entirely silent or only the slightest hiatus is perceptible. The common people pronounce it like an *élif*, and there is no harm in pronouncing so. In this work sometimes, when necessary, the vowel sound is accompanied by the sign ع, and it is generally marked by an apostrophe. *علوم ma'-lûm* or *ma-عa-lûm*, *عالم 'a'-lém* or *a-عa-lém*.

§ 36. غ *ghayn* is represented by *gh*; as *اغا a-gha*

or com. *a-a'* sir, باغ *bagh* vineyard, اوغلان *ogh'lan* com. *o'lan*, *ou-lan* boy. After a vowel *vav* و, with the sounds *o*, *ou*, غ has very much the sound of *w*; like the *gh* of *throughout*. Thus اوغلاق *ov-laq* or *ogh-laq* kid; قوغه *qova* not *qogha* (a pail); صغوق *sorouq* not *soghouq* cold; قوغمق *qovmaq* to expel; اوغلامق *ovalamaq* to rub.

§ 37. *Note.* In the transliteration of the foreign proper names or nouns, the hard *g*, when followed by a hard vowel, is represented by غ and not by گ. Ex.: Hugo هوغو *hou-gho*, Gladstone غلادیستون *ghladîston*, guardian غاردیان *ghardiyan*, gazetta غزته *ghazéta* newspaper, gas غاز *ghaz*.

§ 38. *Hémzé.* The *élif* at the beginning of words is a consonant (§ 29), which is called *hémzé* or *hémzé elif*, because naturally there is a sign of *hémzé* over the *élif*, which is not generally written. اول *ol* is originally أیت is ایت, آل is ال, أثر is *é-sér*, أول.

§ 39. The combination of *hémzé elif* with a vowel *élif* (أ) is expressed by *médḍa*, which is the vowel *élif* put over the consonant *hémzé elif* (§§ 29 d, 47) آ =  $\bar{a}$ ; as: آلتی = ألتی *almaq*, أت *ét*, آت = أت or آت.

§ 40. But when *hémzé* is found in the middle of words, if it ends the syllable, it is like an accent or a hiatus. Ex.: تأثیر *té-é'-sir* influence, مأمور *mé-é'-mour* officer.

§ 41. At the beginning of syllables it is pronounced as *y* consonant; as: قائل *qayil*, دائر *dayir*.

*Note.* The pronunciation of *hémzé* and the changes

it undergoes, are in accordance with the rules of Arabic Grammar.

## C<sup>2</sup>. Other Orthographic Signs.

### a) Jezma جزم

§ 42. The letters in a syllable are either vowelled or quiescent; the first letter of any syllable is naturally vowelled, the others quiescent. The *vowelled* letters are accompanied by a vowel sign, but those which are *quiescent*, are marked with the sign (°), called Jézma. Ex.:

بَشْلِكْ *bésh-lík*: the letters ب *b* and ل *l* are vowelled, as they are the first letters of the two syllables; ش *sh* and ك *k* are quiescent; therefore marked with Jezma.

بَرَبْر *bér-bér* (barber): the two ب *bés* are vowelled and both of the ر *rés* quiescent and therefore marked. مَكْتَبْ *mék-téb* (school) م *mim* and ت *té* are vowelled, ك *kéf* and ب *bé* quiescent.

§ 43. The vowel letters cannot have the mark of quiescence, as they are substituted for the vowel signs, and indicate their kind; as بَالِقْ *balîq* (fish), where *élif* stands for *ûstûn*, and does not need the sign.

### Exercise h.

Read and write the following exercises:

I. سَاعَتْ ، لَائِقْ ، طَاوُقْ ، چَوُجُوقْ ، چَوُجُوقْ ، صَاحِبْ ،  
قَاشْ ، چَالِشْ ، رَاحَتْ ، چِمِچَاكْ ، چِيلَكْ ، دِيلَكْ ، وَشَنَهْ ، گَگَدِيْ ،  
گِيتْدِيْ ، گِيتْدِيْ ، تَخْتَهْ ، بَشَقَهْ ، كِتَابْ

*Key.* Sin élif ûstûn *sa*, ayn té ûstûn *at*, *sa-at*; Lam élif ûstûn *la*, yé qaf ésré *yîq*, *la-yîq*; Tî élif ûstûn *ta*, vav qaf êotrê *vouq*, *ta-vouq*: *yé* and *vav* are consonants, because they begins the syllable.

II. آخْشَامْ ، إِسْلَامْ ، إِقْرَارْ ، إِقْبَالْ ، إِثْبَاتْ ، إِسْرَافْ ، إِنْسَانْ ،

تبدیل ، تشریف ، تعریف ، تسلیم ، تقسیم ، مخصوص ، مظلوم ،  
مشهور ، مکتوب ، محبوس

*Key.* Elif khî ûstûn *akh*, shin élif mim ûstûn *sham*  
*akh-sham*; *'s-lam*, *'q-rar*, *'q-bal*, *'s-bat*, *'s-raf*, *'n-san*; *téb-dil*,  
*tésh-rif* etc.

III. کتاب ، کتابی ، کتابه ، قیو ، قیوی ، قیویه ، یالی ، یالیی

یالییه ، پاره ، پارهیی ، پارهیه ، یاره ، یارهیی ، یارهیه ، بابا ، بابایی ، بابایه ،  
آنا ، آنایی ، آناه ، قناد ، قنادی ، قناده

*Key.* Kéf ésré *ki*, té élif bé ûstûn *tab*, *ki-tab*; kéf  
ésré *ki*, té élif ûstûn *ta*, *ki-ta*, bé yé ésré *bî*, *ki-ta-bî*;  
*kitaba* etc.

IV. شربتجی ، کتابینک ، کتابجیده ، کبابجی ، خلواجی

مجلسده ، مکتبده ، سرمایہ ، خبردار ، دولتلی ، هوسلی ، مطلقا ،  
باغچه ده ، یکمجه ده

*Key.* Shin ré ûstûn *shér*, bé té ûstûn *bét*, *shér-bét*,  
jim yé ésré *ji*, *shér-bét-ji*; *ki-ta-bî-nîñ*, *ki-tab-jî-da* etc.

§ 44. In most cases, indeed, the vowel points are not inserted, except in quotations from the Qoran, or in writing a foreign word or name, and in some poetical works. This at first causes a little embarrassment to the learner; he must accustom himself to pronounce the word as if such vowels did not exist, until he can supply them by a knowledge of the word. The difficulty will vanish by dint of a little practice.

#### b) Shedda تشدید

§ 45. A consonant which is to be doubled without the interposition of a vowel, is written only once, but marked with the sign —, which is called *shéd'da* or *tésh-deed* (strengthening). This reduplication is not a mere matter of orthography as it is in the English language; when a letter is doubled in writing, it must be doubled in pronunciation, as is done in English with the letters *d*, *l*, *n* in the words *mid-day*, *mad dog*, *full lips*, *thin nose*.

§ 46. The sign *shedda* belongs only to Arabic (700), in Turkish words the letter is simply written twice, as: *صالامق sal'-la-maq* not as *صالامق*. Ex.: *حَدَّتْ* is changed into the form *حَدَّتْ hid'dét* (anger), *مِلَّتْ = مِلَّتْ mil-lét* nation.

### Exercise i.

Write and read the following exercise:

جَرَّاحٌ ، حَمَّالٌ ، قَزَّازٌ ، صَرَافٌ ، جَلَّادٌ ، مَدَّاحٌ ، بَقَّالٌ ، سَقَّاءٌ ،  
شَمَّاسٌ ، دَلَّالٌ ، هَمَّتْ ، جَنَّتْ ، حَنَّا ، مُحَرَّكٌ ، مُكْرَمٌ

Key. Jim ré ûstûn jér, ré élif ha ûstûn rah', jér'-rah' etc.

### c) Medda مَدَّة

§ 47. This sign is called *méd'da* ـــ, which means long; it is put over *élif* to show that it must be pronounced with hard ûstûn *a*, and not as *e, i, o*. In Arabic and Persian words it serves to lengthen the *élif* (§§ 39, 603, 701 d); as: t. *أَزْ éz* (crush), but *آز az* is few; *أَتْ ét* (meat), *آت at* (horse). a. *أَمِين émeen* (faithful), a. *آمین ā meen* (amen).

Read and write the following exercises:

أَهْ éh well!	أَلْ él hand	أَشْ ésh companion
أَهْ ah alas	أَلْ al take	أَشْ ash food
أَوْ év house	أَيْ éy hallo!	أَكْ ek sow
أَوْ av hunting	أَيْ ay mouth	أَقْ aq white

آتش. p. آت ؛ a. آباد ؛ p. آدم ؛ a. آلم ؛ آجه

Key. Elif hé ûstûn éh, élif hé medda ûstûn ah etc.

### d) Nunation تنوين

§ 48. The marks of vowels when doubled, are pronounced with the addition of the sound *n*, ـــ é<sup>n</sup>,

— *in*, *ûn*. This is called *tén-veen* i. e. 'giving the sound of *noun*'; it occurs only at the end of an Arabic word. The vowels thus doubled are spoken of as *iki ûstûn*, *iki ésré*, *iki êôtré* respectively (§§ 670, 681). Ex.:

تَ té ûstûn té: تَ or ة or آ té iki ûstûn *tén*.

د dal ûstûn dé: د dal iki ûstûn *dén*.

ف fé êôtré fû: ف fé iki êôtré *fûn*.

نظاماً ، قرضاً ، مضافاً ، حقاً ، حَدٍ ، لُطْفاً ، يَوْماً ، ثَانِياً

*Key.* Noun ésré *ni*, zî élif ûstûn *za*, *ni-za*, mim élif iki ûstûn *mén*, *ni-za-mén* etc.

### D. Accent.

§ 49. It is difficult and wearisome to give absolute rules and their exceptions in regard to the accent in Ottoman Turkish, as it varies much. Some general rules are given in the following lines, while in all cases which cannot be included under these rules, the accent will be indicated.

I. Usually every Turkish word is accented on the last syllable; as: او *év'* house, كوپك *kêô-pék'*, آغلامق *agh-la-maq'*.

II. Words with double consonants have the accent on the first consonant; as: صاللامق *sal'-la-maq* to shake, a. صراف *sar'-raf* banker, ايسسز *is'-siz* lonely, تقدم *té-qad'-dûm* progress.

*Note.* The shedda in Arabic words serves as an accent (§ 45).

III. In Persian and Arabic, the vowel letters or the Letters of Prolongation are pronounced long and are accented (§ 28); a. جاهل *jā-hil* ignorant, a. كريم *ké-reem'* merciful, p. آتش *ā-tésh* fire, a. خصوص *khou-soos'* a point, respect.

IV. In case of emphasis among words the accent is on that word which receives prominence. Ex.: 1. *Sén dún' mû gēldiñ?* Was it *yesterday* that you came? 2. *Dún sén' mî gēldiñ?* Was it *you* that came yesterday? 3. *Sén dún gēldiñ' mî?* Did you *come* yesterday? (§ 66).

V. The letters *h*, *r*, when they are in the middle and at the end of words, are accented; as آلير *a-lîr'*, الله *al'lah'*, قهوة *qah'ré* coffee (pp. 5, 8).

### E. Euphony or Harmony of the Vowels.

§ 50. A very remarkable peculiarity of Ottoman is the attention paid to euphony in pronunciation, and the changes of the sounds of vowels and consonants which take place in consequence. Thus the collision of hard and soft letters in the same word is always avoided. And when one declines a word or adds a particle or letter to it, whatever be the leading letter the others must be pronounced so as to agree with it (§ 87).

§ 51. There are two simple rules of euphony in the language for the words of purely Turkish origin:

a) If the first syllable of the word contains a hard vowel, all the vowels in that word should be hard.

اولدى *ol-dou* it became, آلتى *al-tî* six, آله جغمىزى *a-la-ja-ghî-mî-zî* our credit; not *ol-di*, *al-ti*, *a-lé-jé-ghi-mi-zi* etc.

b) If the first vowel be soft, then the others should be soft also. سوزى *sêo-zû* the word, كوردى *gêor-dû* he saw, اللى *él-lér* hands, كوستره جكمز *gêos-té-ré-jé-yi-miz*; not *so-zi*, *el-lar* etc.

§ 52. *Remark:* 1. On the above principles, when one declines a word or adds a particle to it, the vowel of the syllable added is generally so pronounced that:

*i* comes after *a*: طامه 'طامى' طام *dam*, *damî*, *dama*;

*i* » » *é*: اللى 'الى' ال *él*, *éli*, *e-lé*;

*ou* » » *o*: قول 'قولى' قوله *qol*, *qolou*, *qola*;

*û* comes after *êo*: کورور *gêolû*, *gêorûr*;

*a* » » *o, ou*: چوله 'قوله' *choula*, *qola*;

*é* » » *u, êo*: کولش 'کولش' *gûlén*, *gêorén*.

2. On the same requirements of euphony, in words of Turkish origin which end in ك, ق, ت these letters are changed into *y*, *gh*, *d* (§§ 88, 89).

§ 53. When a word ending in a vowel receives a grammatical ending beginning with a vowel, a hiatus results, which is practically a difficulty in pronunciation. This is very common in Ottoman. To avoid this difficulty it is necessary to insert a consonant ی *y* (see §§ 91, 284, 287, 528, 543 etc.):

آنا *ana*: آنايه *anaya*, پ. آرا *ara*: آرايش *arayish*.

§ 54<sup>a</sup>. As a list of words supposed to be exceptions by some grammarians, we note الّا *élma*, which was originally *alma* 'apple', and is still so pronounced in many places; while قهوه *qah'-vé* coffee, پيلاو *pi-lav*, کيمون *kim-yon*, ليمن *li-mon* (lemon) are not Turkish.

§ 54<sup>b</sup>. As real exceptions to these rules are the ending of the Present tense —يور, which is always pronounced —*yör*, and the pronominal particle کی —*ki*, which is never changed (§§ 140, 319).

## F. Orthography.

§ 55. As the orthography of every Arabic and Persian Ottoman word is fixed and unchangeable, it is only in pure Turkish and foreign Ottoman words that the orthography varies. The Vowel or Orthographic letters (ا, و, ه, ی) as they are called in Ottoman without any inflexible rule are added or left out arbitrarily; as: بوتون and بتون *bûtûn*; قیلندی 'قیلندی' *qîlîndî*, are all admissible.

§ 56. The true rule is: 1. Never introduce a vowel letter into a Turkish or foreign Ottoman word without removing a possible doubt as to pronunciation; 2. Never leave out a vowel in such a word, if by omission a doubt is created as to the pronunciation.

§ 57. The following two points must be regarded as exceptions to this rule:

a) In any syllable which is composed of two consonants, if the vowel is soft *ústún*, none of the orthographic (vowel) letters is added; but if it is composed of one letter *hé* is added to indicate the vowel; as: كدى *gél-di*, بش *bésh*, ايسته مك *is-té-mék*.

b) None of the grammatical affixes take the orthographic or vowel letters; as: كدم *gél-dim*, باشلار *bash-lar*, اوچلك *uch-lûk*, آلتى *al-maq*.

*Note.* The use of the orthographic or vowel letters is fully discussed and shown on pages 13—16.

§ 58. There are some words in Ottoman, the orthography of which is the same, but the pronunciation and meanings are different; as:

اون *on* ten; *oun* flour; *ûn* fame.

شكر *shékér* sugar; a. *shúkûr* thanks.

كوز *geôz* eye; *gûz* autumn; *keôz* an ember.

چول *choul* sackcloth; *cheôl* desert, wilderness.

قول *goul* servant; *gol* arm; a. *qarl* word.

كورك *gévrék* biscuit; *kûrk* fur; *kûrék* shovel; *keôrûk* bellows.

كل *gél* come; *kél* scald-head; p. *gûl* rose; a. *kûll* all.

اولو *eôlû* dead; *oulou* big.

# First Part.

## Turkish Grammar.

### درس ۱ Lesson 1.

#### The Definite and Indefinite Articles.

§ 59. There is no Definite Article in Turkish; all nouns, when used alone in a sentence, are usually considered as definite. Ex.: بابا *baba* the father, آنا *ana* the mother, قرداش *qardash* the brother.

§ 60. The Indefinite Article is بر *bir* a, an. Ex.: برآت *bir at* a horse, برکوپک *bir kêopék* a dog, برقیز *bir qîz* a girl, برآدم *bir adém* a man.

§ 61. The Adjective always precedes the noun. Ex.: گوزل *gûzél* beautiful, ایو 'ای *éyi* good, کوتو *kêotû* bad, *gûzél qîz* the beautiful girl, *é-yi adém* the good man, *bir kêotû chojouq* a bad boy.

§ 62. As in English, there is no unnatural distinction of Gender in Turkish, that is to say: the names of males are masculine; those of females feminine, and those of inanimate objects, neuter. Thus: *baba* is masculine, *ana* feminine, قیز *qîz* feminine, اوغلان *ogh-lan* 'the boy' masculine. دکر *dé-ñiz* the sea, p. شهر *shé-hir* the city, کوی *kêoy* 'the village', are neuter.

§ 63. The *Personal Pronouns* are: بن *bén* I, سن *sén* thou, او *o* he, she, it. بز *biz* we, سز *siz* you, اونلار *onlar* they.

§ 64. The *Demonstrative Pronouns* are: *بو* *bou* this, *شو* *shou* that (near by), *او* *o* that (distant).

§ 65. The Present Tense of the Turkish Substantive Verb is the following:

*Affirmative Present*

<i>بن ایم</i> <i>bén' im</i> I am	<i>بز این</i> <i>biz' iz</i> we are
<i>سن سین</i> <i>sén' sin</i> thou art	<i>سز سکز</i> <i>siz' siñiz</i> you are
<i>او در</i> <i>o' dour</i> he is.	<i>اونلر درلر</i> <i>onlar' dirlar</i> they are.

*Interrogative Affirmative Present.*

*بن می ایم* or *بن میم* *bén' mi yim?* (§ 53).  
*سن می سین* *sén' mi sin?*  
*او می در* *o' mou dour?*  
*بز می این* *biz' mi yiz?*  
*سز می سکز* *siz' mi siñiz?*  
*اونلر می درلر* *onlar' mi dirlar?*  
 Am I? art thou? is he? etc.

§ 66. As will be seen, the question is expressed by adding *می* *mi*, *mou* after the word emphasized by the question (§ 49 IV). Ex.:

*بن میم* *bén' mi yim?* Am I? (§ 53).  
*گل بیاض میدر* *gûl béyaz' mî dîr?* Is the rose white?  
*بو بر گل میدر* *bou bir gûl' mû dûr?* Is this a rose?  
*گل بو میدر* *gûl bou' mou dour?* Is this the rose?

§ 67. The third person *در* is the Copula; its pronunciation, like that of *می* *mi*, is governed by the preceding vowel, and is: *dir*, *dîr*, *dour*, *dûr*, as the case may be (§ 52).

*لغت* *Loughétlér*, Words.

<i>و</i> <i>vé</i> and	<i>او</i> <i>év</i> the house
<i>اوت</i> <i>év'-vét</i> yes	<i>اوکوز</i> <i>êo-kûz</i> the ox

قوش <i>qoush</i> the bird	آق <i>aq</i> white
a. قلم <i>qalém</i> the pen	قره <i>qara</i> black
a. هوا <i>hava</i> air, weather	قرمزی <i>qîrmîzî</i> red
قیز قرداش <i>qîz qardash</i> a sister	a. فقیر <i>faqir</i> poor
بویوک <i>bêô-yûk</i> great	زنکین <i>zengin</i> rich
کوچوک <i>kû-chûk</i> little	گنج <i>génj</i> young
طاغ (داغ) <i>dagh</i> mountain	صیجاق <i>sîjaq</i> warm, hot
اوزاق <i>ouzaq</i> far	صغوق <i>so-vouq</i> cold (§ 36)
یاقین <i>yaqîn</i> near	p. دره <i>déré</i> valley.

*Note 1.* These words, as well as those contained in the preceding rules, must be thoroughly committed to memory, before doing the exercise and translation.

*Note 2.* Those words without any mark are Turkish in origin, those with an *a* Arabic, those with a *p* Persian, and those with an *f* foreign in origin.

### تعلیم Taleem, Exercise 1.

- ۱ بر چوجوق . چوجوق . ۲ بر قوش . قوش . ۳ اوکوز . براوکوز .
- ۴ شودره . بر دره . ۵ بر یاقین کوی . یاقین بر کوی . ۶ یوکسک
- بر طاغ . بر یوکسک طاغ . ۷ اوزاق شهر . شهر اوزاقدرد . او شهر اوزاق
- میدر ؟ ۸ بو بویوک طاغ . بو طاغ بویوک میدر ؟ طاغ بویوک میدر ؟ بر
- بویوک طاغ . ۹ ایو چوجوق . چوجوق ایودر . او ایو چوجوق . او چوجوق
- ایو بر چوجوقدر . ۱۰ بو آت . بر آت . آت . ایی آت . بو بر آت در .
- بر ایی آت . ات ایی در . ۱۱ اوزاق بر شهر . بر یاقین شهر . شهر یاقین
- میدر ؟ شهر اوزاقدرد . ۱۲ هوا ایی در . هوا صیجاق میدر ؟ هوا
- صغوقدر . ۱۳ قرداش و قیز قرداش زنکین درلر . قرداش ' قیز
- قرداش ' بابا و آنا ایو درلر . ۱۴ سن بویوک میسین کوچوک میسین ؟
- ۱۵ قره قوش (eagle) . قره طاغ (Montenegro) <sup>۱</sup> . قره دکز (Black
- (Sea) . آق دکز (Mediterranean) . آق بابا (vulture) . آق طاغ .

<sup>1</sup> Observe that a parenthesis (. . .) encloses a word to be

## ترجمه ۲ Têrjémé, Translation 2.

1. The horse. A horse. A good horse. The good horse. A horse and an ox. 2. A house. A large house. The large house. The house is large. 3. A man. The man. A white man. The white man. 4. The Black Sea. The Black Mountain. The White Sea. The White Mountain. 5. A white rose. The white rose. The red rose. 6. A bad boy. This is a bad boy. This is the bad boy. 7. The house is near. The city is far. 8. A horse, a bird and an ox. The good horse and the big ox. 9. This bird is white. Is this bird white? It is black. 10. The brother is young. He is a good man. 11. The eagle is a large bird. That bird is a beautiful eagle. 12. The Mediterranean is a great sea.

Correct the following sentences.

۱ بن ایم کوچوک . ۲ سین سن گنج . ۳ اونار درلر زنکین .  
 ۴ بابا درلر ایو . ۵ آت در کوتو . ۶ او شهر در اوزاق . ۷ شهر اوزاق  
 در ؟ ۸ در هوا صیجاق ؟ ۹ اوت او در <sup>۱</sup> . ۱۰ قوش بویوک در ؟

## مکالمه Mûkialémé, Conversation.

### سؤال Sival, Question

Sén zéngin'mi sin?  
 Qardash faqir'mi dir?  
 Ogh'-lan é-yi'mi dir?  
 Sén é-yi'mi sin, kêôtû'mû sîn?  
 Qiz qardash é-yi'mi?  
 Bou dagh yûksék'mi?  
 Onlar génj'mi dir?  
 Siz faqir'mi siñiz?  
 Aq-Déñiz bêôyûk'mû?  
 Aq baba bêôyûk bir qoush'mou  
 dour?

### جواب Jéval, Answer

Ev'vét, zéngin'im.  
 Ev'vét, faqir'dir.  
 Ev'vét, oghlan é-yi'dir.  
 Bén é-yi'yim (§ 53).  
 Ev'vét, qiz qardash éyi'bir qiz dir.  
 Ev'vét, yûksék'dir.  
 Ev'vét, génj'dirlér.  
 Biz zéngin'iz.  
 Qara-Déñiz' kûchûk dûr.  
 Ev'vét, bêôyûk bir qoush'dour.

*translated*, or an annotation, whereas brackets [. . .] signify "leave out".

<sup>1</sup> In such answers the predicate cannot be omitted. It must be *evvét, sîjaq dîr*.

## درس ۲ Lesson 2.

### The Substantive Verb.

§ 68. The Turkish Plural is formed by adding the affix *لر* to the singular. This affix is pronounced *lar*, after hard vowels, and *lér* after soft ones. Ex.:

دکنک *déynék* stick: دکنکلر *déyneklér* sticks.

کدی *kédi* cat: کدیلر *kédilér* cats.

کوپری *keôprû* bridge: کوپرلر *keôprûlér* bridges.

قپو *qapou* door: قپولر *qapoular* doors.

خیم *khî-sîm* relative: خیملر *khî-sîmlar* relatives.

§ 69. Titles of respect are given to persons according to their dignity, office and occupation. افندی *éffen'di* Sir, Mr., is peculiar to clergymen and educated people. اغا *a-gha* or vulg. *a-a'*, to tradesmen, labourers and old men; it means Mr., Esq. بك *béy*, prince, is given to civil functionaries and popularly to any person of supposed distinction. Each of these titles is put after the name of the person himself, not after his family name, as in English (§ 495). Ex.: احمد افندی, *Ah'méd éffendi*, احمد بك, *Ah'méd agha*, احمد اغا, *Ah'méd béy*.

§ 70. When the subject is a pronoun it is often omitted (§ 120). Ex.: بن ایوام *bén éyi'yim* or ایوام *éyi'yim*. I am well; سز تنبل سکز *siz ténbél' siñiz* or تنبل سکز *ténbél' siñiz* you are idle.

§ 71. In Turkish, as in English, the adjective precedes the noun, and never varies, being the same whether it qualifies a singular or a plural substantive, a masculine or a feminine noun. Ex.: کوزل چیک *gûzél chichék* beautiful flower: کوزل چیکلر *gûzél chichéklér*

beautiful flowers; بویوک آغاج *bēōyûk a-ghaj* a big tree: بویوک آغاجلار *bēōyûk aghajlar* big trees.

§ 72. The Negative of the Present Tense of the Substantive verb is as follows:

*Negative Present.*

دکل ایم or دکل اینز *déyil'im*, دکلمز or دکل اینز *déyil'iz*.  
 دکل سین » دکل سینز *déyil'sin*, دکل سکمز » دکل سکمز *déyil'siniz*.  
 دکل در » دکل درلر *déyil'dir*, دکل درلر » دکل درلر *déyillér'*.

I am not, thou art not, he is not, etc.

*Interrogative Negative Present.*

دکل می ایم? or دکلم می ایم? *déyil'mi yim?*  
 دکل می سین? » دکلم می سین? *déyil'mi siñ?*  
 دکل می در? » دکلم می در? *déyil'mi dir?*  
 دکل می اینز? » دکلم می اینز? *déyil'mi yiz?*  
 دکل می سکمز? » دکلم می سکمز? *déyil'mi siñiz?*  
 دکل می درلر? » دکلم می درلر? *déyil'mi dirlér?*

Am I not? art thou not? is he not? etc.

*Note.* It is very useful for the learner to conjugate the adjective with the verb and to write the latter in both its forms, the full and the abbreviated ones; as:

or یورغون در ' یورغونسین or یورغون سین ' یورغونم or یورغون ایم  
 ' یورغون دکلم ' یورغونم سین ' یورغونم? or یورغون می ایم? ' یورغوندر  
 etc. یورغون دکلمدر

Words. لغت

! خیر! خیر! *khayr' no!*

t. ! اوّت *év'vét yes!*

qon-shou' neighbour قوکشو

p. دشمن *dûshmén' enemy*

p. دوست *dost friend*

*khayr' éfféndim! No,* خیر افندم!  
 Sir! [Sir!

*év'vét éfféndim! Yes,* اوّت افندم!

yapraq' leaf یاپراق

p. باغچه *bah'-jé<sup>1</sup> garden*

a-da island آطه

<sup>1</sup> This is the common pronunciation, the correct pronunciation is: *khas'-ta, ikh'-ti-yar, khosh'-noud, bagh'-ché* (p. 8).

a. عسکر <i>askér</i> soldier	يورغون <i>yorghoun'</i> tired
قهوه <i>qah've</i> coffee	جومرد <i>jêômerd'</i> generous
وير <i>vér'</i> give	a. p. طمعكار <i>tama'kiâr</i> avaricious
آرتين <i>Artin</i> Pascal	p. تازه <i>tazé</i> fresh
دپه <i>tépé, dépé</i> hill	چالیشان <i>chalishqan</i> diligent
صو <i>sou</i> water	اختيار <i>ih'-ti-yar</i> <sup>1</sup> old (age)
a. حاضر <i>hazîr'</i> ready, present	p. خشنود <i>hosh'-noud</i> <sup>1</sup> content, happy
يشيل <i>yéshil'</i> green	p. خسته <i>hasta'</i> <sup>1</sup> sick
پك <i>pék</i> very	پك ايو <i>pék éyi</i> very well!

### تعليم ۳ Exercise 8.

۱ فقيرميسين؟ زنکين ميسين؟ — بن فقير دکلم؛ اختيار آدم فقير در. ۲ کوزل دپه لر، يوکسک طاغلر، بوك آطه لر و يشيل ياپراقلر. ۳ زنکين قوکشولر، فقير دوستلر و بر اختيار عسکر. ۴ بر تازه صو و قهوه وير! — صو تازه در، قهوه تازه دکلدر. ۵ ياپراق يشيل می در، قيرمیزی میدر؟ — افندم! ياپراق يشيل در، قيرمیزی دکلدر. ۶ چوجوقلر تنبل می در؟ — خير افندم! چوجوقلر تنبل دکلدر لر، چالیشان درلر. ۷ عسکر اختيار می کنج می؟ — افندم! عسکر پک اختيار و خسته در. ۸ او جومرد دوست پک خسته در. ۹ بز تنبل دکلز، چالیشان ايز. ۱۰ سن پک تنبل سين. — بن تنبل دکلم، تنبل سن سين. ۱۱ خير افندم! تنبل شو يورغون قونشودر. ۱۲ احمد افندی دوست و خصم در، دشمن دکلدر. ۱۳ آرتين (Artin) پک قونشو و دوست در. ۱۴ قهوه حاضر میدر، دکلمیدر؟ — اوت افندیلر! قهوه و صو حاضر در. ۱۵ جورجی پک خسته میدر؟ — خير افندم! خسته دکل يورغوندر.

<sup>1</sup> See the Note page 32.

## ترجمه ۴ Translation 4.

1. Little hills. Red flowers. The green leaves and the beautiful gardens. 2. Is not the house large? — Yes, Sir, it is large. 3. The islands are small. That island is not small. 4. The coffee is very good. It is not <sub>3</sub>(a) <sub>1</sub>very <sub>2</sub>good <sub>4</sub>coffee. 5. The gardens and the trees are very nice. 6. Is the coffee ready? — No, Sir! 7. Are you ready? — Yes, gentlemen! I am ready. 8. Who is Mr. Charles? — He is a good neighbour. 9. Is the water fresh? — No, Sir, it is not fresh. — Give (a) fresh water. 10. Is the garden very far? — No, Sir, it is not very far, it is near. 11. Ahmed Bey is a good soldier. 12. He is a generous man. 13. That gentleman is not avaricious. 14. Master Georgie is very young.

## To be corrected.

۱ دکلمیدر احمد افندی پک جومرد؟ — خیر! احمد افندی در طمعکار پک. ۲ اغا آرتین پک کوزل بر آدم در دکل. ۳ اونلر کوزلر آدملر درلر. ۴ یشیلر یاپراقلر، بیوکلر باغچه لر. ۵ سین می سن حاضر؟ ۶ دکلم بن حاضر؟ ۷ درلر می دکل چوجوقلر چالیشقان؟

## مکالمه Conversation.

Jéwab Answer جواب	Sival Question سؤال
اوت افندم، پک جومردم.	افندی! جومرد میسکز؟
خیر افندم، خسته دکلد.	عسکر خسته میدر؟
ای در افندم.	چوجوق خسته می ایو می؟
خیر افندم، یوکسک دکلد.	او طاغ پک یوکسک می؟
خیر! دپه کوچوک بر طاغ در.	دپه بویوک بر طاغ میدر؟
اوت! طاغ بر بویوک دپه در.	طاغ بویوک بر دپه میدر، دکلمیدر؟
خیر افندم! ایو قهوه حاضر دکل، صو حاضر.	ایو قهوه حاضر میدر؟
اوت افندم! پک خسته در.	جومرد دوست خسته می؟

یشقان درلر.

## درس ۳

### The Substantive Verb. (۱)

§ 73. The Preterite or Past Tense of Verb is as follows:

بەن ایدم <i>bén' idim</i> I was	بیز ایدک <i>biz' idik</i> we
سەن ایدک <i>sén' idiñ</i> thou wast	سز ایدیکز <i>siz' idiñiz</i> you
و ایدی <i>o' idi</i> he was	اونلر ایدیلر <i>onlar' idiler</i> they were.

#### The Negative Past Tense.

بەن دەیل ایدم <i>bén déyil' idim</i>	بیز دەیل ایدک <i>biz déyil' idik</i>
سەن دەیل ایدک <i>sén déyil' idiñ</i>	سز دەیل ایدیکز <i>siz déyil' idiñiz</i>
و دەیل ایدی <i>o déyil' idi</i>	اونلر دەیل ایدیلر <i>onlar déyil' idilér.</i>

I was not, thou wast not, he was not, etc.

#### The Interrogative Forms of the Same.

*Bén' mi idim? sén' mi idiñ? o' mou idi?*  
*Biz' mi idik? siz' mi idiñiz? onlar' mî idilér?*  
 Was it I? was it thou? etc.

*Bén déyil' mi idim? sén déyil' mi idiñ? o déyil' mi idi?*  
*Biz déyil' mi idik? siz déyil' mi idiñiz? onlar déyil' mi idilér?* or *déyil'ler miyidi?*

Was it not I? was it not thou? etc.

§ 74. The Numerals are used just like all other adjectives. Like them, they precede the noun. The noun qualified by cardinals always remains in the singular (§ 71). Ex.: *bir adém* a man, *iki chojouq* two boys.

ایکی *iki* two

اۈچ *ûch* three

دەرت *dêrt* four

بەش *bêsh* five

آلتی *altî* six

یەدی *yédi* seven

سەکز *sékiz* eight

دوقوز *doqouz* nine

اون *on ten*اون بر *on bir eleven*اون یکی *on iki twelve, etc.*

§ 75. The English word "half" is expressed in two ways, by *yarîm* یاریم and by *bouchouq* بوچوق (§ 207). *Yarîm* is used before a noun like an adjective: *yarîm kûn* yarîm kûn half a day, *yarîm sa'at* yarîm sa'at half an hour, *yarîm élma* yarîm élma half an apple.

*Bouchouq* is always used in connexion with a number. Ex.: *iki bouchouq* یکی بوچوق two and a half, *ûch bouchouq sa'at* اوچ بوچوق ساعت three hours and a half, *altî bouchouq gûn* آلتی بوچوق کون six days and a half.

§ 76. The English phrase "there is, there are" etc. is expressed in Turkish by *var* وار<sup>1</sup> 'there is, exists': its negative being *yoq* یوق 'there is not' (§ 126 a).

*var, var dîr* وار، وار در there is,

*yoq, yoq dour* یوق، یوق قدر there is not.

*var idi, varîdî* وار ایدی، واریدی there was,

*yoq idi* یوق ایدی there was not.

*bir kitab var (dîr)* بر کتاب وار (در) there is a book,

*bir kitab var îdî* بر کتاب وار ایدی there was a book.

*bir kitab yoq, bir kitab yoq dour* بر کتاب یوق، بر کتاب یوق قدر there is not a book,

*bir kitab yoq idi* بر کتاب یوق ایدی there was not a book.

§ 77. The *Locative case* is made by the addition of *dé, da* ده to the end of the word (§ 84). Ex.: *évdé* اوده in the house, *kitabda* کتابده in the book,

<sup>1</sup> The word *var* is called the Verb of Existence and Non-existence, or Verb of Presence and Absence by some European Grammarians, but there are no such *verbs* in Turkish.

باغچه ده *bah'-jé-dé* in the garden. *Evdé bir adém var, — dîr*, there is a man in the house.

او کتابده تصویرلر وار در *o kitabda tasvirlér' var dîr*, there are pictures in that book.  
 باغچه ده چیچک یوقدر *Bah'-jéde chichék yoq' dour*, there are no flowers in the garden.  
 باغچه ده بر کل وار ایدی *Bah'-jédé bir gûl' var idi*, there was a rose in the garden.  
 بر کوزل و بویوک اوده ایدک *Bir gûzél vé bēdyûk' evdé idik*, we were in a nice [and] big house.

§ 78. In asking the hour, it is said:

ساعت قاجدر؟ *sa-at qach'dîr?* What o'clock is it?

ساعت ایکیدر *sa-at iki'dir*, it is two o'clock.

But قاج ساعتدر *qach' sa-at dîr?* means: How many hours are there?

ایکی ساعتدر *iki' sa-at dîr*, there are two hours.

*Sa-at* means also 'a watch': اسکی بر ساعت *és-gi' bir*

sa-at an old watch, بر آلتون ساعت *bir altoun' sa-at* a gold watch.

### لغت Words.

p. سیاه *si-yah'* black

ایری *i-ri* large, big

یکی *yé-ni* new

چوق *choq* much, many

صاری *sarî* yellow

قاج؟ *qach?* how many?

سود *sûd* milk

p. میوه *méyvê* fruit

Prop. names. a. حسن *Hasan*

a. بیاض *béyaz* white

اوقاق *oufaq* small

اسکی *és-gi* old

آز *az* few, *bir az* a little

کیم؟ *kim?* who?

بر قاج *bir qach* some

a. شراب *sharab* wine

a. مکتب *méktéb* school

a. کریم *kérim* Grace.

### تعلیم Exercise 5.

۱ باغچه ده ایری آغاجلر و آغاجلرده کوزل میوه لر و یشیل

یایراقلر وار در . ۲ اوده بویوک برکدی و اوقاق برکوک وار ایدی .

۱. چوجوقلر باغچه ده وبويوك چوجوقلر اوده درلر. ۴ چاليثسقان  
 اوغلانلر مکتبه و تبيلر طاغده درلر. ۵ دوستره دوست ايز  
 و دشمنلره دشمن ايز. ۶ پدر، والده و خصمير اوده دكلر مي؟  
 (دكلميدرلر؟) — خير افندم! پدر و والده اوده درلر. خصمير اوده  
 دكلدرلر. ۷ ايو دكللر، ايو دكل درلر. ايو دكلميدرلر؟ ايو ايديلر. —  
 خير! ابي دكل ايديلر. ۸ قهوه سياه، سود بياض و شراب قيرمیزی در.  
 ۹ كوچوك كدى سياه ميدر؟ — خير افندم! بويوك كدى سياهدر؛  
 كوچوك كدى صارى در. ۱۰ باغچه لوده صارى، بياض، قيرمیزی  
 چيچكلر وارددرلر. ۱۱ اوده كيم وار؟ — اوده آدم يوقدر. ۱۲ ساعت  
 قاچدر؟ — ساعت بر بوچوقدر. ۱۳ ساعت درت دكل مي ايدى؟  
 — خير بكم! درت بوچوق ايدى، درت دكل ايدى. ۱۴ بو ساعت ابي  
 ميدر، كوتو ميدر؟ خير بكم! بو ساعت كوزل بر آلتون ساعت در.

### Translation 6. ترجمه ۶

1. Was he sick? — No, Sir (*Bé-yim*), he was not sick; the soldier was very sick. 2. Is *Ahméd Bév* at home? — No, Sir, he is in the garden. 3. Who is there at home? — *Hassan Effendi* is at home. 4. Seven days and nine hours. Eight and [a] half days. 5. Was the coffee hot? — Yes, Sir, the coffee and the milk are hot; they are not cold. 6. Who is this young gentleman? — He is *Kérin Effendi*. 7. Three and seven are ten; five and six are eleven. 8. There are twelve hours in a day. 9. *Aq-Shéhir*, *Esgi-Shéhir* and *Yéni-Shéhir* are large [and] fine cities. 10. How many islands are there in the Mediterranean Sea? 11. How many islands are there in the Black Sea? — There are two [or] three bad islands.

### To be corrected.

۱ آق دكيزده چوق يوق وار بويوكلر و كوزلر آطه لر. ۲ بش ياريم  
 ساعت در. ۳ ساعت قاچ وار؟ — ساعت اون ايكي ياريم وار.

ساعت بوچوقدر . ۴ در بر ایی چوجوق اوده ؟ ۵ باغچه ده در یوق  
سوک بر آغاج . ۶ سن دکسین بر ایی چوجوق .

### مکالمه Conversation.

#### Sélam سلام Salutation

Sabah'lar khayr' olsoun!	Good morning!
Akh'shamlar khayr' olsoun!	Good evening!
Vaqtlar khayr' olsoun!	Good day!
Na'sil siñiz, éyi'mi siñiz?	How do you do?
Eyi'yim, téshék'kûr édérím.	I am well, thank you!
Siz na'sil siñiz, éyi'mi siñiz?	How are you? are you well?
Choq'éyiyim éfféndim.	I am very well, Sir!
El-ham'dûl-lah' éyi'yim.	Thank God, I am very well.
Rija'édérím, otourouñouz'.	Please take a seat.
Théshék'kûr édérím.	Thank you!
Bouyou'rouñ éfféndim, otou'rouñ.	Come in, Sir; take a seat.
Hassan' Effendi, néréde siñiz?	Mr. Hassan, where are you?
Bouyou'rouñ éfféndim!	Yes, Sir.
Géjélér khayr' olsoun!	Good night!
Hosh' gélđiñiz.	You are welcome.

## درس ۴ Lesson 4.

### Declension of Nouns. احوال اسم

§ 79. There are two numbers in Turkish: Singular and Plural; and six cases, expressing the different relations of words to each other; namely: the Nominative, Genitive, Dative, Accusative, Locative and Ablative cases.

§ 80. The Nominative case (or the Subject) answers to the questions: *who?* or *what?* *kim?* نه *né?* as the subject of the verb; as: Who is learning? — The boy اوغلان *ogh'lan*.

§ 81. The Genitive (or Possessive) case answers to the questions: *whose?* or *of which?* *kimin?* نهك *nek*

*nénîñ*. Ex.: Whose book? — The boy's book اوغلانک *oghlanîñ<sup>1</sup> kitabî*.

§ 82. The Dative answers to the questions: *to whom?* *to which?* کیمه *kimé?* نه یه *né-yé?* Ex.: To whom shall I give it? — To the boy اوغلانه *oghlanâ*.

§ 83. The Accusative (or Objective case) marks the object of an action, and answers to the questions: *whom?* or *what?* کی *kimi?* نه یی *néyi?* Ex.: Whom or what do you see? — I see the boy, the house اوغلانی *ogh-lanê<sup>1</sup>*, اوی *évi<sup>1</sup>*.

§ 84. The Locative answers to the questions: *where?* *wherein?* زده *nerédé?* Ex.: Where is the boy? — He is in the school مکتبه *méktébdé*.

§ 85. The Ablative answers to the questions: *from whom?* *from what?* کیدن *kimdén?* نه دن *nedén?* Ex.: From whom did you take this book? — From the boy اوغلاندن *oghlandan*.

§ 86. There is only one declension in Turkish, with four variations:

#### First Form.

§ 87. The first form comprehends all nouns ending in consonants (except ک *k*, and ق *q*):

a) Nouns ending in soft syllables.

Singular مفرد <i>Mûfréd'</i>			Plural جمع <i>Jém'</i>		
N.	پدر <i>pédér'</i>	} the father		پدرلر <i>pédérler'</i>	} the fathers
G.	پدرک <i>pédérîñ'</i> of			پدرلرک <i>pédérlerîñ'</i> of	
D.	پدره <i>pédéré'</i> to			پدرلره <i>pédérléré'</i> to	

<sup>1</sup> The Genitive and the Accusative do not always take the terminations *-îñ*, *-i*. These are required only when the noun in

A. پدری <i>pédérî'</i>	} the father.	پدرلری <i>pédérlérî'</i>	} the fathers.
L. پدرده <i>pédérdé'</i> in		پدرلرده <i>pédérlérdé'</i> in	
A. پدردن <i>pédérdén'</i> from		پدرلردن <i>pédérlerdén'</i> from	

b) Nouns ending in hard syllables.

N. تاش <i>tash'</i>	} the stone.	تاشلار <i>tashlar'</i>	} the stones.
G. تاشك <i>tashîñ'</i> of		تاشلارك <i>tashlarîñ'</i> of	
D. تاشه <i>tasha'</i> to		تاشلاره <i>tashlara'</i> to	
A. تاشی <i>tashî'</i>		تاشلاری <i>tashlarî'</i>	
L. تاشده <i>tashda'</i> in		تاشلارده <i>tashlarda'</i> in	
A. تاشدن <i>tashdan'</i> from		تاشلاردن <i>tashlardan'</i> from	

c) Nouns ending in syllables which have the hard vowels *ou* or *o* in them.

N. موم <i>moum'</i>	} the candle.	موملار <i>moumlar'</i>	} the candles.
G. مومك <i>moumouñ'</i> of		موملارك <i>moumlarîñ'</i> of	
D. مومه <i>mouma'</i> to		موملاره <i>moumlara'</i> to	
A. مومی <i>moumou'</i>		موملاری <i>moumlarî'</i>	
L. مومده <i>moumda'</i> in		موملارده <i>moumlarda'</i> in	
A. مومدن <i>moumdan'</i> from		موملاردن <i>moumlardan'</i> from	

d) Nouns ending in syllables which have the soft vowels *êo* or *û* in them.

N. سود <i>sûd'</i>	} the milk.	سودلر <i>sûdlér'</i>	} the milks.
G. سودك <i>sûdûñ'</i> of		سودلرك <i>sûdlérîñ'</i> of	
D. سوده <i>sûde'</i> to		سودلره <i>sûdléré'</i> to	
A. سودی <i>sûdû'</i>		سودلری <i>sûdlérî'</i>	
L. سودده <i>sûddé'</i> in		سودلرده <i>sûdlérdé'</i> in	
A. سوددن <i>suddén'</i> from		سودلردن <i>sudlérden'</i> from	

the Genitive or Accusative is definite. When the *-iñ* or *-i* is omitted, the Genitive or Accusative is the same as the Nominative in form (§§ 109, 251). When the Indefinite form of these two cases is to be described, it is styled by some Orientalists the Nominative form of the Genitive or Accusative. But the indefinite forms of those two cases are called by the native grammarians simply Nominative.

## Second Form.

§ 88. The second form of declension comprises all consonants ending in ق *q*. The difference from the first declension is this, that ق *q* is changed into غ *gh*, whenever it is followed by a vowel (§ 52, 2). Ex.: بالق *ba-lîq*: here ق *q* is not followed by a vowel, because it stands at the end of the syllable. بالقه *ba-lî-qa*: here the third syllable begins with ق *q* and is vowelled, therefore it changes into غ *gh*, thus we have بالقه *ba-lî-gha*. This change takes place in the Genitive, Dative and Accusative cases: in the Locative and Ablative cases and in the plural the ق *q* remains unchanged, because in those cases *q* is not followed by a vowel.

*Note.* In Arabic and Persian words and in all words borrowed from foreign languages, the ق *q* remains unaltered.

Singular مفرد *Mûfréd'*Plural جمع *Jém'*

N.	بالق <i>ba-lîq</i>	} the fish.	بالقار <i>ba-lîq-lar</i>	} the fishes.
G.	بالفك <i>ba-lî-ghîñ</i> of		بالقارك <i>ba-lîq-la-rîñ</i> of	
D.	بالفه <i>ba-lî-gha</i> to		بالقاره <i>ba-lîq-la-ra</i> to	
A.	بالغى <i>ba-lî-ghî</i>		بالقارى <i>ba-lîq-la-rî</i>	
L.	بالقده <i>ba-lîq-da</i> in		بالقارده <i>ba-lîq-lar-da</i> in	
A.	بالقندن <i>ba-lîq-dan</i> from		بالقاردن <i>ba-lîq-lar-dan</i> from	

## The fire-place

اوجاق اوجاغك اوجاغه اوجاغى اوجاقدہ اوجاقدن  
*o-jaq o-ja-gk o-ja-gha o-ja-ghî o-ja-qda o-ja-qdan*

## The boy

چوجوق چوجوغك چوجوغه چوجوغى  
*cho-jouq cho-jou-gk cho-jou-gha cho-jou-ghî*  
 چوجوقده چوجوقدن  
*cho-jouq-da cho-jouq-dan*

## Third Form.

٣ contains all the soft syllabled

٤ letter *kéf* is changed into

٥ that is, when the syllable

٦ the *k* is changed into

٧ not vowelled, it is

٨ *êor-dé-ké* is

٩ with *ك* *k*;

١٠ *êor-dé-yé*

١١ unciation,

١٢ *jaf* (§ 34).

١٣ ative cases

١٤ immediately

١٥ at the

١٦ wrong, for

١٧ therefore the *k* n.

١٨ (§ 52, 2). This is n.

١٩ as there are no different

٢٠ In the plural and in the L.  
٢١ *k* is unchangeable, as a vowel  
٢٢ follow the *k* (§ 88).

Singular مفرد *Mûfréd'*

N. *٢٣* *êor'-dék* the duck

G. *٢٤* *êor'-dé-yiñ* of the duck

D. *٢٥* *êor'-dé-yé* to the duck

A. *٢٦* *êor'-dé-yi* the duck

L. *٢٧* *êor'-dék-dé* in the duck

A. *٢٨* *êor'-dék-dén* from the duck.

Plural جمع *Jém'*

N. *٢٩* *êor'-dék-lér* the ducks

G. *٣٠* *êor'-dék-lériñ* of the ducks

D. *٣١* *êor'-dék-lé-ré* to the ducks

A. *٣٢* *êor'-dék-lé-ri* the ducks

L. *٣٣* *êor'-dék-lér-dé* in the ducks

A. *٣٤* *êor'-dék-lér-dén* from the ducks.

The bread

*٣٥* *٣٦* *٣٧* *٣٨* *٣٩* *٤٠*  
*ék-mék-dén ék-mék-dé ék-mé-yi ék-mé-yé ék-mé-yiñ ék-mék.*

## The whistle

دودوکی  
dû-dû-yû

دودوکه  
dû-dûyê  
دودوگدن  
dû-dûk-dén

دودوکک  
dû-dû-yûñ  
دودوکده  
dû-dûk-dé.

دودوک  
dû-dûk

*Note.* بوک *oq* arrow, طوق *toq* satiated, قرق *qîrq* forty, یوک *yûk* load, کوک *kêok* a root, are exceptions to the above rules, as they do not change *q* into *gh*, and *k* into *y*.

## Fourth Form.

§ 90<sup>a</sup>. The fourth form comprises all nouns ending in the vowel letters ا و ه ی. In the singular, the Genitive is formed by adding نك *-niñ*; in the Dative یه *-yé* is added to the Nom., in the Acc. یی *-yi* (§ 53). No change takes place in the remaining cases or in the plural (§§ 88, 89).

§ 90<sup>b</sup>. When a word ending in a vowel receives a grammatical ending beginning with a vowel, a hiatus results, which is practically a difficulty in pronunciation. This is very common in Turkish (§ 53). To avoid this difficulty it is usual to insert a consonant ی *y* (and only in the Genitive ن *n*. This is really the retention of part of the original genitive termination *-niñ*).

Singular مفرد *Mûfréd'*

N.	آنا <i>a-na</i>	} the mother.
G.	آنانك <i>a-na-niñ</i> of	
D.	آنايه <i>a-na-ya</i> to	
A.	آنايی <i>a-na-yî</i>	
L.	آناده <i>a-na-da</i> in	
A.	آنادن <i>a-na-dan</i> from	

Plural جمع *Jém'*

	آنالار <i>a-na-lar</i>	} the mothers.
	آنالارك <i>a-na-la-rîñ</i> of	
	آنالاره <i>a-na-la-ra</i> to	
	آنالاری <i>a-na-la-rî</i>	
	آنالارده <i>a-na-lar-da</i> in	
	آنالاردن <i>a-na-lar-dan</i> from	

## The cat

کدی      کدینک      کدی به      کدی بی      کدیده      کدیدن  
ké-di      ké-di-niñ      ké-di-yê      ké-di-yî      ké-di-dé      ké-di-dén

The well

قویوی	قویویه	قویونک	قویو
<i>qou-you-you</i>	<i>qou-you-ya</i>	<i>qou-you-nouñ</i>	<i>qou-you</i>
	قویودن	قویوده	
	<i>qou-you-dan</i>	<i>qou-you-da.</i>	

The hill

دپدن	دپده	دپدی	دپیه	دپنک	دپه
<i>de-pé-dén</i>	<i>dé-pé-dé</i>	<i>dé-pé-yi</i>	<i>dé-pé-yé</i>	<i>dé-pé-niñ</i>	<i>dé-pé.</i>

The water

صودن	صوده	صوی	صویه	صویک	صو
<i>sou-dan</i>	<i>sou-da</i>	<i>sou-you</i>	<i>sou-ya</i>	<i>sou-youñ</i>	<i>sou.</i>

*Note 1.* Singulars ending in the vowel • -é do not join this letter to the sign of the plural or the endings of cases (§ 32 b).

*Note 2.* The word صو *sou* forms its Genitive irregularly.

## تعلیم Exercise 7.

Decline the following words, writing them in Turkish characters: and also indicate their pronunciation in English characters, with their meanings.

بابا 'قارداش' طاغ 'باش' آغاج 'باغچه' قیز 'آخشام' دره 'افندی' آغا 'بك' بوچوق 'قهوه' چوق 'كوچوك' بويوك 'ياپراق' قره 'صیجاق' صغوق 'فرانق' *franq a franc* 'دكنك' *déynék a stick* 'كوی' *keôy village*.

Translate into English.

- ۱ اوچ کون 'اوچ کوندن' بش فرائقه 'آلتی آغاجی' ۲ یدی
- ۳ کوچوك بر کدی یی 'اوشامده' ایو بر باغچه یی 'کوزل بر قیزه' ۴ آق دکیزی 'قیرمیزی چیچکلی'
- ۵ چوقلردن 'چوغی' آزدن 'آزه' ۶ کوزللی 'کوتوردن' قویورده.
- ۷ قهوه یی 'قهوه دن' قیزلرده ۸ چوجوقلره 'کتابی' کتابدن.
- ۹ *(sorou-gha)* صغوغه 'صیجاغه' کوچرکی ۱۰ اوقه 'اوقدن' آلدن

الی . ۱۱ کویه ' کویده کویلردن . دره دن ' دپه دن ؛ یپراقلردن ' یپراقلری .

### ترجمه ۸ Translation 8.

1. The mountains; of the mountains; to the mountains; from the mountain. 2. Four [or] five trees; on the three trees; of the good tree, of the good trees, from the good trees. 3. Give the book (acc.) to the big [one]. From the big [one]. 4. In the valley, to the valleys. The valleys are green. 5. <sub>6</sub>I saw <sub>2</sub>the green hills, <sub>3</sub>the black mountains <sub>4</sub>and <sub>5</sub>the white flowers <sub>1</sub>from the village. 6. In the hot, to the hot; the hot (acc.); the hot (nom.). 7. <sub>2</sub>I saw <sub>1</sub>the gentlemen (acc.); to the gentleman; of the gentlemen; on the gentleman. 8. The green leaf (acc.); on the green leaves; on many green and nice leaves. 9. Of the coffee; in the coffee; from the coffee. To the coffee-houses (*qah'véléré*). 9. From the hot; from the cold; from the little and on the great. 10. To the great men. 11. To the white and the black (acc.). 12. To five francs.

### Correct the following words.

۱ صونك ؛ آنانه ؛ بابايدن ؛ بيوغدن ؛ كوچوكى *ku-chu-kû* ؛  
 صويدن . ۲ آغايك ؛ قرداشيك ؛ صيجاغلر ؛ يپراغدن . ۳ يپراقك ؛  
 قونشويك . اوغى the arrow طوغه . ۴ فرانته ' فرانغى ؛ بوچوقه ؛  
 دره نى ' درهيك .

### مکالمه Conversation.

Hoshja qalîñ éfféndim.  
 Hosh géldiñiz, séfa géldiñiz.  
 Sélam sêylé.

Pédéré choq sélam sêylé.

Bash ûstûné éfféndim.

Good bye, Sir!

You are welcome.

Give my salutations (to the home circle).

Give my salutations to your father.

Very well, Sir.

## درس ۵ Lesson 5.

### کنایات The Pronouns.

§ 91. Turkish Pronouns are divided into seven classes :

1. Personal, 2. possessive, 3. adjectival, 4. demonstrative, 5. reflexive, 6. indefinite and 7. interrogative pronouns.

#### 1. Personal Pronouns. ضمیر شخصی

§ 92. They are: بن *bén*, سن *sén*, او *o*, کندی *kéndi*. They are declined as follows:

##### First Person.

##### Singular مفرد *Mûfréd'*

N.	بن <i>bén</i> I
G.	بنم <i>bénim</i> my
D.	بکا <i>ba-ña</i> to me
A.	بنی <i>bé-ni</i> me
L.	بنده <i>béndé</i> in me
A.	بندن <i>béndén</i> from me.

##### Plural جمع *Jém'*

بز <i>biz</i> we
بزم <i>bizim</i> our
بزه <i>bizé</i> to us
بزی <i>bizi</i> us
بزده <i>bizdé</i> in us
بزدن <i>bizdén</i> from us.

##### Second Person.

N.	سن <i>sén</i> thou
G.	سنگ <i>sé-niñ</i> thy
D.	سکا <i>sa-na</i> to thee
A.	سنی <i>sé-ni</i> thee
L.	سنده <i>sén-dé</i> in thee
A.	سندن <i>sén-dén</i> from thee.

سز <i>siz</i> you
سزك <i>siziñ</i> yours
سزه <i>sizé</i> to you
سزی <i>sizi</i> you
سزده <i>sizdé</i> in you
سزدن <i>sizdén</i> from you.

##### Third Person.

##### Singular مفرد *Mûfréd'*

N.	او <i>o</i>	he she, it
G.	اونك، آنك <i>onouñ, anîñ</i>	his, hers, its

- D. آکا ' o-na', a-na' } to him, him  
 | to her, to it  
 A. آنی ' o-nou', a-nî' him, her  
 L. آنده ' on-da', an-dé' in him  
 A. آندن ' on-dan', an-dén' from him.

### Plural جمع Jém'

- N. آنلر ' onlar, anlér them  
 G. آنلرك ' onlarîñ, anlérîñ of them  
 D. آنلره ' onlara', anléré' to them  
 A. آنلری ' onlarî', anlérî them  
 L. آنلرده ' onlarda', anlérdé' in them  
 A. آنلردن ' onlardan', anlérdén from them.

### Reflexive form of the Third Person.

#### Singular مفرد Mûfréd'

#### Plural جمع Jém'

N. کندی kéndi	} himself.	کندیلر kéndilér	} themselves.
G. کندینک kéndiniñ of		کندیلرک kéndilériñ of	
D. کندینه kéndiné to		کندیلره kéndiléré to	
A. کندی kéndini		کندیلری kéndiléri	
L. کندنده kéndindé in		کندیلرده kéndilérdé in	
A. کندندن kéndindén from		کندیلردن kéndilérdén from	

§ 93. The English conversational form of address is 'you'; in Turkish, however, there are two forms: *sén* and *siz*. *Sén* is employed in addressing parents, near relatives, children, servants, pupils, and intimate friends, such as would be addressed by their Christian names in England. *Siz* is used in addressing strangers, or mere acquaintances (§ 494).

§ 94. Instead of *biz* and *siz* their double plural بزلر ' bizlér, sizlér are sometimes used in all the six cases. This cannot be expressed in English. They are even used, out of politeness, instead of *bén* and *sén*.

## 2. Possessive Pronouns. ضمير اضافي

§ 95. The Possessive Pronouns of the Turkish language do not really correspond to those of the English, but are merely possessive affixes. Possessive affixes are used instead of the English possessive pronouns. They consist of syllables added at the end of nouns. They have the value of pronouns, and cannot stand alone.

§ 96. The possessive affixes are the following:

م- Sing. I. person my	مز- Plur. I. person our
ك- » II. » thy	كز- » II. » your
ي- » III. » his.	لري- » III. » their.

Ex.: Sing.	الم <i>élim</i>	الك <i>élin</i>	الى <i>é-li</i>
	my hand,	thy hand,	his hand;
Plur.	المز <i>é-limiz</i>	الكز <i>é-liñiz</i>	اللى <i>él'-léri</i>
	our hands,	your hands,	their hands.

§ 97. The pronunciation of the Possessive Affixes varies in the following way (§ 52):

1. If the word to which they are added end in a consonant, the affixes are pronounced: *im*, *iñ*, *i*; *imiz*, *iñiz*, *léri*, as in the above.

2. If the preceding predominant vowel in the word be *ou* or *o*, although written in the same way, they are pronounced: *oum*, *ouñ*, *ou*; *oumouz*, *ouñouz*,

*larî*. Ex.: قوشلى 'قوشكز' قوشمز: 'قوشى' قوشك 'قوشم' *Qoushoum*, *qoushouñ*, *qoushou*; *qoushoumouz*, *qoushouñouz*, *qoushlarî*. My bird etc.

3. If the word end in a vowel, they have then only the value of the letters *m*, *ñ*, *si*; *miz*, *ñiz*, *léri*. Ex.:

آنم 'آنالى' 'آنكز' 'آنمز': 'آنسى' 'آنك' 'آنم' *Anam*, *anañ*, *anasî*; *a-namîz*, *a-nañîz*, *a-nalarî*. My mother etc.

4. If the predominant vowel in the word be *eo*, *û*, the vowel of the affix is pronounced *û*, to agree with it; as: كوزلى 'كوزكز' 'كوزمز': 'كوزى' 'كوزك' 'كوزم' *Geô-zûm*,

*geô-zûñ, geô-zû; geô-zû-muz, geô-zû-ñûz, geôz-lé-ri.*  
My eye etc.

§ 98. In the third person singular, when the word ends in a vowel, a س *s* is inserted for euphony, as: بابام *ba-ba-sî* (and not بابای *ba-ba-î*). The only exception to this rule is the word صو *sou*; as: صویم *Sou-youm, sou-youñ, sou-you; sou-you-mouz, sou-you-ñouz, soularî.* My water etc.

§ 99. If the word ends in one of the connected letters (§ 24) the suffix ی *i* is not written when declined in Singular cases, but the sound *i* is retained; as: کتابی *Kitabî, -bî-nîñ, -bî-na, -bî-nî, -bîndan, -bînda.*

§ 100. If it ends in one of the unconnected letters (در ز و) the ی *i* is retained; as: آوینه *é-vî, é-vî-nîñ, é-vî-né, é-vî-nî* etc.

§ 101. If the final vowel of the substantive is *é*, it is never joined on to the possessive in writing (§ 32); as: ددهم *dé-dém, dé-déñ, dé-désî* not ددهم *dé-dém* My grandfather etc.

§ 102. The genitives of the Personal pronoun are used, when required, to emphasize and corroborate the possessive affixes of the same number and person. They are never used alone, without their equivalent possessive affixes to corroborate them; thus *qardashîm* قارداشیم my brother (not my sister etc.), *bénim qardashînz* بنم قارداشیم my brother (not your brother or his brother) (§ 120)-

§ 103. A final ق *q*, in a polysyllable, as in declension, changes into غ *gh* before the possessive

affixes, singular or plural, excepting that of the third person plural; so also ك *k* changes into *y* in like cases

(§ 53). Ex.: قوناغى 'قوناغى' قوناغى 'قوناغى' قوناغى  
*Qo-naq, qo-na-ghîm, qo-na-ghîñ, qo-na-ghî; qo-na-ghî-*  
*mîz, qo-na-ghî-ñîz.* My mansion etc. اينك 'اينك'  
*I-nék, i-né-yim, i-né-yiñ, i-né-yi;*  
*i-né-yi-miz, i-né-yi-ñîz.* My cow etc.

### With Singular Nouns.

بم اتم *bénim a-tîm* my horse  
 سنك اتم *séniñ a-tîñ* thy horse  
 اونك اتم *onouñ a-tî* his horse  
 بزم اتم *bizim a-tî-mîz* our horse  
 سزك اتم *siziñ a-tî-ñîz* your horse  
 اونلار اتم *onlarîñ at-la-rî* their horse.

### With Plural Nouns.

بم اتم *bénim atlarîm* my horses  
 سنك اتم *séniñ atlarîñ* thy horses  
 اونك اتم *onouñ atlarî* his horses  
 بزم اتم *bizim atlarîmîz* our horses  
 سزك اتم *siziñ atlarîñîz* your horses  
 اونلار اتم *onlarîñ atlarî* their horses.

§ 104. In some words the vowel of the last syllable is eliminated when the possessive affix is added, except in the third person plural.

كوكل *geô-ñîl, geoñ-lîm* heart, my —.  
 اغز *a-ghêz, agh-zîñ* mouth, thy —.  
 بونى *bo-youn, boy-nou* neck, his —.  
 اوغل *o-ghoul, ogh-lou-mouz* son, our —.  
 بورنكز *bou-roun, bour-nou-ñouz* nose, your —.

- a. عقل 'عقل *a-qêl*, *aq-lîm* mind, sense, my —.  
 a. وقت 'وقتک *va-qêt*, *vaq-tîñ* time, thy —.  
 a. قسم 'قسمی *qî-sîm*, *qîs-mî* part, his —.  
 a. اسم 'اسمى *i-sîm*, *is-mî-miz* name, our —.  
 p. شهر 'شهرکى *she-hîr'*, *shéh'-ri-ñiz* city, your —.

But in the third person *gêo-nul-léri*, *a-ghêz-larî*, *bo-y larî*, *oghoul'larî*, *bourounlarî*, *aqîl'larî* etc.

§ 105. As it has been seen, the possessives affixed to the substantives they qualify, and form word with them. That compound word is then decl like a simple substantive; as:

### 1. Affixes of the First Person.

Singular مفرد <i>Mûfréd'</i>		Plural جمع <i>Jém'</i>
N. کتابم <i>kitabîm</i>	} my book.	کتابمى <i>kitabîmîz</i>
G. کتابمک <i>kitabîmîñ</i> of		کتابمىک <i>kitabîmîzîñ</i> of
D. کتابمه <i>kitabîma</i> to		کتابمىه <i>kitabîmîza</i> to
A. کتابمى <i>kitabîmî</i>		کتابمىزى <i>kitabîmîzî</i>
L. کتابمده <i>kitabîmda</i> in		کتابمىده <i>kitabîmîzda</i> in
A. کتابمدن <i>kitabîmdan</i> from		کتابمىدن <i>kitabîmîzdan</i> from

### 2. Affixes of the Second Person.

N. کتابک <i>kitabîñ</i>	} thy book.	کتابکى <i>kitabîñîz</i>
G. کتابکک <i>ki-ta-bî-yîñ</i> of		کتابکىک <i>kitabîñîzîñ</i> of
D. کتابکه <i>kitabîña</i> to		کتابکىه <i>kitabîñîza</i> to
A. کتابکى <i>kitabîñî</i>		کتابکىزى <i>kitabîñîzî</i>
L. کتابکده <i>kitabîñda</i> in		کتابکىده <i>kitabîñîzda</i> in
A. کتابکدن <i>kitabîñdan</i> from		کتابکىدن <i>kitabîñîzdan</i> from

### 3. Affixes of the Third Person.

N. کتابى <i>kitabî</i>	} his book	کتابلرى <i>kitablarî</i>
G. کتابىک <i>kitabîniñ</i> of		کتابلرىک <i>kitablarîniñ</i> of
D. کتابينه <i>kitabîna</i> to		کتابلرىنه <i>kitablarîna</i> to

A. کتابی <i>kitabîni</i>	his book.	کتابلرینی <i>kitablarîni</i>	their book.
L. کتابنده <i>kitabînda in</i>		کتابلرینده <i>kitablarînda in</i>	
A. کتابندن <i>kitabîndan from</i>		کتابلریندن <i>kitablarîndan from</i>	

*Vaqtîm, vaqtîmîñ, vaqtîma, vaqtîmî, -tîmda, -dan* My time ...

*Eviñ, é-vi-yiñ, é-viñé, éviñi, é-viñdé, éviñdén* Thy house ...

*Qapousou, qapousounouñ, -souna, -sounou, -soundan, -da* His door ...

*Ba-li-ghî-mîz, -mîziñ, -mîza, -mîzi, mîzda, -mîzdan* Our fish ...

*Ek-mé-yi-ñiz, -ñiziñ, -ñizé, -ñizi, -ñizdé, -ñizdén* Your bread ...

*Ormanlarî, -larîniñ, -larîna, -larîni, -larînda, -dan* Their forest ...

§ 106. The Accusative Singular of a noun agrees in form and in pronunciation with the third person singular possessive affix added. The noun with this affix, however, is always the subject in a sentence, while the other similar form is always object. Ex.:

عالینک کتابی بوراده در	<i>Aliniñ kitabî bourada dir</i>	The book of Ali [Eli] is here.
عالینک کتابی غائب اولدی	<i>Aliniñ kitabî ghayb oldou</i>	The book of Ali [Eli] has been lost.
کتابی عالی بولدی	<i>Kitabî Ali bouldou</i>	Ali has found the book.

In the first and second examples the word کتابی means 'his book' (Nom. third person), and is the subject of the sentence: in the third example the word is the objective case of the word کتاب.

### Words. لغت

چیزمه <i>chiz'mé</i> (out of door) boot	چاریق <i>charîq</i> sandal
f. فوطين <i>fotin</i> boots	چوراب <i>chorab</i> stockings
f. قوندورا <i>qoundoura</i> shoe	جزوه <i>jézvè</i> { a little coffee-pot
p. پابوج <i>pabouj</i> slipper	فنجان <i>finjan</i> coffee-cup
f. قالوش <i>qalosh</i> over-shoe, galoche	چوبان <i>choban</i> shepherd
آباق <i>a-yaq</i> foot	f. چای <i>chay</i> tea (Chinese)
دکنک <i>déy-nék</i> stick	چای <i>chay</i> brook.

### تعلیم Exercise 9.

- ۱ بزم : بنده : بزلردن : اولوردنه : سزک : سزده : سزه : اوکا :  
 اوندده . ۲ اوندن : کندییی : کندن : اونک : سزله . ۳ اولرک

سودی ؛ اونلرك سودینی ؛ بزم قهوه مزده ؛ سزك آویكزدن . ۴ آویندن  
*évindén* ؛ آوندن *ondan* ؛ اونك ؛ آوینك ؛ آوی . ۵ چایم ؛ چایكز ؛  
 چایلری ؛ چایمزی ؛ چایلرینی ؛ چایی ؛ چایی (acc.) . ۶ بزه و سزه ؛  
 بزدن و سزدن ؛ اونلردن و سزلردن . ۷ باغچه لرنده ؛ باغچه مزده  
 و باغچه كزده ایری و كوزل آغاچلر وار . ۸ بنم آیاغمده چیزمه یوقدر .  
 سزك آیاغكزده فوطین وار . ۹ آیاغكز ؛ آیاقلری ؛ آیاقلرنده . ۱۰ صویم  
 صویمده ؛ صویكز ؛ صولرنده . ۱۱ بزم صویمز چوق ایی در . سزك  
 صویكز كوتو وآز در . ۱۲ ایكیمز ؛ اوچمز و دردمز *deōrdūmūz*  
 چالیشقان این ؛ اونلرتبیل درلر . ۱۳ چوجوقلركز شو اوده درلر . چوجوقلرمز  
 اویمزده *évimizdé* درلر . ۱۴ قوندورام و فوطینم ؛ چوبانك چاریغی  
 و دكنکی . ۱۵ قیزیكز قیرمیزی پابوجی و سیاه چورابی . ۱۶ اونك  
 جزوه سی ؛ اونلرك جزوه سنده . جزوه لرنده قهوه یوقدر . ۱۷ برفنجان  
 قهوه ؛ ایکی فنجان سود . ۱۸ اوغلكرز ؛ اوغلكرزی ؛ اوغلمزده ؛  
 افندیكزده ؛ افندیمزه ؛ كوزكزده .

### ترجمه ۱۰ Translation 10.

1. Me, he, they, you, thou, my, her, his, thy, ours, yours, their. 2. To me; to thee; to you; on thee; in you; on me; from me. 3. Him, himself; to him; in him; from him. 4. The cat (acc.), the cat (nom.); his cat (nom.), his cat (acc.); his cats (nom.), his cats (acc.); their cats, their cat (nom.). 5. His daughter (nom.); his daughter (acc.), the daughter (acc.), your daughter (acc.). 6. In their valley, in our house, to your garden, to your horse. 7. My son, to my son, to his son; his children (pl. nom.). 8. In your time; from your time; to his time. 9. His nose, of his nose; to your nose, their noses. 10. In the city, in your city, to your city, from our city. 11. On my head, on his head, my head (nom.), my head (acc.). 12. The tea (acc. and nom.),

his tea (acc. and nom.); in our brook. 13. The shepherd, their shepherd, their shepherds (nom. and acc.). 14. My over-shoes, thy shoes; his sandals; her stockings and boots; our coffee-cup, your coffee-pot.

To be corrected.

۱ اوغلیسی و ' oghoulouñouz ' ۲ آنای ' قوی  
کدی (third pers.) ۳ آیاغری ' آياقكزده . ۴ كديسينز  
موميسي ' دره سيلری . ۵ بالقی ' بالغدن ' كوزيسي . ۶ چوراييسنك  
چورايينك .

مکالمه Conversation.

S. Haftanîñ gûnlérini sêylé!

J. Pazar, Pazar'-értési, Salt, Char'shamba, Pér'shémbé, Jouma-a', Jouma-a értési.

S. Sênénîñ dêort mévsimlérini sêylé!

J. Bahar, Yaz, Gûz, Qîsh.

S. Gûnûñ taqsimlérini sêylé!

J. Shafaq, Sabah', Qoushlouq, Eoylén, Ikindi, Akhsham, Géjé, Yat'si, Géjé yarisi or Yari géjé.

Q. Tell me the days of the week.

A. Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday.

Q. Tell me the four seasons of the year.

A. Spring, Summer, Autumn, Winter.

Q. Tell me the divisions of the day.

A. The Dawn, Morning, Forenoon (9 a.m.), Noon, Afternoon, Evening, Night, Bed-time (two hours after sunset), Mid-night.

## درس ۶ Lesson 6.

### اضافت The Izafét.

§ 107. The possession or connexion of one thing or person with another is called in Turkish, *Izafét*, which means 'addition or annexation'.

One substantive is governed by another in three different ways:

§ 108. I. By juxtaposition, without change. This is used to shew the relation between a material and the thing composed of it. The name of the material

is simply put, like an adjective, before the other substantive. Ex.:

آلتون قوطو *altoun qoutou* a golden box.

ایپک مندیل *i-pék méndil* a silk handkerchief.

گوموش ساعت *gû-mûsh sa'at* a silver watch.

Or the noun expressing the material is put in the ablative case; as:

آلتوندن کوستک *altoundan kêosték* a chain of gold.

الماسدن یلهزیک *élmassdan bilézik* a bracelet of diamond.

یوندن چوراب *youndan chorab* woollen stockings.

§ 109. II. By placing the first substantive in the nominative or unaltered form, and adding to the second the pronominal affix of the third person (ی or سی or *-i* or *-si*). This is used to indicate not only possession but also genus and species, the name of the species coming first (§ 81, Note). Ex.:

او قیوسی *év qapousou* a house-door (indefinite).

قویو صوی *qouyou sou-you* well water.

آرمود آغاجی *armoud a-gha-ji* pear tree.

آماسیه الماسی *Amasiya élmasi* Amassia apple.

§ 110. The names of countries, rivers, mountains, cities etc. are formed in this way, the first of the two nouns remaining unchanged; as:

عثمانلی دولتی *Osmanlî dévléti* The Ottoman government.

انگلینز قرالیچہ سی *In-gi-liz qralichasî* The queen of England.

سیواس شہری *Sivas shéh'ri* The city of Sivas.

ارمنی ملتی *Erméni mil'léti* The Armenian nation.

ارجیاس طاغی *Er-ji-yas da-ghî* Mount Argeas.

طونه نہری *Touna néh'ri* The river Danube.

میس آبی *Mayis a-yî* The month of May.

§ 111. III. By placing the first in the Genitive, and adding to the second the pronominal affix of the

third person (ى or سی -i or -si). This indicates the relation of possession and is essentially definite, and is generally used when the article 'the' would be put before the first noun in English.

The name of the possessor is placed first, as when the possessive case is used in English. Ex.:

أوك قېوسى *é-viñ qapousou* The door of the house (definite).

المانك آغاجى *élmanîñ a-ghaji* The tree of the apple.

قويونك صويى *qou-younouñ souyou* The water of the well.

§ 112. When the two nouns come together in English, with the word *of* between them, the first expressing the quantity of the second, the phrase is translated into Turkish by simply putting the name of the quantity before the other noun and omitting 'of' as in German they say Eine Flasche Wein, 'a bottle of wine'.

بر قدح چای *bir qadéh chay* a cup of tea.

اوچ اوقه شکر *ûch oq'qa shé-kér* three okes of sugar.

اون آرشین بز *on arshîn béz* ten yards of cloth.

يوز اولچك بوغداى *yûz êolchék boughday'* a hundred bushels of wheat.

بر سورو قويون *bir sûrû qoyoun* a flock of sheep.

§ 113. The following construction is frequent between a noun and a cardinal number.

کتابلردن دردى or کتابك دردى *kitabîñ dêôrdû* or *kitablardan dêôrdû* four of the books, or four books.

اوطه لردن ايکيسى or اوطه لرك ايکيسى or اوطه نك ايکيسى *o-da-nîñ ikisi* or *odalarîñ ikisi* or *o-dalardan ikisi* two of the rooms, or two rooms.

§ 114. These constructions are declined:

*Eviñ qapousou, -nouñ, -na, -nou, -sounda, -soundan.*

§ 115. There are two words ده— (-*dé*, -*da*) in Turkish; one is used with the nouns to form the Locative case, and is always accented (§ 84): اوده *év-dé'*, باغده *baghda'* in the house, in the vineyard.

§ 116. The other *-dé* is a conjunction, meaning 'also, and': it is never connected with the noun, nor is it accented; that is, the accent is at the end of the preceding word; as: *éu' dé* 'باغ ده' *bagh' da*

*pédérin' dé* 'بدرم ده' *bénim' dé*; meaning 'The house also, the vineyard too, my father also, mine also'

*béndé' dé var, séndé' dé' var* 'The is in me and in you', i. e. 'I have and you have' (§ 477).

§ 117. *Da-khi* دخي is also used with the same meaning ('also, too'); as: *bénā' dé' dakhi* 'بنده دخي' *dakhi, séndé' dakhi* 'in me also, in thee too' (§ 477).

### لغت Words.

#### *Familya* فامیلی The Family.

a. <i>a-na baba</i> آنا بابا	} parents	p. <i>qiz qardash</i> قیز قارداش	} sister
a. <i>validéyn</i> والدین		p. <i>hémshiré</i> همشیره	
<i>baba</i> بابا	} father	<i>oghoul</i> اوغل	son
p. <i>pédér</i> پدر		<i>oghlan</i> اوغلان	boy
<i>a-na</i> آنا	} mother	<i>chojouq</i> چوجوق	child
a. <i>validé</i> والده		<i>qiz</i> قیز	girl, daughter
<i>an'-né</i> آننه		a. <i>kérimé</i> کریمه	daughter
<i>bédyûk baba</i> بویوک بابا	} grand father	<i>qarî</i> قاری	wife, woman
<i>dédé</i> 'دده		a. <i>ém'mi</i> عمی	uncle (father's)
<i>néné</i> 'ننه	} grand mother	<i>a-mou-ja</i> عموچه	brother
<i>é-bé</i> ابه		<i>téy'zé</i> تیزه	aunt (mother's)
<i>bédyûk ana</i> بویوک آنا		<i>khala</i> خاله	sister
<i>toroun</i> طورون		a. <i>é-mé</i> عمه	aunt (father's sister)
<i>qardash</i> قارداش	} brother	<i>da-yî</i> دای	uncle (mother's brother)
<i>qa-rîndash</i> قارنداش		<i>qa-yîn</i> قاین	brother
p. <i>biradér</i> برادر		<i>qa-yîn biradér</i> قاین برادر	in-law

qayîn ata { father-in-law قاین آتا	bajanaq { brother-in-law (wife's sister's husband) باجاناق
qayîn ana { mother-in-law قاین آنا	qoja husband قوجه
gêlin { the bride; the daughter-in-law کلین	ab'la elder sister آبلا
gûvéyi { the bride-groom کوه کی	chéché eldest sister چه چه
damad the son-in-law داماد	khîzmétkiâr { a.p. خدمتکار a.t. خدمتچی } servant
énishté { sister's husband انیشته	hanîm Lady, Miss, Mrs. خانم
baldîz wife's sister بالدیز	sa-yî number صایی
élti { husband's brother's wife التی	obir, olbir the other اولبر
gêorûmjé { husband's sister گورومجه	khala-yîq { a. خلائق a. جاریه } maid servant
dûñûr { relative (by intermarriage) دو کور	efféndi gentleman, Sir افندی
yéyén, yégén { a nephew; niece یکن	mûsafir guest مسافر
amja zadé { p. عموجه زاده p. خاله زاده } cousin	qafés cage. قفس
dayî zadé { p. دای زاده	

## Exercise 11. تعلیم ۱۱

۱ فامیلیامزك صایسی اون آلتی در : پدرم و والدہم ایکی ،  
 اوچ برادرلرم بش ، برادرلرمك اوچ کلینلری سکز ، بیوك قارداشم عالی  
 بكمك بالدیزی طقوز ، درت یکنلرم اون اوچ ، خلائق و بر خدمتکار  
 اون بش و بن دخی اون التی . ۲ والدہمك اوطه سنده ایکی قفسی  
 وار : بو قفسلرك برنده بیوك و كوزل بر قوش وارد در . ۳ دون بزده ایکی  
 مسافر وار ایدی : بونلردن بری كوچوك قارداشمك باجاناغنك برادری  
 ایدی . اولبری قوكشومزك كوه کیسی ایدی . ۴ كتابلرك صایسی اون  
 ایدی : بشی اوده و بشی ده مکتبده در . ۵ شو افندی خاله مك اوغلی  
 واهان افندی در . ۶ او كوچوك اوغلانك آنه سی چوق خسته در .  
 ۷ بیوك والدہمك التیسی بابامك عموجه سنك قاریسی در و بزه خصم در .

۸ دوکور انشته نك آناسی و باباسی و كلينك قاین آنا و قاین آناسی در .  
 ۹ داماد قیزك قوجه سی و دو كورك اوغلیدر . ۱۰ عموچه زاده یه عموچه  
 اوغلی ده دیرلر (dérler is called) ؛ دایی زاده یه دایی اوغلی و تیزه  
 زاده یه تیزه اوغلی ده دیرلر . ۱۱ كوروجه : قوجه نك قیز قارداشی  
 و التی : قوجه نك قارداشینك قاریسیدر . ۱۲ قیز قارداشك اوغلنه  
 یكن و قارداشك اوغلنه ده یكن دیرلر . ۱۳ دكر صویی 'الما صویی'  
 الما شرابی .

### Translation 12. ترجمه ۱۲

1. Coffee-pot, coffee-cup; an oke of coffee of Yémén  
 (يمن). 2. Cow's milk; the milk of the cow; in cow's  
 milk, in the milk of the cow. 3. Three of them; two  
 of the oxen; the ten (of the) gold watches. 4. Two  
 bottles of wine; a glass of water. 5. Three pounds  
 (okes) of tea; three and a half yards of cloth. 6. The  
 children of the village; the village children. 7. Both of  
 them; my father and my grand father. 8. The English  
 government; the English nation. The city of Paris.  
 9. The door of the garden; a garden door. 10. Two  
 of those children; two of your children. 11. Four of  
 my cousins. 12. The number of the books of my  
 brother's son is great. 13. Am I not your son, and are  
 you not my parents? — Yes, my son! thou art my son,  
 I am your father and she is your mother. 14. Néjibé  
 Hanîm is my sister and Miss Mary is her sister-in-law.  
 15. A city-door; the door of the city; the door of a  
 city; a door of a city; a door of the city.

#### To be corrected.

۱ او کتاب در بو چالشقان چوجوغلک . ۲ بر صو قدحك ؛ بر قهوه نك  
 فنجان . ۳ چیچكلرم یكنم ؛ قپوی مكتبك . ۴ ایکیسی اونلرك ؛  
 ۵ بری سزدن . ۶ اونك او بویوك در ؛ باغجه سی اولك ؛ اوغل اونك  
 در خسته .

## مکالمه Conversation.

والدین کیسه دیرلر؟	آنا بابایه والدین دیرلر.
التی کیم در؟	قوجه‌نک قارداشنک قاریسی در.
کوه‌کی کیم در؟	تازه کلینک قوجه‌سیدر.
دای زاده‌نک اسمی نه در؟	نجیب افندی در.
آنه‌ک اوده می؟	اوده دکدر، ابهم اوده‌در.
آغوب افندی قاین برادرکز می در؟	اوت افندم! قاینم در.
نه‌ک نروده در؟	همشیره‌مک آونده در.
دده‌ک باغچه‌ده میدر؟	خیر افندم! باغچه‌ده دکدر.
احمد افندی سنک عمیک میدر؟	خیر افندم! داییمدر.
چه‌چه و آبلا کیسه دیرلر؟	کوچوک چوجوقلر بویوک همشیره‌به دیرلر.

## درس ۷ Lesson 7.

### The verb 'To HAVE'.

§ 118. The English verb 'To HAVE' is expressed in Turkish in two ways, according to the object of the verb.

If the object is indefinite the adjectives *var* وار 'present: existent' and *yoq* یوق 'absent: non-existent' are used to express that sense. These may be followed by the verbal particle of affirmative *dir* در, which in this case, as in many other cases may be omitted in conversation (§ 76).

If the object is definite the Substantive verb is employed (§ 127).

#### 1. The verb To HAVE with an Indefinite Object.

§ 119. In such phrases as: I have a book, he has a dog, it is expressed in two ways.

I. By putting the subject in the Genitive, followed

by the object with the possessive affix and the verb  
 وار *var, var dîr*; یوق *yoq, yoq dour*; as:

بنم بر کتابم وارد *bénim bir kitabîm vardîr* I have a book.  
 بابامک بر کتابی یوقدر *babamîn bir kîtabî yoqdour* My father has  
 not a book.

*Literally*: of me there is a book, of my father there is no book.

§ 120. Sometimes the subject, when a pronoun, is omitted, especially when the subject is not accented or emphasized: then the affix of the object indicates the subject (§§ 70, 102); as:

بر کتابم وارد *bir kitabîm var dîr* I have a book.

The affix shows the person of the subject.

§ 121. When the subject is a noun it is always considered as in the third person, therefore the object must end with the pronominal affix of the third person, *ی* or *سی* (*i* or *si*).

افندینک بر اوی وارد *Efféndiniñ bir évi vardîr* The gentleman has  
 a house.

چوجوغک بر الماسی وار *Chojoughouñ bir élmâsî var* The boy has  
 an apple.

The words *افندی* 'چوجوق' being substantives, are of course in the third person.

§ 122. II. The verb To HAVE with an indefinite object is rendered in Turkish in another way also. In the first way the subject was in the Genitive case; in the second, the subject must be put in the Locative; as:

بندہ بر کتاب وارد *béndé bir kitab var dîr* I have a book.

پدرمده بر قلم وارد *pédérindé bir qalém var dîr* My father has a pen.

§ 123. Although it is not very correct grammatically, there is a custom among the common people not to append to the noun the possessive affixes of the first and second persons plural. Instead of saying correctly *Siziñ atıñız, bizim évimiz*, they say *Siziñ at, bizim év* just as in English. *Bizim éviñ pénjéresi* the window of our house, for *Bizim évimizîñ pénjéresi*. *Bizim pédér* our father, for *Bizim pédérimiz*, or merely *pédér*; as:

بزم پدرمز اوده در 'بزم پدر اوده در' پدر اوده در

§ 124. The Plural Locative forms of the Personal Pronouns sometimes give the sense of 'house, home'. *Bizdé bir i-nék var* means both 'We have a cow' and 'There is a cow in our house'. *Lit.:* 'in us'.

§ 125. But the rendering for nouns is different: 'at my father's' or 'in my father's house', 'the people of my father's house', are expressed by adding *گیل gil*; as:

بابام گیل *babam gil* The people of my father's house, my father's family.

باجاناغم گیلده *bajanaghîm gildé* at my brother-in-law's house.

همشیرهم گیله *hémshirém gilé* to my sister's.

دایم گیل بزده در *dayîm gil bizde dir* The family of my uncle is in our house.

§ 126. 'There is, there are' is rendered by the Locative with *وار در* 'وق در' *var dîr, yoq dour* (§ 76). But *onda var, béndé var*, denote possession; as: *Evdé bir at var* There is a horse in the house. But *Béndé bir at var* I have a horse. In the first sentence it expresses location and in the second possession.

#### § 126a. Hal حال Present.

بنم وار در *bénim var dîr, béndé var dîr,*

سنگ وار در *séniñ var dîr, séndé var dîr,*

اونك وار در *onouñ var dîr, onda var dîr,*

بزم وار در *bizim var dîr, bizdé var dîr,*

سزك وار در *siziñ var dîr, sizdé var dîr,*

اونلرك وار در *onlarîñ var dîr, onlarda var dîr.*

I have, thou hast, he has a — etc.

#### The Negative Form.

بنم يوقدر *bénim yoqdour, béndé yoqdour.*

I have not a — etc.

#### § 126b. Mazi ماضی Past (Preterite).

بنم وار ایدی *bénim var îdî, béndé var îdî,*

سنگ وار ایدی *séniñ var îdî, séndé var îdî,*

اونك وار ایدی *onouñ var îdî, onda var îdî,*

‘بزم وار ایدی’ *bizim var îdî, bizdé var îdî,*  
 ‘سزك وار ایدی’ *siziñ var îdî, sizdé var îdî,*  
 ‘اونلرك وار ایدی’ *onlarıñ var îdî, onlarda var îdî*  
 I had, thou hadst, he had a — etc.

### The Negative Form.

‘بنم یوق ایدی’ or ‘بنم یوغیدی’ *bénim yoq’ idi or -yo’ghoudou,*  
 ‘بندە یوق ایدی’ or ‘بندە یوغیدی’ *béndé yoq’ idi or -yo’ghoudou.*  
 I had not a — etc.

### The Interrogative Forms.

‘بنم وار میدر?’ *bénim var’ midir? bénim yoq’ moudour*  
 ‘سندە وار میدی?’ or ‘وار می ایدی?’ *séndé var’ mîyîdî? or var’ mî idi*  
 Have I a —? Have I not a —? hadst thou not a —? etc.

## 2. The verb To HAVE with a Definite Object.

§ 127. When the object of the verb To HAVE is definite, it is rendered in Turkish by the substantiv verb در *dîr* (§ 118).

§ 128. The order of the construction is this: first comes the object, then the subject, and the verb in the third place.

§ 129. This is a general rule in the Ottoman Turkish language. In every case when the object is indefinite, the subject comes first; and when the object is definite the object comes first; Ex.

‘بنم بر کتابم وار در’ *bénim bir kitabîm’ var dîr* I have a book.

‘کتاب بندە در’ *kitab béndé’ dîr* I have the book.

In the first instance the object (a book) is indefinite; therefore the subject comes first; in the second the object (the book) is definite, therefore the object comes first and the subject follows it.

§ 130. *Remarks:* The English Conjunction but is expressed either by putting the Arabic words ‘لكن’ or ‘اما’

‘فقط’ *ém’-ma or am’ma, lakin, faqat* or the Turkish ‘یسه ده’ *i-sé dé*, all meaning ‘but’ (§ 239, 476); as:

پارهم وار اما آز در ؛ پارهم وار لکن آز در ؛ پارهم وار فقط آز در ؛  
*param var am'ma az dîr; param var lakin az dîr; param var faqat az dîr; param var i-sé dé az dîr* I have  
 but a little money.

§ 131. "Any" is expressed in Turkish in two ways:  
 one by p. هیچ *hich*, and the other without using that word,  
 but by simply using the object of the verb (§ 188); as:  
 Have you any bread? سنده هیچ اکمک وار می ؟  
 He has not any money اونک هیچ پارهسی یوقدر .

§ 132. "Not any, not at all" is expressed by هیچ *hich*.  
*hich parasî yoq-dour; hich é-yi déyil choq hasta dîr.* He has not any money; He  
 is not at all well: he is very sick.

§ 133. "How many?" is expressed by قاج *qach?*  
 (§ 174). Ex.:

How many piastres have you? قاج غروشك وار در ؟

How many books has he? قاج كتابى وار در ؟

§ 134. "How much?" is expressed by نه قدر 'né qadar?' (§ 179); as:

How much sugar have you? نه قدر شكر وار ؟

How much bread have we? نه قدر اکمکز وار ؟

§ 135. "Some" is expressed by بر آاز *bir az* 'a little,  
 a small piece of anything', in reference to inanimate  
 objects (§ 182); as:

*bir az ékmék* some bread.

But in reference to animate objects بر قاج *ba'zi*,  
*bir qach* is used (§ 181); as:

*ba'zi adémlér* some people.

*bir qach' éfféndilér* some gentlemen.

*ba'zi hayvanlar* some animals.

§ 136. "Both" is rendered by p. هم هم *hém — hém*  
 (§ 469); as:

I have both bread and salt. بنده هم اکمک و هم طوز وار

My aunt has both paper and pen. خاله مک هم کاغدی و هم قلمی وار در

§ 137. "Either ... or ..." is rendered by *p. یا یا ya-ya-*; "Neither ... nor ..." is rendered by *نه نه né--né* (§ 472); as:

I have neither bread nor salt. *بندۀ نه اکمک وار نه طوز*

You have either pen or paper. *سندۀ یا قلم وار یا کاغذ*

### § 137 a. *Hal* حال Present.

*béndé dir*, بندۀ در

*bizdé dir*, بزده در

*séndé dir*, سندۀ در

*sizdé dir*, سزده در

*onda dir*, اونده در

*onlarda dir*, اونلرده در

I have **the** —, thou hast **the** —, he has **the** — etc.

### Negative Form.

*béndé déyil dir, séndé déyil dir, onda déyil dir* etc. I have not **the** — etc.

### § 137 b. *Mazi* ماضی Past (Preterite).

*béndé idi*, بندۀ ایدی

*bizdé idi*, بزده ایدی

*séndé idi*, سندۀ ایدی

*sizdé idi*, سزده ایدی

*onda idi*, اونده ایدی

*onlarda idi*, اونلرده ایدی

I had **the** —, thou hadst **the** —, he had **the** — etc.

### Negative Form.

*béndé déyil idi, séndé déyil idi, onda déyil idi* etc. I had not **the** — etc.

### Examples.

کتاب بندۀ در؛ کتاب سندۀ در؛ کتاب اونلرده در *I have the book etc.*

کتاب بندۀ میدر؟ کتاب سندۀ میدر؟ کتاب اونده میدر؟ *Have I the book? etc.*

کتاب سزده دکل میدی؟ *kitab sizdé déyil miyidi?* Did you not have the book? etc.

### لغت Words.

*élma* apple

*qa-yî-sî* apricot

*armoud* pear

*shéf-ta-li* peach

*é-rik* plum

*û-zûm* grapes

کیراز <i>kiraz</i> cherries	f. ویشنه <i>vishné</i> (commonly <i>fishné</i> ) the morella cherry (Slavonic)
قویون <i>qoyoun</i> sheep	
چوبان <i>choban</i> shepherd	f. پورتوقال <i>portouqal</i> oranges
یومورطه <i>youmourta</i> egg	f. لیمون <i>limon</i> lemon
سیرکه <i>sirké</i> vinegar	f. پاتاتس <i>patatés</i> potato
پینیر <i>péy-nir</i> cheese	f. طوماتس <i>tomatés</i> tomato
f. کستانه <i>késtané</i> chestnuts [Gr.]	تره یاغی <i>téré yaghî</i> butter.

### تعلیم ۱۳ <sup>1</sup>Exercise 13.

کین

I. ۱ باغچه مزده چوق آغاجلر وار در: الما 'آرمود' اریک 'قایسی و شفتالی'. الما آغاجنده کوزل قیرمیزی المالر وار. آرمود آغاجنده پک آز آرمود وار در 'لکن قایسی آغاجنک هیچ میوه سی یوقدر. ۲ اولرده نه وار؟ — اولرده اوچ اوقه اوزوم 'درت اوقه آرمود و برآز ویشنه وار در. ۳ کستانه آغاجنده ایری کستانه لر وار. کستانه آغاجنک ایری کستانه لری وار در.<sup>1</sup> ۴ عالینک اونبش غروشی وار ایدی: سزک قاج غروشکز وار ایدی؟ ۵ باغده اوزوم وار می ایدی؟ — خیر افندم! اوزوم یوغیدی؛ لکن شفتالی 'پورتوقال و لیمون وار ایدی. ۶ کوچوک قیزده بر چیچک وار در. کو چوک قیزک النده بر چیچک وار ایدی.

II. ۷ سنک پارهک وار می؟ — اوت! بنده اون غروش اون پاره وار؛ لکن خدمتکاریکزک هیچ پاره سی یوقدر. ۸ افندینک بر آلتون قلمی وار؛ سزک ده وار می؟ — بنده یوغیسه ده 'باجاناغده کوزال بر آلتون قلم وار در. ۹ چوجوغک کتابی وار میدر؟ — اوت! کتب چوجوقده در. ۱۰ عموچه کده پاره وار میدر؟ پارهک وار می؟ پاره وار می؟ — پاره بنده دکلدرد 'عموجه مده ده دکلدرد. ۱۱ کاغد

<sup>1</sup> Student must practice using both the Locative and Genitive forms (§§ 119, 122).

قلم سنده میدر؟ — خیر! بنده نه کاغد وار نه قلم وار. لکن بزم برادرده  
هم کاغد وار هم قلم وار در. ۱۲ اگه سزده میدر؟ ۱۳ قاره قویونلر  
نجیب چوبانده در. ۱۴ یومورطه لر وسیرکه خلايقده در. ۱۵ پینیر  
سزده دکامیدی؟ — خیر افندم! پینیر بزده دکل ایدی؛ تره یاغی  
بزده ایدی.

### Translation 14. ترجمه ۱۴

I. 1. I have an apple; thou hast some cherries; he has the oranges. 2. My brother has the dog; your aunt has a cat; they have three horses. 3. How much money have you? — I have seventeen piasters. 4. Have you any sugar? — No, Sir, I have not any. 5. I had no pen. I had the pen. I had not the pen. 6. Give me some bread and grapes. — Have you any bread and grapes? 7. How many children has your grandson? — He has two children; one a boy, the other a girl.

II. 8. Have I a dog? — Yes, Sir, you have a dog, and my brother has a horse. 9. Has he the pen? — No, Sir, he has no pen. 10. Where is your book? — It is at my uncle's. 11. Who has my money? — I have your money. 12. Is there any servant in the kitchen? Is the servant in the kitchen? 13. The servant is in the kitchen. There is a servant in the kitchen. 14. Who has the pen and the paper? — Your father had the pen and I have the paper. 15. Are there any eggs? Yes, Sir, there are plenty of them.

### مکالمه Conversation.

Mat-bakhda né var?  
Siziñ birader nasıl dır?  
Onoun atı kimde dir?  
Gûzel qoush qardashiñda mı?

Qafésde né var?

Ekmék séndé mi dir?

Bir az tomatés vé patatés var.  
Hich é-yi déyil, choq hasta dır.  
Babam gildé dir.

Khayr, chojoughouñ qafésinde dir.

Bir yéshil, bir siyah vé bir beyaz qoush var.

Khayr, ékmék béndé déyil dir.

<sup>1</sup> See the Note page 67.

## درس ۸ Lesson 8.

### کنایات The Pronouns. (Continued.)

#### 3. Adjectival Pronoun. ضمیر وصفی

§ 138. The Adjectival Pronominal affix is the word *-ki*, signifying 'the — which, that which', according as it is a noun or an adjective. It is attached to nouns and pronouns in two ways; by putting them either in the Genitive or in the Locative case.

§ 139. In the first instance it is used always like a substantive, and signifies 'that which belongs to'. In the second case, it is sometimes used substantively and signifying 'that which exists': when it is attached to a substantive, it is an adjective, signifying 'the — which exists'. Ex.:

بابا *baba* father; بابانک *babanî* of the father; بابانکک *babanî-kî* that or the one which belongs to the father.

بابادہ *babada* in the father; بابادہک *babadakî* that or the one which exists in (the possession of) the father.

بندہک *béndekî* that which I have, or is in my possession.

§ 140. The separate possessive pronouns corresponding to those of the English language are formed in the first way; as:

بہنمک *bénimkî*, سہنمک *sénimkî*, اونمک *onoumî* mine, thine, his.

ہمک *bizimkî*, سزک *sizimkî*, اولرک *onlarînkî* { ours, yours, theirs.

Both of these forms, when used as substantives, have plurals and declensions as usual; but the last *ی* is eliminated, retaining the sound *i* (§ 99).

*Note.* *-ki* never varies in pronunciation for the sake of euphony (§ 54).

Declension of *-ki* with the Genitive preceding.

N. بنمکی <i>bénimki</i>	mine	بنمکیلر <i>bénimkilér</i>	those of mine.
G. بنمکینک <i>bénimkiniñ</i> of		بنمکیلرک <i>bénimkilérin</i> of	
D. بنمکینه <i>bénimkiné</i> to		بنمکیلره <i>bénimkiléré</i> to	
A. بنمکینی <i>bénimkini</i>		بنمکیلری <i>bénimkiléri</i>	
L. بنمکینده <i>bénimkindé</i> in		بنمکیلرده <i>bénimkilérdé</i> in	
A. بنمکیندن <i>bénimkindén</i> from		بنمکیلردن <i>bénimkilérdén</i> from	

Declension of *-ki* with the Locative preceding.

N. بندهکی <i>béndéki</i>	mine, the thing I possess.	بندهکیلر <i>béndékilér</i>	those of mine, those things which I possess.
G. بندهکینک <i>béndékiniñ</i> of		بندهکیلرک <i>béndékilérin</i> of	
D. بندهکینه <i>béndékiné</i> to		بندهکیلره <i>béndékiléré</i> to	
A. بندهکینی <i>béndékini</i>		بندهکیلری <i>béndékiléri</i>	
L. بندهکینده <i>béndékindé</i> in		بندهکیلرده <i>béndékilérdé</i> in	
A. بندهکیندن <i>béndékindén</i> from		بندهکیلردن <i>béndékilérdén</i> from	

## Examples.

hojanîñ of the teacher. *hojanîñki* that of the teacher. *hojanîñkilér* those of the teacher. *hojalarîmîñki* those of my teachers.

*séndé bénimz* sende bñm qalémim mi var, yokh'sa *hojalarîmîñki* mi var? have you my pen or that of my teachers?

*béndé né sénîñ* bñde ne senk qalémiñ var, né dé *hojanîzîñkilér* I have neither your pen, nor those of your teacher.

*séndéki* para the money you have.

*qardashîm gildéki qoush* the bird which is at my brother's.

*Bah'jédéki aghajlar* the trees which are in the garden. *E'vdékiler* those at the house. *Shimdiki* the present. *Soñraki* the latter. *Ev'véiki* the former.

## 4. Demonstrative Pronouns. اسم اشارت

## § 141. The Demonstrative Pronouns are:

*bou* used for things which are near the speaker, This.

شول *shou, shol* used for things which are near the person spoken to, This.  
 اول *o, ol* » » » » are some distance off, That (yonder).  
 اشبو *ish'bou* This present (person or thing).

§ 142. The Demonstratives when they modify a noun, are regarded as adjectives. شول 'اول' اشبو are used only as adjectives, and they never undergo any change.

### Declension of Demonstrative Pronouns.

#### Singular مفرد *Mûfréd*

N.	بو <i>bou</i> this	شو <i>shou</i> this
G.	بونك <i>bounouñ</i> of this	شونك <i>shounouñ</i> of this
D.	بوکا <i>bouña</i> to this	شوكا <i>shouña</i> to this
A.	بونی <i>bounou</i> this	شونی <i>shounou</i> this
L.	بونده <i>bounda</i> in this	شونده <i>shounda</i> in this
A.	بوندن <i>boundan</i> from this.	شوندن <i>shoundan</i> from this.

Plural	بونلردن	بونلرده	بونلری	بونلره	بونلرك	بونلر
	شونلردن	شونلرده	شونلری	شونلره	شونلرك	شونلر
	<i>bounlar, -îñ, -a, ... shounlar, -îñ, -a, ...</i>					

Note. The declension of او *o* that, is the same as that of the third person of the Personal Pronoun, page 47.

#### § 143. Other Demonstratives:

بویله سی *bēy'lé, bēylési'* such, such as this.  
 شویله سی *shēy'lé, shēylési'* » » as this.  
 اویله سی *ēy'lé, ēylési'* » » as that.

#### § 144. Adverbial Demonstratives:

بورا *boura'* here, this place (contracted from بوآرا).  
 شورا *shoura'* here, this or that place ( » » شوآرا).  
 اورا *ora'* there, that place ( » » اوآرا).  
 نره *né're* where? what place ( » » نهآرا).

## Examples.

from here, from there. بورادن 'شورادن' اورادن

here, in this spot; there. بوراده 'شوراده' اوراده

on such a day. *bêôylé bir gûndé* بویله بر کونده

from such a man. *bêôylési bir adémdén* بویلهسی بر آدمدن

such a bad boy. *êôylési kêôtû bir chojouq* اوپلهسی کوتو بر چوجوق

from that gentleman. *shol éfféndidén* شول افندیدن

in the house of that gentleman. *ol zatîñ évindé* اول ذاتک آونده

## 5. Reflexive Pronouns. ضمیر تأکیدی

§ 145. The English words myself, himself, yourself etc. are termed Reflexive Pronouns, when they represent the same person as the subject or the nominative. They are expressed in Turkish by the pronoun *kéndi* کندی:

I myself	<i>bén' kéndim.</i> بن کندم
Myself	<i>kéndim'.</i> کندم
'Thou thyself	<i>sén' kéndiñ.</i> سن کندک
Thyself	<i>kéndiñ'.</i> کندک
He himself	<i>o' kéndisi.</i> او کندیسی
Himself	<i>kéndisi'.</i> کندیسی
We ourselves	<i>biz' kéndimiz.</i> بز کندیمز
Ourselves	<i>kéndimiz'.</i> کندیمز
You yourselves	<i>siz' kéndiñiz.</i> سز کندیکز
Yourselves	<i>kéndiñiz'.</i> کندیکز
They themselves	<i>onlar kéndiléri.</i> اونلر کندیلری
Themselves	<i>kéndiléri'.</i> کندیلری

Also: *I myself...* کندی کندم، کندی کندک، کندی کندیسی

*We ourselves...* کندی کندیمز، کندی کندیکز، کندی کندیلری

§ 146. The English word "own" is also expressed by کندی; as:

My own book      بنم کندی کتابم *bénim kéndi kitabîm*.

With his own hand      کندی الی ایله *kéndi éli ilé*.

§ 147. **Kendi** is usually employed after the subject to emphasize it, or to limit or specialize the meaning; as:

*Bédros kéndi' bashînî yîyqayor* بدروس کندی باشنی ییقایور  
Peter is washing **his own** head.

*Bédros onouñ' bashînî yîyqayor* بدروس اونك باشنی ییقایور  
Peter is washing **his** head, denotes another person's head.

*Efféndi kéndi' odasînda dîr* The master is in **his own** room.

*Efféndi onouñ' odasînda dîr* The master is in **his** room  
(some one else's).

### لغت Words.

#### Apparel. اوست باش *Ûst bash*

a. اثواب <i>éscab</i> clothes	f. روبا <i>rouba</i> clothes [It.]
f. پانتالون <i>pantalon</i> pants	f. فیستان <i>fistan</i> gown [Gr.]
كوملك <i>geômlék</i> shirt	f. میسو <i>miso</i> petticoat [Gr.]
ایچ دونی <i>ich' donou</i> drawers	f. شاپقه <i>shapqa</i> hat [Slav.]
ستری <i>sétri</i> frock-coat	f. باستون <i>baston</i> stick, cane [It.]
یلك <i>yélék</i> waistcoat	کیسه <i>kése</i> purse
آستار <i>astar</i> lining	دوكمه <i>dûymé</i> button
الديون <i>éldivén</i> gloves	چوقه <i>chouqa</i> broad cloth
a. منديل <i>méndil</i> handkerchief	باصمه <i>basma'</i> print, calico
بیچاق <i>bîchaq</i> knife	اکمکچی <i>ékmékji</i> baker.

Prop. Nouns یوسف *yousouf* Joseph. احمد *Ahméd*.

### تعلیم Exercise 15.

۱ اثوابکز نه ده در؟ — اثوابلریز سزك اوده در؛ فقط  
پدرمککیار عوجهم کیله ایدی. ۲ الیکزده کیار نه درلر؟ — بر باصمه  
یلك 'چوقه دن بر پانتالون' بر ستري در. ۳ سنده کی بیچاق 'شاپقه  
و باستون کی مکدر؟ — بنده کی شاپقه کوچوك یکنمک' باستون بنم

وَ بیچاق آشجینک در . ۴ چوبان احمد فقیر بر آدمدر ؛ «کوملکنک  
 آستاری یوقدر»<sup>۱</sup> . ۵ کیمک بیچاغی سنده در ؟ — نه یوسفک بیچاغی  
 بنده در ؛ نه ده اککجینککیلر بنده در . ۶ بو شابقه وَ باستون  
 کیمکدرلر ؟ — بونلر بنم کندیك درلر ؛ افندینککیلر بوراده دکلدر .  
 ۷ قیز قارداشمک فیستانی قیرمیزی یوندن در وَ مندیلی ایپکدن در .  
 ۸ کندب روبهسی پک اسکى ایدی . ۹ بونک اوی شونککنندن  
 تازه در . ۱۰ شول چوجوغک اوستی باشی پک تمیز در . ۱۱ اشبو کتابدهکی  
 تصویرلر پک بویوکدرلر . فقط داییلریمککیلر کوچوکدر . ۱۲ شوراده  
 برمیسو وَ اوراده بر شابقه وار .

### Translation 16. ترجمه ۱۶

1. Of that; those of that; those of those [men].
2. That which is in this; that which is there; that which is here.
3. Have you our coats or those of our neighbours? — I have not your coats; I have those of my father.
4. That of my sister; those of my mother; from those of my uncle.
5. The oxen which are here; the cows which are there.
6. These houses are large; that house is little; from that house.
7. Where are my overshoes, and where are those of my aunt?
8. Yours are here and those of your aunt are there.
9. To yourself; from himself; in ourselves.
10. My mother is in her garden; my sister is in her house; my sister is in his house.
11. My own cane; his own book; in his own room.

### Conversation. مکالمه

بنم قلم نروده در ؟  
 سنک کندی کتابک بوراده میدر ؟  
 احمد بک یوسف افندینک برادری میدر ؟  
 خیر افندم ! بوراده دکلدر .  
 خیر افندم ! احمد بک بنم کندی  
 قارداشمدر .  
 سزک کندی آتکز باغچهده میدر ؟  
 اوت افندم ! اوراده در .

<sup>1</sup> All sentences enclosed by quotation marks are either idiomatic sayings or proverbs.

خواجه‌نک کندي آتی در.	اوده کی آت کیمک در ؟
اونک کندي اوغلیدر.	شوراده کی چوجوق کیمک اوغلیدر ؟
کندي او طه سنده در.	ماری خانم نروده در ؟
اونک او طه سنده در.	والده خانم نروده در ؟

## درس ۹ Lesson 9.

### The Adjective. صفت

§ 148. The Turkish adjective whether used as a predicate or as an attribute, remains unchanged, as in English (§ 79):

*év kûchûk dâr* the house is little.

*bêoyûk bir adém* a great man.

*élmalar tatlî dâr* the apples are sweet.

*bêoyûk adémlér* the great men.

### The Derivative Adjective.

§ 149. The derivative adjective which is called in Turkish <sup>۱</sup>اسم منسوب, is made by the addition of the following particles to the nouns.

§ 150. I. *-li, -lî, -lou* indicates possession of the thing designated by the noun; as:

*sou* water, *soulou* watery, fluid.

*yér* place, *yérli* fixed in a place; native.

*év* house, *évli* that has a house; married.

*at* horse, *atlî, atlou* horseman.

a. *iz'zét* honour, *iz'zétlou* honorable.

§ 151. With the proper names of men or places, the same affix indicates a native or an inhabitant of those places or connexion of those persons; as:

*Amériqa*, *Amériqalî* American.

<sup>۱</sup> *Is'mi Ménsub* Noun (or adjective) of relationship.

عثمانلو *Osman* عثمانلی *Osmanlî Ottoman*.

ترکیا *Tûrkiya* ترکیالی *Tûrkiyalî* an inhab. of Turkey, Tur  
 مردیفونلی *Mérzifoun* مردیفونلو *Mérzifounlou* a native of Merzifou

§ 152. The names of some European nations are formed differently, as they were introduced by the Venetians or Genoese; as:

انگلیز *ingiliz* Englishman. جنوین *jiniviz* Genoese; Roman

فرانسز *fransiz* Frenchman. اسپانیول *ispanyol* Spaniard.

نمچه *némtsé, némché* Austrian. تالیان *talyan* Italian.

موسقوف *mosgof* Russian; Muscovite. فیلمنگ *filémeng* Dutch.

§ 153. II. *-jé* added to the names of nations forms the names of their languages; as:

آلمان *alman* a German: آلمانجه *almanja* the German language.

تورک *türk* Turk: تورکجه *tûrkjé* the Turkish language.

ارمنی *érméni* Armenian: ارمنیجه *érménijé* the Armenian language

§ 154. *-jé* if added to nouns (except the names of nations), expresses relation; as:

ملتجه *mil'létjé* national. اوجه *évjé* household.

کلیسهجه *kilisejé* ecclesiastical. لسانجه *lisanja* linguistic.

§ 155. III. *-jé* added to the adjectives and nouns forms the Diminutive, expressing rather, somewhat, slightly, -ish; as:

حیوانجه *hayvanja* brutal. چوقچجه *chojouqja* childish.

بیاضجه *béyazja* whitish. قولایجه *qolayja* rather easy.

§ 156. *-jîq, -jik; -jaq, -jék, -jûk*. This is a modification of the above form, dictated by the principal of euphony (§ 52). If the word ends in ق or ك these letters are omitted; as:

قیصهجه *qîsajîq* rather short. گوزلجک *gûzéljik* beautiful little thing.

آزاجق *azajîq* just a little. بریجک *birijik* only (begotten).

یومرو *youmrou* globular; tumour: یومروجق *youmroujaq* the plague.

بویوک *bēyûk*: بویوچک *bēyûjék* rather large.  
 کوچوک *kûchûk*: کوچوچک *kûchûjék*, -*jûk* smallish, tiny.

§ 157. IV. *-ji*, *-jî*, *-jou* added to a noun indicates the individual who exercises a trade or calling connected with the first noun; as:

اکمکچی *ékmékji* baker      توفنکچی *tûfénk'ji* gun maker.  
 صوجی *soujou* water seller      بکمزجی *békmézji* treacle seller.

§ 158. *-ji* is also used for making adjectives or nouns designating persons who practise something expressed by the noun to which it is appended; as:

دعاجی *douvaji* who prays.      یالانجی *yalanji*, -*chi* liar.  
 شقاجی *shaqaji*, *latiféji* joker, storyteller.

§ 159. V. *-lîq*, *-lik* added to a noun, denotes a condition, nature or quality of the thing denoted by the original noun; as:

کجهلک *géjélik* (night) gown.      گونلک *gûnlûk* daily (pay).

اونلق *onlouq* a coin of ten paras.      ییلق *yîl'îq* yearly (pay).

یوزلک *yûzlûk* a coin of 100 paras.      پانتالونلق *pantalonlouq* (stuff for) pantalons.

بکلک *béylik* belonging to the state, government.

*Yirmi adamîq yémék*. Food sufficient for 20 persons.

§ 160. VI. *-sîz*, *-siz*, *-souz*, is a privative adjectival suffix, meaning without, void of, lacking, free from, -less; as:

پارہسز *parasîz* moneyless.      ائسز *étsiz* fleshless, thin.

صوسز *sousouz* waterless, thirsty.      یوزسز *yûz'sûz* who has no face; shameless.

یولسز *yolsouz* roadless; impolite.      صاغسز *saghsîz* unhealthy, weakly.

### Derivative Nouns.

§ 161. Derivative nouns are made by the addition of the following particles to the nouns; as:

§ 162. I. *-lîq*, *-lik*. Joined to nouns it expresses a place peculiar to the thing named, or a place where it abounds; as:

پابوجلوق *paboujlouq* the place where the slippers or boots are left.

آغاجلىق *aghajlıq*, *aghachlıq* a place where the trees abound.

کومورلىق *kêômûrlûk* a place where coal is deposited.

تاشلىق *tashlıq* a place where stone abounds, stony; stone-pit.

§ 163. This *-lık*, *-lıq* added to an adjective, forms its abstract noun; as:

قىزىللىق *qizil'lıq* redness; rouge. ايوالىق *éyilik* kindness.

چوجورقلۇق *chojouqlouq* childishness, childhood. فقيرلىق *faqirlik* poverty.

§ 164. Names of trades or professions are also formed by adding *lık*, *lıq* to the words denoting the persons who exercise them. Ex.:

اکمکچىلىك *ékmékjilik* the occupation of a baker.

آشچىلىق *ashjîlıq* the occupation of a cook, cooking.

§ 165. II. داش 'dash, -tash a fellow, a companion.

آدداش *ad'dash*, *adash* namesake. ياشداش *yashdash* of the same age -

قارىنداش *qarîndash*, *qardash* (womb-fellow) a brother —

بكتاش *bég'tash*, *bégdash* the fellow of a prince.

آرقه داش *arqadash* companion, comrade.

درس داش *dérsdash*, *sînífdash* a class-mate.

§ 166. III. جىق 'jik; -jîghaz' *-jîq*, *-jîk*; *-jîghaz* *-jîyéz*. Diminutive nouns are made by the addition of these particles to the nouns.

اوجىك *évjik*, *évjiyéz*, *évjîghaz* a little house.

كىتابچىق *kitabjîq* booklet. اوطه جىق *odajîq* a little room.

§ 167. Some Diminutives are terms of endearment; as:

باباجىق *babajîq*, *babajîghaz* papa.

آنا جىق *anajîq*, *anajîghaz*, *an'néjiyéz* mama.

قىز جىق *qizjîghaz* poor little girl.

## لغت Words.

### Mil'létlér ملتler Nations

- a. عرب *a'rab* Arab.  
 کرد *kûrd* Kurd.  
 چرکس *chérkés* Circassian.  
 آرناود *arnavoud* Albanian.  
 ا. عجم *ajém* Persian.  
 روم *roum* Greek.  
 بلغار *boul'ghar* Bulgarian.  
 چین *chin* China.  
 ماجار *majar* Hungarian.

### Shéhirlér شهرler Cities

- استانبول *istambol* Constantinople.  
 ونديک *venédik* Venice.  
 اسکندريه *iskéndériyé* Alexandria.  
 مونجسون *mounjousoun* Pontusa.  
 ازمير *izmir* Smyrna.  
 حلب *haléb* Aleppo.  
 قدس *quoudous* Jerusalem.  
 کيريد *girid* Crete.  
 ويانه *viyana* Vienna.

§ 168. Note. Surnames are formed in Turkish by adding اوغلي *oghlou* to the name of the father, family and often to the name of the trade or occupation; as: حسن اوغلي *Hasan oghlou* Ali, Ali the son of Hassan, قايقي اوغلي *Qayîqji oghlou* Ahméd. But for the dignitaries p. کمال پاشا زاده *Kémal Pasha zadé*, son of Kemal Pasha. (§ 668, Note).

چلي *chélébi* a non-Moslem gentleman.

موسيو *mûsû* Gentleman (Monsieur) [Fr.].

a. اصناف *ésnaf* artisan, trademan.

a. صنعت *san'at* vulg. *zénahat* art, craft.

f. چزار *chézar* Caesar.

صاتار *satar* he sells.

a. دكان *dúk'kian* shop.

a. اجنبی *éjnébi* a foreigner.

a. تجار *tuj'jar* merchant.

a. عقل *a-qîl* sense, wisdom.

a. غريب *gharib* stranger, poor.

a. شيطان *shéytan* Satan.

ياپار *yapar* he makes.

a. بقال *baq'qal* grocer.

## تعليم Exercise 17.

1. پاریسلی 'نویوقلی' بوستونلی 'لوندرهلی'. 2. A Constantinopolitan, a native of Amassia, of Smyrna, of Aleppo,

of Alexandria, of Japan, of China, of Montenegro, of Pontusa, of Jerusalem; a Viennese, a Cretan, a Hungarian, a Roman. 3. The Kurdish, German, Circassian, Italian, Arabian, Albanian, Persian, Greek, Bulgarian, Armenian languages; Chinese, Turkish. 4. 'مملکتجه' دینجه 'روجه'. 5. Pertaining to the country, trade, craft, artisan, wisdom; devilish. 6. Slightly sweet; quite well; coldish; rather warm; rather high; fleshy. 7. A stationer; a mender of old things; mule-driver, donkey-driver, horse-rider. 8. One who sells oil; who keeps a vineyard, a garden; one who sells bread, coffee, sugar, tomatoes, potatoes, milk, tobacco. 9. Stuff for a cloak, shirt, girdle, shoe, handkerchief. 10. Ten paras' worth; 1000 piastres' worth; 500 piastres' worth; a piastres' worth; one para's worth; changes [small pieces of money] (smallness). 11. Without house, horse, books, donkey, coffee, tea; coffee without milk, coffee with milk. 12. Rather white, black, high, much, pretty, well. 13. Humanity; height; blackness; the profession of a teacher, cooking; boatmanship. 14. Fellow-traveller; co-religionist; sharer of the same room. 15. Beautiful little hands; a little pen; my dear grandmother.

### Exercise 18. تعلیم ۱۸

۱ او آدم کیمدر؟ — آمریقایی برچلبی در. اسمی نه در؟ —  
 اسمی مستر هنری ریکز در. ۲ شو اوزون بویلو اجنبی کیم در؟  
 فرانسز ملتندن بر موسیو در. ۳ جزار کیم ایدی؟ — اسکی جنیویزلرک  
 بیوک بر امپراطوری ایدی. ۴ روما شهری زده در؟ — ایتالیا ده  
 در؛ تالیانلرک مملکتنده در. ۵ شکرچی اوغلی احمد اغا غریب  
 برآدمدر. کندی صنعتی شکرچیلکدر؛ باباسی و باباسنک باباسی ده  
 شکرچی ایدی. شکرچی اصنافندن ایدی. ۶ بو یازیچینک [clerk] آیلغی  
 ایکی یوزغروش در. ۷ کتابجی کتاب صاتار؛ بکمزجی بکمز صاتار.  
 ۸ بن بوشهرک یرلیسی دکام؛ غریب برآدم ایم. ۹ سنک آدک ده عالی

بنم آدم ده عالی ؛ ایکیمز آدداش ایز . ۱۰ اوچکزیم پک کوچوک  
ایسه ده باشده ققیرلک وار . ۱۱ سنک قارداشک بکا صنفداش  
و یاشداش در . ۱۲ پارهسز آدم فقیردر ؛ پارهلی آدم زنکین در .  
۱۳ اوراسی آغاچلق بریرایسه ده ؛ صوسزدر ؛ صویوقدر . ۱۴ آرقه داشکزک  
صنعتی نه در ؟ ۱۵ آرقه داشم طاشجی در ؛ باباسی اکمکجی ایدی .

### ترجمه ۱۹ Translation 19.

1. Do you know French? — No, Sir, I know a little English. 2. I am a Constantinopolitan; I know Turkish well. 3. What does that shopkeeper sell? — He sells to the villagers and citizens grapes, sugar, coffee; there are many such shops and shopkeepers in the villages and cities. 4. O grocer! give me 20 paras' worth of bread, 10 paras' worth of cheese, 15 paras' worth of grapes and 2 piastres' worth of sugar. 5. Give me five piastres' worth of paper; this paper is rather yellow. 6. Where is the salt-cellar? — It is here (*bourada*). 7. There is no coal in the coal-seller's shop, the trade of coaling is not a clean one. 8. "Art thou moneyless? thou art friendless". 9. You are a very wise man; you have sense, but your servant is a fool (without sense). 10. Who is this cheesemonger and who is that iron-monger? — They are my friends.

### مکالمه Conversation.

بالجی زاده یوسف افندی در .	بو آذم کیم در ؟
بن نمچه ملتندن ایم .	سن نرهلی سین ؟
آیلغم اوچ فرانسیز لیره سیدر .	آیلغک قاچ غروش در ؟
بر عثمانلو لیراسی پاره م وار .	چوق پارهک وار می ؟
فرانسیزلرک بر ایمپراطوری ایدی .	ناپولیون کیم ایدی ؟

## Lesson 10. درس ۱۰

### کنایات The Pronouns. (Continued.)

#### 6. Interrogative Pronouns. ضمیر استفهامی

§ 169. The Interrogative Pronouns are the following. [The Interrogative sign *-mi* می is never used with them.]

§ 170. *kim?* کیم who? whoever?

This is applied to persons, and is declined alone and with possessive affixes.

*sén kim sin?* سن کیم سین? who art thou?

*kim dir o? kim o? o kim o?* کیم در او? کیم او? او کیم او? who is it?

§ 171. Sometimes when there is no question, *ki* expresses the meaning of 'some'.

*kimi géldi kimi gitdi*, some came others went

*kimim' var? kimiñ' var? kimi' va* کیمیم وار? کیمین وار? کیمی وار? whom have I? whom hast thou? whom has he?

*kimsési yoq* کیمسهسی یوق he has nobody.

*kimiñki?* کیمینکی? whose?

§ 172. *né?* نه How? (with adjectives); what? (with nouns).

It is applied to inanimate object and is declined alone and with possessives.

*né' o? né' dir o?* نه در او? نه او? What is it?

*né istérsiniz?* نه ایسترسینیز? What do you want?

*ném' néñ' nésí' némiz' néñiz' néléri?* نم = نه لری، نکز = نه کز، نغز = نه مز، نسی = نه سی، نک = نه ک، نم = نه م

*Ném' var? néñ' var? nésí' var?* What have I? What hast thou? What has he?

*Némiz' dir? néñiz' dir?* What thing, part or belonging to me, to you, is it?

*nédé?* نه ده = نه ده? at or in what?

? نه ديمك *né'démék?* What does it mean?

نر = نلر *néler'*! What things! What wonderful things!

? نه ايچون = نيچون *né'ichin? ní'choun? ní'chin?* For what? Why?

§ 173. ? هانكي *han'gî? han'ghî?* Which?

It is applied to persons and to inanimate objects without distinctions. It may be used either alone or with possessives, and is declined:

? هانكيسي *han'gîsî?* Which?

? هانكيميز *han'gîmîz?* Which of us?

? هانكيكيز *han'gîñîz?* Which of you?

? هانكيلري *han'gîlarî?* Which of them?

? هانكيسنك ? هانكيسندن ? Which? of —? from —?

? هانكي آدم ? *han'gî kîtab?* Which book? ? هانكي آدم Which man?

§ 174. ? قاج *qach?* How many?

It is applied to pronouns and to inanimate objects, and may be used either alone or with possessives, and it is declined:

? قاجيميز ? قاجيكيز ? قاجي *qa'chîmîz? qa'chîñîz? qa'chî?* How many of us, of you, of them?

? قاج كونده *qach' gûndé?* In how many days?

? آيك قاجنده *ayîñ qachînda'?* On what (day) of the month?

§ 175. ? نصل *na'sîl?* How? What sort of a thing? What kind?

? نصل سكر *na'sîl siñîz?* How are you?

? نصل بر آدم در ? *na'sîl bir adém dir?* What sort of a person is he?

? نصل ايسه *hér na'sîl isé* In whatever way it may be.

§ 176. ? نيجه *nijé?* What kind? How?

? نيجه آدمدر ? *bou adém nijé adémdir?* What kind of a man is this (man)?

? نيجه آغاجدر ? *What sort of a tree is this (tree)?*

§ 177. It is also used indefinitely: it then means how much? how many?

<sup>1</sup> *Qanghî* is the old form, now it is obsolete.

نیچه دفعه‌لر *nî'che* or *nî'jé déf'alar!* How many times!  
 نیچه یه‌دک *nijéyé'dék? nichéyé'dék!* Till how many times!  
 نیچه آدم‌لر *nî'jélér? nî'chélér? nî'ché adémlér?* How many  
 peoples?

## 7. Indefinite Pronouns. ضمیر مبهم

The Indefinite Pronouns are:

§ 178. کیمسه 'کیمسنه *kimsé, kímésné* anybody.

These are applied to persons only, and are declined alone and with possessives.

اوراده بر کیمسه وارمی *orada bir kimsé var'mî?* Is there anybody there?  
 کیمسه یوق *kim'sé yoq, kî'mésné yoq.* There is nobody.  
 کیمسه‌سز *kimsésiz'* without anybody, without patron; friendless.

§ 179. قدر *qadar.*

Expresses quantity or number (§§ 199, 229).

نه قدر اکمک *né' qadar ekmék?* How much bread?  
 نه قدر کون *né' qadar? né' qadar gûn?* How many days?  
 بو قدر 'شو قدر' او قدر 'اولم قدر *So much.*  
 یتشه‌جک قدر 'یتشه‌جک قدر' *yéter' qadar, yétéjék' qadar, yé-tishéjék' qadar* So much as will suffice, enough.  
 اشک قدر *éshék' qadar, ayî' qadar* As (big) as an ass as a bear.  
 پارمق قدر *parmaq' qadar* As (small as a little) finger.

§ 180. هر *hér* each, every, -soever.

*Hér* is always an adjective and is used with all other indefinite pronouns.

هر کس *hér' kés, hér' kimsé, hér' adém* everybody.

هر نه *hér né'* whatsoever.

هر هانگی *hér ha'ngî* whichever

هر بر *hér' bir* each, every.

هر بریمیز *hér' birimiz* every one of us.

هر یرده *hér' yérdé* every where.

هر کیم *hér' kim* whoever, whosoever.

هر کیمیکز *hér kīmiñiz* whoever of you.

هر بری *hér' biri* every one of them.

هر ایکیسی *hér' ikisi* both, each, either.

§ 181. بر آز *bir az, ba'zî* some (§ 135).

*Ba'zî* means a certain number of persons or things.

بعض کیمسeler *ba'zî adémlér* Some people.

بعض دفعه *ba'zî défa, bazi kér're* sometimes.

بعضیمیز، بعضیñیز، بعضیları *ba'zîmîz, ba'zîñîz, ba'zîlarî* some of us,  
of you, of them.

بعضیسی *ba'zîsî* some people, some of them.

§ 182. *Bir az* expresses a small quantity,  
a few (§ 135).

بر آز اکمک *bir' az ékmék, bir' az sou* a little bread, water.

بر آزی *bir' azî* some of it.

§ 183. بر قاج *bir qach* a few, several (§ 135).

بر قاج غروش *bir qach' ghouroush* a few piastres.

بر قاج آدم *bir qach' adém* a few persons.

بر قاج کون اول *bir qach' gûn év'vél* several days ago.

§ 184. باشقه or باشقه *bashqa'*,  
*a-khér', digér'* other, another; as:

دیگر بر آدم *another man.*

باشقه جبه *bashqa' bashqa'* separately. somewhat apart.

دیگرلری، اکهرلری، دیرلری *bashqalarî, akhérlérî, digérlérî* others.

§ 185. ا. فلان *flan* a certain (definite or indefinite  
person or thing), so-and-so.

فلان آدم *flan' adém* so-and-so, such a one.

فلان شی *flan' shéy* such a such a thing.

فلان وقته *flan' vaqîtda* at such and such a time.

§ 186. ا. کافه *kîaf'fé, jûmlé, hép* all.

کافه، عالم، جمله عالم *kîaf'féyi além, jûm'lé além* all the world.

همه آدم‌ها *hép adémlér, jûm'lé adémlér* all men.  
 همه ما *kîaf'fémiz, jûm'lémiz, hé'pimiz* all of us.  
 همه آن‌ها *kîaf'fési, jûm'lési, hé'pisi* all of it.

§ 187. **اولانجه** *olanja, bûtûn* whole.

بوتون کون *bûtûn' gûn* the whole day.

بوتون دنیا *bûtûn' dûnya* the whole world.

پاره‌ها *paranîn olan'jasi* all the money.

اولانجه من *olan'jam bou dour* this is all I have.

بوتون اکم *the whole loaf (acc.)* all my money.

§ 188. **هیچ** *hich* nothing, [never] (§§ 131—132).

هیچ کس *hich' biri* none. *hich' bir kimsé* nobody.

هیچ وقت *hich' bir vaqît* not at any time, never.

### مطالعات *Mûta-la-at* Remarks.

§ 189. a) The English pronoun **one** [pl. ones] after an adjective is not expressed in Turkish; as:

Have you the fresh loaf? — No! I have the old one.

*Tazé somoun séndé'mi? — Khayr! bayati' béndé dîr.*

Two old lions and two young ones. The little ones.

*İki ikhtiyar vé iki gênj arşlanlar. Kûchûklér.*

The great ones of the world. *Dûnyanîn bêdyûkléri.*

§ 190. b) **Somebody** is expressed by **بری** *biri, birisi*.

Somebody is asking for you. *Biri séni chaghîrîyor.*

Somebody is knocking at the door. *Qapouyou vourouyorlar.*

§ 191. c) **Each other, one another**, are expressed by **یکدیگر** *yékdigéri, birbirî, birbirléri*.

They love each other. *Birbirini sévérlér.*

We will help each other. *Birbirlérimizé yardım'édéjéyiz.*

You see one another. *Yékdigériñizi gêdrûr'sûñûz.*

### مثال *Misal'ler* Examples.

*Chiftjiniñ báyaz qoyounlarî var'mî?* Has the farmer the white sheep?

*Khayr', siyahlar onda dîr.*

No! he has the black ones.

*Hojanîn bêdyûk oghlou bourada' mî dîr?*

Is the teacher's elder son here?

*Khayr' éféndim! ol biri' bou-  
rada dir.*

*Bou galémlériñ hér han'gîsî.*

*Han'gîsînî istérsîñiz?*

*Han'gîsî oloursa olsoun.*

*Dostlarîmîn hich'birisi évdé déyil  
idi.*

*Né onou' istérim, né ol'birini.*

*Né'var? dérdiñ né'?*

No, Sir, that one (= the other)  
is here.

Either of these pens.

Which will you have?

Either, whichever it may be.

Neither of my friends was at  
home.

I will have neither.

What is the matter?

### لغت Words.

ایشجی *ishji* workman.

دولو *dolou* full.

a. جنس *jins* kind.

a. قیمت *qîymét* value.

a. ماعدا *ma'da* except.

p. شاگرد *shayird* pupil.

یتکین *yétgin* ripe.

p. خام *kham* unripe.

پوکار *pouñar* fountain.

آرا *ara* relation.

چفت *chift* pair.

خیرسبز *khîrsîz* thief.

### تعلیم Exercise 20.

۱. بو چوجوقلر کیمدر؟ — شوراده کی آیشجیلردن بعضیلرینک  
اوغلری در . ۰ هپسیده اوغلان می؟ — خیر افندم! کیمی اوغلان  
کیمی قیز در . ۲۰ بنده کی قلملردن بعضیلری سزده کیلردن چوق ایودر.  
لکن برادرکز ککیار هپسی ده ایودر . ۳ نه قدر پارهک وار؟ —  
کیسه م پاره ایله تولیدر . نه جنس پاره ایله تولیدر؟ — بعضیسی آلتون  
بعضیسی کوموش پاره ایله تولیدر؟ — ۴ بو میوه لردن هانکیلری خام  
و هانکیلری یتکین در؟ — کیراز و طوتلردن ماعدا، المالر، آرمودلر  
و بوتون باشقه میوه لر خام درلر . ۵ بربرکز ایله آراکز نصلدر، ایومیدر؟  
— یکدیگر یز ایله آرامز هر وقت ایودر: هیچ کوتودکلدر . ۶ اوده  
نه کز وار؟ — ایپکدن بر چیفت مندیلم وار . ۷ خسته شاگردلر نیجه  
درلر؟ — بعضیسی ایو ایسه ده، دیگرلری هیچ ایو دکلدلر.

## ترجمه ۲۱ Translation 21.

1. How many lessons have the boys? They have five lessons every day. 2. There are many thieves in these mountains. 3. God is the father of all men. 4. What kind of a young man is he? — He is a man sometimes good, sometimes bad. 5. "Everything has its time". "Everything has its place". 6. Who were with Mr. Joseph? — His wife and some of his grandchildren. 7. There were two thieves: one on one side, the other on the other side. 8. Are Mary and Ann here to-day (this day)? — Neither of them is here. 9. Have you any friend in this village? — Yes, several of the rich families in this village are my friends. 10. Has Néjibé a white rose? — No, but she has a red one. 11. Are there many mosques and churches in this country? — Yes, Sir, every city and village has some churches or mosques.

## مکالمه Conversation.

خیر! بعضی ایلر کوتو در.	هر آدم ایلو میدر؟
بالدیزیمک بر قاج قلمی وار ایسه ده؛	قلمک وار میدر؟
بنم هیچ یوقدر.	
ایلو دکدر؛ بوتون آو صوغوقدر.	لویکز نصلدر؟
هیچ بر کیمسه دکدر.	او کیم او؟ (Qui vive?)
کیمسه یوقدر.	اوراده کیم وار؟
هیچ بری ده غیرتلی دکدر، ایکسی ده تنبلدر.	هانکیسی غیرتلی در ماری می، آنامی؟
یکم ماری خانمک قیزی در.	پوکار باشنده کی قیز نه کز در؟
ابلامک اسمی قاتارینا در.	آبلاکک اسمی نه در؟
چه چه مک اونده در.	یوک والدهک نره ده در؟

## درس ۱۱ Lesson 11.

### Numeral Adjectives. اسماء اعداد

§ 192. The numerals are of four kinds: Cardinal, Fractional, Ordinal and Distributive numbers [اعدادِ اصلیه 'اعدادِ وصفیه 'اعدادِ کسریه 'اعدادِ توزیعیه].

#### 1. Cardinal numbers. *Adadî asliyê.*

1	بر	<i>bir</i>	۱	30	اوتوز	<i>otouz</i>	۳۰
2	ایکی	<i>i-ki</i>	۲	40	قیرق	<i>qîrq</i>	۴۰
3	اوچ	<i>ûch</i>	۳	50	الی	<i>él'li</i>	۵۰
4	درت	<i>dêort</i>	۴	60	آلتمش	<i>altmish</i>	۶۰
5	بش	<i>bêxh</i>	۵	70	یتمش	<i>yétmish</i>	۷۰
6	آلتی	<i>altî</i>	۶	80	سکسان	<i>séksén</i>	۸۰
7	یدی	<i>yédi</i>	۷	90	طقسان	<i>doqsan</i>	۹۰
8	سکز	<i>sékiz</i>	۸	100	یوز	<i>yûz</i>	۱۰۰
9	طقوز	<i>doqouz</i>	۹	200	ایکیوز	<i>iki yûz</i>	۲۰۰
10	اون	<i>on</i>	۱۰	300	اوچبوز	<i>ûch yûz</i>	۳۰۰
11	اونبر	<i>on bir</i>	۱۱	1000	یک	<i>biñ</i>	۱۰۰۰
12	اون ایکی	<i>on i-ki</i>	۱۲	10000	اون یک	<i>on biñ</i>	۱۰۰۰۰
13	اون اوچ	<i>on ûch</i>	۱۳	100000	یوز یک	<i>yûz biñ</i>	۱۰۰۰۰۰
20	یکری	<i>yirmi</i>	۲۰	million	ملیون	<i>milyon</i>	
21	یکری بر	<i>yirmi bir</i>	۲۱	milliard	ملیار	<i>milyar</i>	

بو سنه خریستوسک یک طقوز یوز ایکی سنه سیدر

*Bou séné Kristosoun biñ doqouz yûz iki sénesi dir*  
This is the year 1902 (of Christ). A. D.

هجرتک یک اوچبوز یکری سنه سنده *Hijrétin biñ ûch yûz yirmi sénéşindé*  
In the 1320<sup>th</sup> year of the Hejira.

§ 193a. A hundred, one hundred; a thousand, one thousand are in Turkish simply *yûz, biñ*.

It is not common in Turkish to say twelve hundred, twenty five hundred, but simply *biñ iki yûz*, *iki biñ bësh yûz*.

§ 193b. For the sum of 100,000 piastres in financial circles the word *yûk* يوك load, burden is used, and in the olden times the sum of 500 piastres was called *késé* كيسه bag, purse.

*on yûk* اون يوك one million. *bësh késé para* 2500 piastres. بش كيسه پاره

§ 194. The hours of the day and night are expressed as follows (§ 78):

*Sa'at qach dîr?* What o'clock it is? — *Sa'at yarîm dîr*. It is 12.30 o'clock.

*Sa'at dêrt dûr*. It is 4 o'clock. — *Sa'at yédi bouchouq dour*. It is 7.30 o'clock.

§ 195. Minutes are reckoned as follows:

*Bëshé on' var* بشه اون وار Ten minutes to five.

*Ikiyi bësh' géchmish* ايکي يي بش کچمش Five minutes past two.

§ 196. A person's age is expressed thus:

*qach yashînda sîñ?* قاج ياشنده سين? How old are you?

*qîrq yashîndayîm*. I am 40 years old. قرق ياشنده ايم

§ 197. Numeral Adverbs are formed by joining

*déf'a*, *kér're* 'که' 'دفعه' to the cardinals; as:

*Bir déf'a* once; *iki déf'a* twice; *ûch kér're* thrice. *Dêrt déf'a besh yirmi édér* four times five makes twenty.

§ 198. The Variative numerals are formed by adding *jins*, *jinsdén*; *chéshid*, *chéshid'dén*. چشيد 'چشيددن' 'جنس' 'جnsدن

*Bir jinsdén* of one kind; *iki chéshid'dén* of two kinds; *ûch jins*, *ûch jinsdén* three sorts.

§ 199. Some thirty, some forty is expressed by *qadar*; قدر as (§§ 179, 229):

*Otouz qadar*, *qîrq qadar*. Some fifty persons *El'li adém qadar*.

§ 200. The word *or* between two numbers in English is omitted in Turkish.

*Iki ûch gûn* some two or three days. *Bësh on adém qadar* some five or ten men. *Dêrt bësh ghouroush* some four or five piastres.

§ 201. The **Multiplicative numbers** are generally formed by the addition of قات *qat* fold to the cardinals; as:

تك <i>ték</i> simple, single.	يوزلرجه <i>yûzlérjé</i> hundreds of.
يالكز <i>yalîñiz</i> only, single.	بيكلرجه <i>biñlérjé</i> thousands of.
بريجك <i>birijik</i> only (begotten).	مليونلارجه <i>milyonlarja</i> millions of.
ايكى قات <i>îki qat</i> twice.	دورت كوشه <i>dêort kêôshé</i> }
اوج قات <i>ûch qat</i> triple.	چام چارشى <i>cham charshî</i> } square.
دورت قات <i>dêort qat</i> quadruple.	يوز قات <i>yûz qat</i> a hundred fold.

§ 202. The **Collective numbers** are:

p. چيفت <i>chift</i> a pair of (boots).	طاقم <i>taqîm</i> a set, lot.
p. چيفته <i>chifté</i> paired, double.	چيفته توفنك <i>double-barrelled gun.</i>
f. دوزينه <i>douzina</i> a dozen [It.].	f. غروسه <i>grosa</i> a gross [It.].
تك اش <i>ésh, ték</i> mate; one of the pair.	سورو <i>sûrû</i> a flock.

§ 203. When using a numeral with a noun, the Turks frequently introduce a second noun between the two, which is quite superfluous in European languages, but occasionally employed in English, as 'ten head of cattle, six sail of ships' etc. This noun varies according to the nature of the things defined by the numeral. For men it is نفر *néfér* individual; for beasts it is رأس *rés* head; for bulbs it is باش *bash*; for ships, gardens, fields, letters, maps it is قطعه *qît'a* piece; for cannons, ships and villages, it is پاره *paré, para*; for things usually دانه *dané, tané, adéd*; as:

ايكى نفر عسكر *îki néfér askér* two soldiers; *dêort rés bargir* four pack-horses; *ûch qît'a méktoub* three letters; *allî qît'a tarla* six pieces of ground; *yédi bash soghan* seven bulbs of onions; *on paré kêôy* ten villages; *sékiz adéd tûféng* eight guns; *bir bab maghaza* a magazine (store); *bir qita arzouhal* a petition.

The common people uses the word دانه for all these different words; as: *îki dané asgér, dêort dané bargir* etc.

## لغت‌لر Words.

doghdou was born. طوغدی	a. الحمراء <i>él-hamra</i> Alhambra.
pénjéré window. پنجره	p. سرای <i>séray</i> castle, palace.
yazdîm I wrote. یازدیم	a. عصر <i>asr</i> century.
gazéta newspaper. غزته	a. درهم <i>dîrhém</i> dram.
f. fouroun oven. فرون	p. خان <i>khan</i> inn.
a. hamam bath. حمام	p. دکرمان <i>déyirman</i> mill.
tarla field. تارلا	چایر <i>chayîr</i> pasture.
akhor stable. آخور	a. صفر <i>sîfîr</i> zero.

## تعالیم Exercise 22.

۱ قاج یاشنده سکز ؟ — اوتوز یاشنده یم . — برادر افندی قاج  
 یاشنده در ؟ — اوتوز یدی یاشنده در . خرتوسک ۱۸۶۳ سنه سنده  
 طوغدی . ۲ آخورمزده قرق رأس صغیر وار . چایرلقده اون رأس آت  
 یوز رأس قویون ' الی رأس اینک و سورولرده اوچ درت یوز باش قدر  
 کچیلریغز وار . ۳ اشبو ۱۹۰۲ سنه سنده مرزیفون شهرنده ۱۱۷۹  
 قطعه دکان ' ۳۵ قطعه فرون ' ۱۵ عدد خان ' ۱۴ دانه دکرمان ' ۳۰۹۱  
 قطعه باغ ' ۱۱۲۸ قطعه تارلا ' ۱۳۹ قطعه باغچه ' ۱ دانه چایر  
 ۴۵ باب جامع ' ۲۶ باب مکتب ؛ ۱۱۴ قطعه پوکار ؛ ۳۲۱۰ باب او  
 و ۵ باب کلیسه وار ایدی . ۴ آناطولیا قوله جینک اشبو ۱۹۰۲ سنه سنده  
 ۲۴۰ نفر ارکک و ۱۶۰ نفر قیز شاکردی وار ایدی . ۵ اوچ قطعه  
 عرضحال و ایکی قطعه مکتوب یازدیم . ۶ درت قطعه خاریطه م  
 وار در ۷ بر عصرده یوز سنه ' بر سنه ده ۳۶۵ کون ' بر کونده  
 ۲۴ ساعت ' بر ساعتده ۶۰ دقیقه و بر دقیقه ده ۶۰ ثانیه وار در .  
 ۸ یوز نوانک اون قاتی در . اون دفعه اون یوز ایدر . ۹ ۱,۰۵۰,۹۳۴  
 ۲,۳۴۵,۶۷۸ ' ۶۸۷,۴۹۵

### ترجمه ۲۳ Translation 23.

1. An oke is 400 drams; a batman is six okes.  
 2. My father is 70 years old, my mother 62, my brother 40 years old. 3. Take 200 (units) eggs, 500 walnuts, 50 pounds of apples and three batmans of pears.  
 4. What is the name of that book? — It is the Thousand and One Nights. 5. The palace of Alhambra has 999 windows. 6. Here are two sets of cloths. 7. There were two kinds of handkerchiefs, a blue one and a black one. 8. This cloth has three folds. 9. There are 40 loads of money in the bank. 10. I have three dozen pencils. Twelve dozens make a gross. 11. The shoe-maker has three pairs of shoes. 12. How many paras make a piastre?

### مکالمه Conversation.

ساعت دردی اون ایکی کچمشدر.	ساعت قاچدر؟
یوز الی پاره کوی وار.	مونجسونک قاچ پاره کوی وار؟
یوزلرجه و ییکلرجه آدملر وار ایدی.	خانده چوق آدم وار می ایدی؟
اوت! بر عدد چیفته توفنکم وار.	توفنکک وار میدر؟
ساعت اوچ بوچوق ایدی.	دون بو وقتده ساعت قاچ ایدی؟
بش ییک غروش ایدر.	اون کیسه پاره قاچ غروش ایدر؟
شوراده کی قوندوراجی دکاتنده در.	قوندورامک تکی نره ده در؟
عالی افندینک بر ییجیک اوغلیدر.	یوسف افندی کیمدر؟
نجیبه خانم در.	بو او یونده اشیکز کیم در؟
کیمنه یوقدر، یالیکز ایم.	اوطه ده کیم وار؟
چام چارشی در.	اوطه کز نصلدر؟
اون ایکی دانه در.	بر دوزینه قاچ دانه در؟
یوز قیرق درت دانه وار.	بر غروسه ده قاچ دانه وار؟
آوروپا خاریطه سیدر.	الیکزده کی خاریطه نه خاریطه سی در؟
ایکی باش صوغان یه دی.	چوجوق قاچ باش صوغان یه دی؟
چوق! بر قاچ یوز پاره وار.	انکترانک قاچ قطعه کمیسی وار؟
آلتی قالب صابونم وار در.	نقدر صابونک وار در؟

## درس ۱۲ Lesson 12.

## اسماء اعداد Numeral Adjectives. (Continued.)

2. Fractional numbers. *Adadî késriyé.*

§ 204. The Fractional numbers are derived from the Cardinals; the denominator is put in the locative and the numerator in the nominative, and the latter follows the former.

*onda bir* one tenth, *beshdé iki* two fifths,

$$\frac{1}{10} = 1/10, \frac{2}{5} = 2/5.$$

$$Yuzdé iki, 2^0/0 = 2\%.$$

$$biñdé yirmi 20^0/00 = 20\%.$$

$$yûzde alti 6^0/0 = 6\%.$$

§ 205. Sometimes one of the words *p. پای pay*, *a. جز jûz*, *a. حصه his'sé*, *a. قسم qîsîm*, all meaning 'a portion', is introduced:

$$Dêort payda biri, dêort jûzde biri, dêort hissédé biri, \frac{1}{4} = \frac{1}{4}.$$

$$Yirmi parchada on dêordû, \frac{14}{20} = \frac{7}{10}.$$

§ 206. Other fractional numbers are as follows:  
*yarî, yarîm, bouchouq, nîsîf, nim* half.  
*a. نصف* *p. نیم* *yarî, yarîm, bouchouq, nîsîf, nim* half.  
*a. بوجوق* *پای* *yarî, yarîm, bouchouq, nîsîf, nim* half.

*a. توم* *tûm* whole (number).

*p. چيرك* *chéyrék* a quarter.

*a. ربع* *roub, ouroub* one fourth.

مطالعات *Mûta-la-at* Remarks.

§ 207. There are three Turkish, one Arabic and one Persian word used for half (§ 75). *Yarîm* is used before a noun, like an adjective: *yarim sa'at, yarim élma*. *Bouchouq* is always used in conjunction with a cardinal number: *iki bouchouq gûn*. *Yarî, nîsîf* are used like a noun: *élmanîn yarîsî, kitabîn nîsfî* the

half of the apple, the half of the book. The use of *nim* is very rare in Osmanli-Turkish: *nim résmi* half official (sources, papers).

§ 208. The Persian fractional number چاریک *char'yék* a quarter, commonly spelt چیرک *chéyrék* is used for a quarter of an hour or of a méjidiyé: f. قارت *qart* is used also for a quarter of a méjidiyé: a. ربع *roub*, *ouroub* is used to express one fourth of an arshîn (yard) and sometimes of a piastre.

*Sa'at biré chéyrék var.*

It is a quarter to one.

*Bir arshîn ûch ouroub.*

One and three quarter yards.

*Elmanîn oqqasî deôrtdeñ roub éksiyé dir* } One oke of apples is worth  
 المانك اوقسى درتدن ربع اكسيكه در }  $3\frac{3}{4}$  piastres.

*Ûch méjidiyé qartî.*

Three quarters of a méjidiyé.

*Besh méjidiyé chéyréyi.*

Five quarters of a méjidiyé.

### 3. Ordinal numbers. *Adadî vasfîyé.*

§ 209. These are formed from the cardinals by adding the termination نجي *-inji*, *-înji*, *-ounjou*, *-ûnjû*. The first has, however, an irregular form also, which is ايلك *ilk*, which is corrupted from اولكى *év'vélki* 'first'

1<sup>st</sup> برنجى *birinji*.

8<sup>th</sup> سكرنجى *sékizinji*

2<sup>nd</sup> ايكنجى *ikinji*.

9<sup>th</sup> طقوزنجى *doqouzounjou*.

3<sup>rd</sup> اوچنجى *ûchûnjû*.

10<sup>th</sup> اوننجى *onounjou*.

4<sup>th</sup> دردننجى *deôrdûnjû*.

20<sup>th</sup> يكرمنجى *yirminji*.

5<sup>th</sup> بشنجى *béshinji*.

100<sup>th</sup> يوزنجى *yûzûnjû*.

6<sup>th</sup> آلتنجى *altînji*.

1000<sup>th</sup> بيكنجى *bininji*.

7<sup>th</sup> يدنجى *yédinji*.

the last صوك *soñ*.

*Ingiliz Qïralî yédinji Edward.* Edward VII, king of England.

### مطالعات *Mûta-la-at* Remarks.

§ 210. In compound numbers, only the last unit assumes the ordinal form; all the others remain cardinals, as:

بيك دو قوز يوز اون آلتنجى *Biñ doqouz yûz on altînji* 1916<sup>th</sup>.

§ 211. The date is expressed as follows:

*Bou gûn ayîñ qachinjî gûnû dûr? Bou gûn ayîñ qachî dir? Ayîñ qachî' dir?* What day of the month it is to-day?

*Bou gûn ayîñ sékizi dir.* To-day is the 8<sup>th</sup> of the month.

*Mayisiñ yirmi dêor'dûnjû gûnû dûr.* It is the 24<sup>th</sup> of May.

§ 212. **Distinctives.** There is no special form for the distinctive adverbs, the ordinals are used directly without any alteration:

Firstly *Birinji*; Secondly *Ikinji*; Tenthly *Onounjou*.

#### 4. Distributive numerals. *Adadî tévziyiyé.*

§ 213. Distributive numerals are formed by the addition of *ر -ér, -ar* to the cardinal numbers ending in consonant, and *ش -shér, -shar* to those ending in *ی yé*.

*birér' one each; birér' birér one by one.*

*ikishér' two each; ikishér' ikishér two by two.*

*ûchér' three each; ûchér' ûchér three by three.*

*dêordér' four each; dêordér' dêordér four by four.*

*altishar' six each; altishar' altishar six at a time.*

*yûzér' 100 each. biñér' a thousand each.*

§ 214. When there are hundreds or thousands in the number, the *ar* or *shar* comes after the numeral expressing the number of hundreds, or thousands, and nothing is put after *yuz* or *biñ*.

*yûz éllishér biñ 150 000 each.*

*ikishér yûz 200 each.*

*ûchér biñ 3000 each.*

§ 215. **The Ottoman-Turkish Calendar.** There are three principal calendars or reckonings of time in Turkey. The Christians usually observe the Christian calendar, which is called either *tarikhi meelad* تاريخ ميلاد the date of the Birth (of Christ) [*meelad* meaning birthday, Christmas-day], or *Kristosoun tarikhi* the date of Christ. In this are used the Latin months: January, February etc. (*Hounvar, Pédîrvar*).

Table of the Months.

Sacred months.			Civil months.		Popular names.	English.
محرم	Mouhar'ré	مارت	Mart		Mard	March
صفر	Séfér	نسان	Nisan		Abril	April
ربيع الاول	Rébil év'vél	مايس	Mayis		Mayis	May
ربيع الاخر	Rébil akhîr	حزيران	Haziran		Oraq ayî	June
جمادى الاول	Jémazil év'vél	تموز	Tém'mouz		Témiz	July
جمادى الاخر	Jémazil akhîr	آغستوس	Avosdos		Avosdos	August
رجب	Réjéb	ايلولك	Ey'loul		Gûz ayî	September
شعبان	Sha'ban	تشرين اول	Tîshrini év'vél		Orta gûz ayî	October
رمضان	Ramazan	تشرين ثانى	Tîshrini sani		Soñ gûz ayî	November
شوال	Shév'val	كانون اول	Kianounou év'vél		Qara qîsh	December
ذى القعدة	Zil qadé	كانون ثانى	Kianounou sani		Zam'harir	January
ذى الحجة	Zil hij'jé.	شباط	Shoubat.		Gûjûk.	February.

§ 216. Among the Ottoman Turks there are two calendars, the Sacred and the Civil. The lunar year is adopted for the sacred and the solar for the civil. The Sacred year is dated from the Hejira or Flight, the first year of which Era began with the new moon of the 15<sup>th</sup> of July A. D. 622. The lunar year is 10 days shorter than the solar year, it is used in religious chronology and religious Law (*sher'i*). The months are reckoned differently from ours; they run thus: Mûhar'rem, Séfêr etc.; and *shérif* 'sacred' is always added to their names; as: Shabanî shérif.

§ 217. The other is the Civil or the Financial calendar: the first day of which coincides with the first day of March O. S., and is now two years behind the Sacred. It is commonly used in all matters except those pertaining to religion. The months are: March, Nisan etc. —, the old Arabic and Syrian calendar, with slight changes. The year 1902 corresponds to the year 1320 of the Hejira and 1318 of the Financial or Civil year.

§ 218. The common people have a different reckoning of the months, running thus: Zamharir etc. (See the Table.)

§ 219. There is another popular division of the year into two parts: the summer and the winter divisions: قاسم *Qasîm*, St. Demetrius' Day, the 26<sup>th</sup> Oct. O. S., is popularly reckoned as the beginning of the winter season, this has 180 days. خضر الياس *khîdîr-él'léz*, St. George's Day, the 23<sup>rd</sup> April O. S., is celebrated as the beginning of the summer season, which lasts for 185 or 186 days.

§ 220. The New Style calendar is called in Turkish *alafranqa* and the Old Style *roumi* (Greek).

§ 221. The Ottoman Turks commence their reckoning of time from sunset. This is with them the twelfth hour, an hour later it is one o'clock, and so on till the twelfth hour in the morning (6 a. m.), when they begin again. This is called *alatourqa* (Turkish), to distinguish it from European time, which is called *alafranqa* (French, European).

## لغت Words.

- |   |                                       |
|---|---------------------------------------|
| a. تاریخ <i>tarikh</i> date.  | a. وفات ایتدی <i>véfat étdi</i> died. |
| a. مساوی <i>mûsavi</i> equal.   | آلندی <i>alîndî</i> was taken.        |
| آله، آدا <i>ada</i> island.   | قاره، قاره <i>qara</i> land.          |
| a. متصادف <i>mûtésadîf</i> corresponding. p. بخشیش <i>bakh'shish</i> present. |                                       |

## تعلیم Exercise 24.

۱ استانبول شهری میلادك ۱۴۵۳ نجی سنهسی آلفرانقه مایسك  
 ۲۹ نجی کونی آلندی . بو تاریخ هجرتك ۸۵۷ نجی سنهسی  
 جمادی الاول یکریمی برینه متصادف در . ۲ بو کونکی تاریخ نه در ؟  
 — ۱۹۰۰ سنهسی کانون اولك آلفرانقه یکریمی ایکی و رومی  
 طوقوزی در . بو کون قاره قیشدر . ۳ درت و قیرق : قیرق درده مساویدر .  
 ۴ ساعت قاچدر ؟ — ساءت آلفرانقه درت و آلاتورقه اونبر بوچوقدر .  
 ۵ کوچوك برادرم صنفده برنجی در : سز قاچنجی سکز ؟ — بن ده صنفده  
 اوچنجی ایم . ۶ سزه نقدر بورجلو ایم ؟ سزه اولان بورجم نه قدر در ؟  
 — بر عثمانلو لیراسی بر لیرا چیرکی و اوچ مجیدیه قارتی بورجك وار در .  
 ۷ رمضان شریف بو سنه کانون اولك برنجی کونینه متصادفدر .  
 ۸ امكك نصفی بكاآز در : تومی ده چوقدر . ۹ چوجوقلره اوچر  
 غروش بخشیش ویر . ۱۰ دنیانك درتده اوچ پایی صو و بر پایی ده قره در .

## ترجمه Translation 25.

1. April is the fourth month of the year, October the tenth and December the twelfth. 2. He is in his sixtieth year; and my father is in his 68<sup>th</sup> year. 3. Give them each 10 piastres. Give those children a present of five piastres each. 4. A para is one fortieth of the piastre. A month is one twelfth of the year. 5. Come six by six. In the middle of the year. 6. Six per cent,

50 per thousand. 7. We are in the third year of the twentieth century. 8. Is Ali a good man? — No, Sir! he is in prison four fifths of the time. 9. At twelve o'clock, or a quarter to twelve, I shall be here (I am). 10. <sup>4</sup>Leon VI., the <sup>2</sup>last <sup>3</sup>king of <sup>1</sup>Cilicia, died at Paris in 1393, Nov. 19<sup>th</sup>, in the 60<sup>th</sup> year of his age.

### مکالمه Conversation.

آلتمش یتمش غروش قدر پاره‌سی وار.	پدرکزک نقدر پاره‌سی وار؟
بابامک پاره‌سنگ اوچ درت قاتی قدر در.	سنگ پاره‌ک نقدر در؟
یدی یوز نسخه قدر وار در.	سزده بو کتابدن قاچ نسخه وار؟
آلتی یوزه مساوی در.	درت دفعه یوز الی قاچه مساویدر؟
یوزبیکلرجه و ملیونلرجه آدم‌لر وار در.	آوروپاده چوق آدم وار می؟
چام چارشو یکیرمیش آرشوند.	او باغچه نقدر اوزون در؟
کونلکلری اوچر بوچوق غروشد.	ایشجیلرک کونلکی قاچر غروشد؟
یوز اون پاره‌یه آلد.	بو باصمه‌نک آرشوننی قاچ پاره‌یه آلدک؟
اوچدن ربع اکسیکه مساویدر.	یوز اون پاره قاچه مساویدر؟

## درس ۱۳ Lesson 13.

### درجات وصف Degrees of Comparison.

§ 222. In Turkish, as in English, there are three degrees of comparison, the Positive, the Comparative and the Superlative.

§ 223. The Comparative degree is generally expressed by putting the word with which the comparison is made in the ablative case, and leaving the adjective unaltered. The word *daha* 'more' is sometimes put before the adjective, for the sake of emphasis, or to prevent ambiguity; as:

بون سندن بويوم *bén séndén bêdyûg'ûm (bêdyû'yûm)* } I am older  
 بون سندن دها بويوم *bén séndén daha' bêdyûg ûm* } than you.

بون هوا دونكيندن صغوقدر : بون هوا دونكيندن دها صغوقدر  
*Bou gûn hava dûnkindén sovouq dour, Bou gûn hava dûnkindén*  
*daha' sovouq dour.* To-day the weather is colder than yesterday.

§ 224. The Superlative degree is in general expressed by the word *én* اك, prefixed to the adjective; as:

اك يوكسك طاع *én' yûksék dagh* the highest mountain.

اك صوغوق هوا *én' sovouq hava* the coldest weather.

§ 225. The word *én* is sometimes omitted:

آدمارك قباسى *adamlarîñ qabasî* the rudest of men.

حيوانلارك بويوكى فلدري *Hayvanlarîñ bêdyûyû fil'dir.* The largest of [all]  
 the animals is the elephant.

*Elmalarîñ éyisini' séch* Choose the best of the apples.

§ 226. The words *pék* يك very, a. *ziyadé* زياده 'exceedingly' are used to signify an excess of any quality above what is requisite, as it is done in English by prefixing the adverbs 'too' or 'very' to adjectives; as:

يك يورغوندر *pék' yorghoundour* he is very tired.

زياده بهاليدر *ziyadé' bahalîdîr* it is too expensive.

آشيري صغوقدر *a'shîrî sovouqdour* it is too cold.

§ 227. Other superlatives are formed in a way peculiar to Turkish, by prefixing to certain adjectives a syllable somewhat similar in sound, commencing with the same vowel and consonant, or the same vowel, and ending with *س' م' ب* as:

بم يياض *bém' béyaz* very white, exceedingly white.

*ap' achîq* very open.

*qap' gara* quite black.

*yam' yassî* very flat.

*sip' sivri* very sharp.

*sap' saghlam* very healthy, sound.

*sim' siyah* very black.

*tas' tamam* very complete.

*dop' dolou* quite full. [right.

*bêş' bêdyûk* very big, great.

*dos' doghrou* quite straight, quite

### ملاحظات *Mûlahazat* Observations.

§ 228. Spoken Turkish has the singular usage

of repeating nouns, adjectives and verbs, substituting in the repetition an **m** for the first letter of the word, if it begins with a consonant, and prefixing an **m** if it begins with a vowel, for the purpose of generalizing the idea contained in the word so repeated [compare the English shilly-shally, the French pêle-mêle, etc.]; as:

*Kitab mitab boul'madîm.* I sought for books or anything of the kind, but found nothing.

*Dûk'kiân mûkiân év mév bir' shéy qal'madî.* Not a shop or anything like one remained.

*Eviñiziñ qouyousou mouyousou yoq'mou?* Has your house a well, a cistern, a fountain? etc.

*Ekméyi gétir, gourou mourou né'oloursa olsoun.* Bring the bread, no matter if it be somewhat dry or crumbled.

*Sachî machî yoq'dour.* He has not a hair nor anything like one.

Further: *Oufaq téféq.* Little trifling matters.

*Eyri bûyrû.* Zigzag, serpentine.

§ 229. Certain idiomatic English phrases used in expressing comparison are expressed in the following way (§ 179).

as ... as ... is expressed by قدر *qadar*, which is not repeated as in English.

as much as — قدر چوق — *qadar choq*

as little as — قدر كوچوك — *qadar kûchûk*

as few as — قدر آز — *qadar az*

as far as — قدر اوزاق — *qadar ouzaq*

as near as — قدر ياقين — *qadar yaqîn*

as long as — قدر اوزون — *qadar ouzoun*

as short as — قدر قيصه — *qadar qîs'sa*

*Shékérîm qadar qah'vém var.* I have as much coffee as sugar.

*Shékér bal qadar tatli dîr.* Sugar is as sweet as honey.

*Ol qadînîñ qîzlarî qadar [choq] oghlanlarî var dîr.* That lady has as many boys as girls.

*Atîmîz bou at qadar éyi deyil dir.* Our horse is not good as this.

*Ingiltérta qadar ouzaq bir mahalé gitdi.* He went to a place as far as England.

*Gûnlér shimdi qishdaki qadar qîs'sa dîr.* The days are now as short as in the winter.

*Eshék qadar iri idi.* It was as big as an ass.

*Ol vaz Bêdyûk Perhiz qadar ouzoun oudou.* That sermon was as long as Lent.

## لغت Words.

- a. صادق *sadîq* loyal, true. a. فائده *fay'dé* use, advantage.  
 اَغیر *aghîr* heavy. سیرکه *sirké* vinegar.  
 a. خفیف *hafîf* light (in weight). a. اعلا *a'la* best, excellent.  
 a. معدن *ma'dén* metal. کیفلی *kéyflî* gay.  
 f. پیلاتین *platin* platinum. a. کامل *kîâmil* sober, grave.  
 a. ظالم *zalim* cruel. a. قوتلو *qouv'vétli* strong. [rison with.  
 a. فاره *faré* mouse. باقراق *baqaraq* looking, in compa-  
 قورشون *qourshoun* lead. a. البته *élbét'té* of course.  
 کسکین *késkin* sharp. بوی *boy* stature.

Proper Names هارون *Haroon* Aaron. هانری *Hanri* Henry.  
 نوری *Noori* Luke, Lucas. نوریه *Nooriyé* Lucy.

## تعلیم Exercise 26.

- ۱ هارون افندی کیمدر؟ — اک صادق دوستلرمدن بریدر.
- ۲ اک آغیر معدن هانکیسی در؟ معدنلر اغیرلقده هپ بر ایسه ده؛ پیلاتین اک آغیریدر. فقط اک فائده لیسی دمیر در. صوکره کی اولکندن خفیف در. ۳ او سیرکه ایو میدر؟ — خیر اغام! بالدن طاتلو در. سزده دها ایوسی وار میدر؟ — اوت افندم! قیرمیزی سیرکه مز سزککندن چوق اعلا در. ۴ اک اعلا دوستکز کیمدر؟ — عوجه مک اک بویوک اوغلی هانزی افندی در. ۵ سزده اک یاشلیسی کیمدر؟ — اک یاشلیمز و اک زنکینمز نوری افندی در. ۶ کدی فاره یه باقراق آرسلان در؛ لکن آرسلانه باقارق فاره در. ۷ بغداد قدر اوزاق برشهره کیتدی. ۸ بنم بویم سزککی قدر اوزوند. ۹ پارمق قدر کوچوک بر قلمی وار. ۱۰ ال قدر ایی بر کاغلری وار. ۱۱ دون هفته نک اک صوغوق کونی ایدی، فقط اولکیلردن صوغوق دکل ایدی.

### ترجمه ۲۷ Translation 27.

1. Mr. Luke is taller than I am, but he is not the best in the class. 2. To-day is hotter than yesterday. 3. Iron is heavier than stone. Gold is more precious than silver, but iron is the most useful metal in the world. 4. Which is lighter: a pound of wool or a pound of lead? — Of course a pound of wool is as light as a pound of lead. 5. Your knife is as sharp as mine: but it is not as long as mine. 6. This young gentleman is much gayer than his friend. 7. The last week has been the worst of the year; it was very cold. 8. What kind of a man is Mr. Joseph? — He is a very good and useful man. 9. That mountain is higher than the other mountains of the country. 10. Henry is rich, Hassan is richer, and Ali is the richest of all.

### مکالمه Conversation.

- |                              |                                  |
|------------------------------|----------------------------------|
| اویکز نصلدر بویوکمیدر؟       | اویز سزککینه باقهرق چوق کوچوکدر. |
| اک بویوک قلم بو میدر؟        | بنده بوندن بویوک بر دانه وار.    |
| دده کز پک اختیار می؟         | اوت؛ فقط صاب صاغلاندر.           |
| سند پاره وار می؟             | بنده پاره ماره بر شی یوقدر.      |
| کتاب اونده میدر؟             | اونده کتاب میتاب بر شی یوقدر.    |
| قورشون قلمک نصلدر؟           | ایودر؛ اوجی سیپ سیوری در.        |
| قدحده چای وار می؟            | اوت؛ طوپ طولی در.                |
| باغچه نک قپوسی آچیق می؟      | اوت؛ آپ آچیقدر قپالی دکدر.       |
| ترجمه ک طوغری میدر؟          | اوت افندم! طوس طوغریدر.          |
| درسکن حاضر میدر؟             | اوت! تاس تمام حاب حاضر در.       |
| اوده اشکدن آتدن برشی وار می؟ | آت مات آشک مشک برشی یوقدر.       |
| چارشیدن نه آلدک؟             | بعض اوافق تفک شیلر آلد.          |

## درس ۱۴ Lesson 14.

### حرف جر آیلہ اسم Noun with Prepositions.

§ 230. In the Turkish language there are no prepositions, properly so called, but their place is supplied by words or syllables, called post-positions, placed after the words which they govern.

§ 231. Post-positions, as well as prepositions, are articles which serve to show the relation which exists between two words. These relations being of different kinds, the post-positions indicating them are used with different cases, namely the Genitive, Dative or Ablative, and also with the uninflected form of the noun.

§ 232. 1. Post-positions appended to the uninflected form or stem.

اے -é, -a to. (Sign of Dative case.) (§ 82.)

ایلہ -ilé, -lé with, by. (Sign of Instrumental case.) (§ 82.)

ایچون *ichîn, ichoun* for, in order to, for the sake of.

گیبی *gibi* like, so that.

ی -i, -î. (Sign of Acc. case.) (§ 83.)

ده -dé in, on. (Sign of Locative case.) (§ 84.)

دن -dén from. (Sign of Ablative case.) (§ 85.)

ظرفندہ *zarfînda* during, in the space of.

§ 233. But when the object, which the post-positions govern is a Pronoun (personal or demonstrative), it must be in the genitive case, except اولر *onlar*.

### مثالر Misal'ler Examples.

بیم ایچو *bénim' ichin* for me. اولر ایچون *onlar' ichin* for them.

پارہ ابا *para' ilé* with money. سینک گیبی *sinék' gibi* like a fly.

سزک or سزکله *siziñ' lé* with you. قوتده *qouv' rétdé* in the strength.

## § 234. 2. Post-positions with the Dative case.

دک <i>dék</i>	{ until, till, as far as.	طوغری <i>doghrout</i> towards, straight.
دکین <i>déyin</i>		a. دائر <i>dayir</i> concerning.
قدر <i>qadar</i>	until, as much as.	یاقین <i>yaqîn</i> near.
قارشى <i>qarshî</i>	against.	کوره <i>gêôré</i> according to, after.

مثالر *Misal'ler* Examples.

*Istambola'dék, Istambola'déyin, -'qadar* استانبوله دک 'دکین 'قدر  
up to Constantinople, as far as Const.  
*aqlîma' gêôre* عقلمه کوره according to my judgement.  
*Rizé qarshî* against us. *Shéhré' doghrou* towards the city.  
„*Séndén ouzaq' Al'laha yaqîn'*“ far from you, near to God.  
*Kitaba' dayir* concerning the book.

## § 235. 3. Post-positions with the Ablative case.

اوزاق <i>ouzaq</i>	far.	دیشاری 'طیشاری <i>dîsharî</i>	out of.
a. ماعدا <i>ma'da</i>	{ except, besides.	اول <i>év'vél</i>	before.
باشقه <i>bashqa</i>		سوکره <i>soñra</i>	after.
اوتورو <i>êôtûrû</i>	{ regarding, about.	برو 'بری <i>bérou, béri</i>	since.
طولای <i>dolayî</i>		ایسه <i>i-sé</i>	instead of, rather than.
اوته <i>êôté</i>	on the other side of, beyond.		

مثالر *Misal'ler* Examples.

*Shéhirdén' ouzaq* far from the city.  
*Îrmaqdan êôté* beyond the river.  
*Sizdén' ma'da, onlardan bashqa* except you, them.  
*Yirmi bésh' sénédén bérou* for the last 25 years (25 years ago).  
*Bou ishdén' dolayi, -'êôtûrû* concerning this business.  
*Béndén' év'vél* before me. *Béndén soñra* after me.  
*Gélmésindén' i-sé gél'mémési éyi dir* his not coming is better than his coming.

## § 236. 4. Declinable Post-positions requiring the Genitive.

اوزره <i>ûzré</i>	on, upon.	دیشاری 'طیشاری <i>dîsharî</i>	out of.
آلت <i>alt</i>	under.	ایچری <i>ichéri</i>	inside.
آرقه <i>arqa</i>	behind.	ایچ <i>ich</i>	in
اواک <i>êôn</i>	before.	یان <i>yan</i>	by, near.

اوزرینه	<i>ûzerimé, ûzeriñe, ûzeriné</i>	on me, thee, him or it.
اوزرنده	<i>ûzerimdé, ûzeriñdé, ûzerindé</i>	
ایچلرینه	<i>ichimizé, ichiñizé, ichlériné</i>	in us, in you, in them.
ایچلرنده	<i>ichimizdé, ichiñizdé, ichlérindé</i>	
یانیمده	<i>yanîmda</i>	at, by my side.
یانیمه	<i>yanîma</i>	to my side.

§ 237. These eight post-positions, when in the locative case, indicate a state of location or rest, and answer to the question **نەردە؟** *nérédé? where?* They require the dative after the question **نەریه؟** *néréyé? whither?* or **نەریه؟** *néréyé? where to?* with a verb denoting direction or motion from one place to another.

#### Examples with the Locative [rest].

1. كتاب صفرانك اوزرنده در *Kitab sofranîñ ûzerindé dir.*  
The book is on the table.
2. قوشك ياوروسى يوانك ايچنده در *Qoushouñ yavrousou youvanîñ ichindé dir.* The birdling is in the nest.
3. شهرک دیشاریسنده اوطوردیلر *Shéh'riñ dîsharîsînda otourdoular.* They dwelt [on] [the] outside [of] the city.
4. چوجوق آغاجك آردنده صاقلاندی *Chojouq aghajîñ ardînda saqlandî.* The boy hid himself behind the tree.
5. پدرک اوکنده طوردم *Pédérîñ êônûndé dourdoum.*  
I stood in front of my father.
6. بالیق کولک ايچنده در *Balîq géôlûñ ichindé dir.* The fish is in the lake.

#### Examples with the Dative [motion].

1. كتابى صفرانك اوزرینه آتدم *Kitabî sofranîñ ûzeriné atdim.*  
I threw the book on the table.
2. قوش ياوروسنى يوانك ايچینه قويدی *Qoush yavrousounou youvanîñ ichiné qodou.* The bird put its young into the nest.
3. شهرک دیشاریسنه چيقديلر *Shéh'riñ dîsharîsîna chîqdîlar.*  
They went [to the] out[side] of the city.
4. چوجوق آغاجك آردینه قاچدی *Chojouq aghajîñ ardîna qachdî.*  
The boy ran behind the tree.
5. پدرک اوکنه دوغرى کیتدم *Pédérîñ êônûné doghrou gitdim.*  
I went towards the father.

6. *Balıq geólun ichiné atıldı.* The fish jumped into the lake. بالیق کولک ایچینه آتلدی

Motion, where to? whither? *neréyé?* 'قاره‌یه'، 'استانبوله'، 'شهره'، 'قاپونک یانینه'، 'اوك ایچریسنه'، 'صویک ایچینه'، 'باغه'، 'باغچه‌یه'، 'اوه'، 'دگیزه'، 'ایرماغه'.

Location, where? *nerédé?* 'دگیزده'، 'کتابده'، 'باغچه‌ده'، 'باغده'، 'اوده'، 'صوده'، 'قپونک یاننده'، 'اوك ایچریسنده'، 'صویک ایچینه'، 'تارلاده'، 'آغاجده'، 'کتابده'.

### Exercise 28. تعلیم ۲۸

۱. اوطه دن طیشاری. اوطه نك طیشاریسنده. اوطه نك ایچریسنده.  
 اوطه نك قپوسنده. اوطه نك قپوسنه. ۲. باغه یاقین. اوه یاقین. ال ایله.  
 آياق ایله. الی ایله = الیه. آياق ایله. آياغم ایله. آياغی ایله =  
 آياغیله.<sup>۱</sup> ۳. کوز ایله. کوزم ایله. کوزیکز ایله<sup>۱</sup> = کوزیکزله. کوزی  
 ایله = کوزیله. ۴. اورمانک ایچینه. اورمانده. اورمانک ایچینه.  
 اورمانه. اورماندن. ۵. آغاج ایچون. آغاجی ایچون = آغاجیچون.<sup>۱</sup>  
 کتابم ایچون. کتابی ایچون = کتابیچون.<sup>۱</sup> ۶. کتابلریم آرقه‌سنده  
 کوزل آلتون یازیلر وار. بوسوزلری کتابکه یاز. ۷. الکی بنم اوزریمه  
 قوی! آلك بنم اوزریمده در. ۸. قوش آغاجده در. قوش آغاجه  
 اوطوردی. ۹. قدحی صویه قوی. قدح صوده در. ۱۰. قدحلریچون.<sup>۱</sup>

### Translation 29. ترجمه ۲۹

1. Towards the mountains: on the mountains; by the mountains (rest), by the mountains (motion). 2. From the door: by the door; with the door; for the door. 3. For me, for him; like you, like them; with me, with him. 4. As far as Sivas; as far as London; until

<sup>1</sup> If 'ایچون'، 'ایله' are added to nouns to which the pronominal affixes of the 3rd person Sing. and Pl. are attached, the ای is omitted, but the sound *i* is retained.

to-day. 5. There is nobody except us. 6. What have you in your purse? — There is nothing in my purse except ten paras. 7. After to-morrow come at half past eleven. 8. He went ten days earlier than my father. 9. There is a thief among you. 10. Come among us (motion).

### مکالمه Conversation.

کوزل تصویر لر وار در.	کتابکزده نلر وار؟
اک قیصه آی شباط آی در.	اک قیصه آی هانکیسیدر؟
خیر افندم! حلب قدر اوزاق دکدر.	استانبول چوق اوزاق میدر؟
فقیر بر قاری وار.	اوطه نك اوکنده کیم وار؟
خیر خانم افندی! هیچ یوقدر.	باغچه ده کی آغا جلرده میوه وار می؟
اوت بکم! پک چوقدر.	ایرماقده بالیق چوق میدر؟
خیر آغام! چوق یاقین ایز.	شهردن پک اوزاق میز؟
آلتیمزده کی حیوان آت ایدی.	آلتیکزده کی حیوان نه ایدی؟

## درس ۱۵ Lesson 15.

### The Substantive Verb. (Continued.)

§ 238. We have already treated of the Present and Past (Preterite) tenses of the substantive verb. (§§ 65, 73.) The Perfect and Conditional tenses of the verb remain to be spoken of.

#### The Conditional.

ایسم = ایسه م <i>isém</i>	ایسک = ایسه ک <i>isék</i>
ایسک = ایسه ک <i>isen</i>	ایسکیز = ایسه کز <i>iséñiz</i>
ایسه = ایسه <i>isé</i>	ایسلر = ایسه لر <i>iséler.</i>

If (or though or perhaps) I am, if thou art, if he is —. etc.

#### The Negative Conditional.

دکاسم = دکل ایسم <i>déyilsém</i>	دکاسک = دکل ایسه ک <i>déyilsék</i>
دکاسک = دکل ایسه ک <i>déyilzén</i>	دکاسکیز = دکل ایسه کز <i>déyilséñiz</i>

دکل ایسه = دکسه *déyilsé* دکل ایسه لر = دکسلر *déyilsélér*.

If I am not, if thou art not, if he is not —, etc.

*Perfect (Dubitative).*

ایشم <i>imishim</i>	ایشیز <i>imishiz</i>	} (They say that) I was or I have been, etc.
ایشین <i>imish-siñ</i>	ایشسکز <i>imish-siñiz</i>	
ایش <i>imish</i>	ایشلر <i>imishlér</i>	

This tense, which is also called in Turkish Dubitative, denotes mere hearsay or report, founded on the authority of others (§ 312). The Negative is دکل ایشم *déyil imishim* (They say that) I have not been.

مطالعات Remarks.

§ 239. a. When *-dé* ده is added to the Conditional tense of the substantive verb, it expresses the meaning of “but” or “yet”:

ایسه لر ده ، ایشسکز ده ، ایشک ده : ایسه ده ، ایشک ده ، ایسم ده  
*isém dé, iséñ dé, isé dé; isék dé, iséñiz dé, isélér dé*

If (or though) I am —, yet —; thou art —, yet —; he is —, yet —.

§ 240. b. By the addition of the 3<sup>rd</sup> person sing., to the Past tense (§ 73), the Past Conditional is obtained:

ایدیلرسه ده ، ایدیگزسه ده ، ایدکسه ده : ایدیسه ده ، ایدکسه ده ، ایدمسه ده  
*idimisé dé, idiñsé dé, idiysé dé; idikisé dé, idiñizisé dé, idilérisé dé*

Though I was —, yet —; thou wast —, yet —; he was —, yet —.

مثالر Examples.

<i>Pédériñ évdé' isé, gilsñ.</i>	If your father is at home, let him come.
<i>Pédérin évdé' isédé géleméz.</i>	My father is at home, but he cannot come.
<i>Biradériñ né'réde imish?</i>	Where is your brother?
<i>Evdé' imish.</i>	(I heard that, they say that) he is at home.
<i>Chojouqlar hasta'mî imishlér.</i>	Were the children ill? (Did you hear anything?)
<i>Ev'vét, hasta' dîrlar.</i>	Yes, they are ill (I know).
<i>Qonshoumouz zéngin' isé dé, éyi bir adém déyil' imish.</i>	Our neighbour is rich, but they say that he is not a good man.
<i>Bén génj'im, sén isé ikhtiyar' sñ.</i>	I am young, but thou art old.



اونلرك ايسه ' سزك ايسه ' بزم ايسه ؛ اونك ايسه ' سنك ايسه ' بنم ايسه  
*bénim isé, séniñ isé, onouñ isé; bizim isé, siziñ isé, onlarîñ isé*  
 If the (book) is mine, thine, his, etc.

### The Negative.

اونلرده دكسه ' سزده دكسه ' بزده دكسه ؛ اونده دكسه ' سنده دكسه ' بنده دكسه  
*béndé déyilsé, séndé —, onda —; bizdé déyilsé, sizdé —, onlarda —*  
 — *bénim déyilsé, séniñ déyilsé, etc.*

If I have not the —, etc. If the — is not mine, etc.

§ 245. *Remark.* When **-dé** ده is added to the conditional of the verb **To HAVE**, it expresses the sense of but.

<i>béndé var isé dé,</i>	I have a —, but —
<i>béndé yoghousada,</i>	I have not a —, but —
<i>séniñ isé dé,</i>	It is yours, but —
<i>séniñ déyilsé dé,</i>	It is not yours, but —
<i>onda isé dé,</i>	He has the —, but —
<i>onda déyilsédé,</i>	He has not the —, but —.

§ 246. **The Dubitative tense of To HAVE** [with a definite object].

اونلرده ايش ' سزده ايش ' بزده ايش ؛ اونده ايش ' سنده ايش ' بنده ايش  
*béndé imish, séndé —, onda —; bizdé imish, sizdé —, onlarda —.*

اونلرك ايش ' سزك ايش ' بزم ايش ؛ اونك ايش ' سنك ايش ' بنم ايش  
*bénim imish, séniñ —, onoun —; bizim imish, siziñ —, onlarîñ —.*

I have the —, thou hast the —; (That) was mine, thine, his —.

§ 247. **The Dubitative tense of To HAVE** [with an indefinite object].

*béndé var imish etc.* اونده وار ايش ' سنده وار ايش ' بنده وار ايش

*bénim var imish etc.* اونك وار ايش ' سنك وار ايش ' بنم وار ايش

(They say that) I have a —; thou hast a —, etc.

### مثالار Examples.

*Séniñ parañ varîsa.*

If thou hast money.

*Inéyiñiz varîsa.*

If you have a cow.

*Parañ varîsa, baña bésh ghouroush vér.*

If you have money, give me five piasters.

*Param varîsa da vérémém.*

I have money, but I will not give.

<i>Ekméyiñiz yoghousa alîñ.</i>	If you have not bread, take some.
<i>Kitabları yoghousada —</i>	They have not books, but —
<i>Qalém béndé isédé vérémém.</i>	I have the pen, but I will not give it.
<i>Atı var'idi isé —</i>	If he had a horse —
<i>Eshéyi yogh'oudou isédé —</i>	Though he had not a donkey, yet —.

### لغت Words.

*varimîz' yoghoumouz'* all that we have.

*almam'* I do not take. a. لسان *lisan* language.

*késkin* sharp (knife). آز *az* less.

*aghîr bashlî sedate* (man). a. کامل *kîamil* sober, wise.

Proper Names: *Arslan* Leon. a. صادق *Sadîq* Justin, Justus. a. نوریه *Nooriyé* Lucy.

### تعلیم Exercise 30.

۱ آرسلان می کیفیلدر یوخسه برادری حسن می ؟ هانکیسی  
کیقلی در ؟ — آرسلان کندی قارداشی حسندن کیفلی ایسه ده ؛  
حسن پک کامل و آغیر باشلی برچوجوقدر . ۲ واریمز یوغیمز هیپسی درت  
غروشدرد ؛ زیاده بر پارهمز یوقدر . ۳ آرسلان قره ده کی حیوانلرک الک  
قوتلیسی ایسه ده ؛ پک ظالمدر . ۴ بزم آتیمز بیاض آتیکزدن کنج  
ایسه ده ؛ اوندن قوتلی دکلدرد . ۵ هانکی لسان دها قولایدر ؛ ترکجه  
می یوخسه انکیلیزجه می ؟ — ترکجه انکیلیزجه قدر قولایدر ؛ اوندن  
زور دکلدرد ؛ فقط روسجه چوق زور ایمش . ۶ کاغذک یوغیسه بدن آل !  
— تشکر ایدرم ؛ کاغدم یوغیسه ده کیمسه دن آلام . ۷ «پارهک وار  
ایسه هر کس دوستک ؛ پارهک یوغیسه هر کس دشمنک در» .  
۸ «دوستک دوستی دوست ایسه ؛ دوستک دشمنی ده دشمن در .  
دشمنک دوستی دشمن در و دشمنک دشمنی دوست در» . ۹ کتابلر  
سزده میدر ؟ — کتابلر بزده دکلرسه ده ؛ قلملر بزده در .

## ترجمه ۳۱ Translation 31.

1. The apples are sweet; the pears are sweeter; the grapes are the sweetest. 2. Your maid servant is diligent, but [I heard that] my neighbour (woman) is more diligent than she. 3. Though Mr. Justus is a rich man, yet [they say that] he has not a good name. 4. Miss Lucy is the handsomest girl in town, but she is sick. 5. The strength of the strongest man is far less than that of an elephant. 6. I am as tall as you, but my brother Leon is not so tall as you. 7. Is your fruit as fresh as ours? — Yes, Sir, it is as good as yours, but it is too little [in quantity]. 8. Your knife is as large as mine, but it is not as sharp as mine.

## مکالمه Conversation.

یوقدر افندم؛ وار ایسه ویریم.	سندہ اکمک وار ایسه بر آرز ویر!
واریمز یوغیمز اونبش غروشدرد.	واریکز یوغیکز قاج غروشدرد؟
باغچه ده ایمش.	پدر افندی نرہ ده ایمش؟
اون سنہ اول چوق زنکین ایمش.	آرسلان بک پک زنکین می ایمش؟
خیر اوستمدہ دکلدرد.	پچاغک اوزرکده ایسه ویر!
آودہ دکلسہ باغده در.	والدہ خانم آودہ میدرد؟
خیر افندم قفسدہ ایمش.	قوش آغاجده دکل می ایمش؟
خستہ ایدم ایسہ ده کلدرد.	خستہ دکلمیدیکز؟
پک ای افندم!	آتلیری یوغیسہ، بنمکنی آل!

## درس ۱۶ Lesson 16.

## مصدر The Infinitive of Verbs.

§ 248. The Infinitive (or the Masdar) is the basis of the Turkish verb<sup>1</sup>. It ends either in *ماق* -maq or *مک* -mek.

<sup>1</sup> The Turkish verb is the most highly organised part of the language, being most minutely subdivided, most extensively

*-mék*: *-maq* is peculiar to roots with hard and *-mék* to roots with soft vowels. When we remove the ending *maq* or *mék* we get the stem or the root of the verb, which is also the 2<sup>nd</sup> person Sing. of the Imperative; as:

آلق *almaq'* to take: آل *al'* take thou.

ويرمك *vérmék'* to give: وير *vér'* give thou.

§ 249. The Negative form of the verb is obtained by adding م 'م *-mé-* to the root when it has a soft vowel and ما *-ma-* when it has a hard vowel; as:

آلامق *ał'mamaq* not to take: آله or آلا *ał'ma* do not take.

ويرممهك or ويرمك *vér'mémék* not to give: ويرمه *vér'mé* do not give.

### Different kinds of verbs.

§ 250. There are six kinds of verbs in Turkish: Transitive, Intransitive, Causal, Passive, Reciprocal and Reflexive.

§ 251. I. Transitive (or Active) verbs indicate such an action as cannot be completed without something else becoming directly affected thereby. They always require a direct object taking the nominative form of the noun, if the object is indefinite and the full accusative form if the object is definite (§§ 83 note, 291).

صو ايچمك *sou ichmék* to drink some water (indefinite).

صوي ايچمك *souyou ichmék* to drink the water (definite).

يازماق ايستمك *yazmaq istémék* to wish to write (indefinite).

§ 252. II. An Intransitive (or Neuter) verb indicates such an action of the agent as is complete in itself without directly affecting anything else. When an action is implied, an Intransitive verb requires an indirect object in the dative case, if motion is implied: if rest is denoted, it requires its indirect object to be in the locative (§ 237); as:

developed, and at the same time most simple and regular in its formation and in the modification of the signification of its various branches. It is a perfectly symmetrical system, through all the ramifications of which the eye or mind can run with ease.

أوه كیتمك *é-vé gitmék* to go home (motion).

أوده او طور مق *évdé otourmaq* to sit in the house (rest).

یازمغه باشلامق *yazmagha bashlamaq* to begin to write (motion).

§ 253. III. Causal or Causative verbs. This form of the verb is not much used in English, but it is very common in Turkish. It implies an order or command from the speaker to a second or third person. The action is performed not by the agent or speaker but by the person to whom the order is given. These verbs are translated into English by adding to cause, to make, to have, to get, to allow and to let, to the simple verb according to the sense<sup>1</sup>; as:

قالفیه بر او یاپدیره جنم *Qalfaya bir év yapdîrajaghîm*. I shall cause the architect to build a house.

مکتوبی او حانسه یازدیره جنم *Méktoubou Ohan'nésé yazdîrajaghîm*. I shall get John to write the letter.

آرتینه بر چیفت قوندوره یاپدیردی *Artiné bir chift qoundoura yapdîrdî*. He got Pascal to make a pair of shoes.

*Ol tasvirli kitabî chojouqlara bou' gûn oqoudajaghîm*. I shall allow the boys to read that book full of pictures to-day.

*Bénim ichin bir sétri yapdîrabilir'misiñ? — Yartn bir danésini gétirdébilirim*. Can you get (or have) a coat made for me? — I shall have one brought to-morrow.

§ 254. IV. Passive verbs. The English and Turkish languages have this peculiarity, that they can form passive verbs from Intransitive, as well as from Transitive verbs; as:

باقمق *baqmaq* to look at (intrans.): باقلمق *baqılmaq* to be looked at.

آلمق *a'lmaq* to take (trans.): آلمق *alınmaq* to be taken.

§ 255. V. Reciprocal verbs express an action performed together with or against each other. They are translated by adding to the infinitive the words one another, each other, together; as:

سویشمك *sévishmék* to love each other.

<sup>1</sup> The meaning and use of the Causal verb are seen by comparing the verb raise with the verb rise, of which the former is the Causal, in English. So also we may call to set the causal of to sit, the former meaning to cause to sit. Similarly to lay is the causal of to lie, the former (to lay) meaning to cause to lie.

قوشوشسونلر *qoshoushsounlar* let them run together.

ووروشه جقلا *vouroushajaqlar* they will beat each other.

§ 256. VI. Reflexive verbs. When the action of a verb returns to the subject from which it proceeds, the verb is called Reflexive. These verbs are translated into English by the reflexive pronouns (§ 145); as:

اورتونمك *eörtünmek* to cover himself.

صويوندیلر *soyoundoular* they undressed themselves.

ييقانه جقم *yıyqanaja'ghim* I shall wash myself.

### Reading Exercise.

کدی ایله دوه حکایه سی

#### The Story of the Cat and the Camel.

برکون دوه صیرتده آغیر بر یوک ایله کیدرکن ' کدی یه راست

کلدی . کدی صیرتی قانبورلاده رق دوه یه دیدی :

کدی — اوغورلر اولسون ! دوه قارداشلق ! نزه یه بویله ؟

دوه — الله امانت اول ! اما بن ناصل سنك قارداشك ایشیم ؟

سن نزه ده ؟ بن نزه ده !

کدی — اوکا شبهه یوقدر ! البته بن سنك قارداشکیم . باق هله !

سنککی قدر ایری وبویوک قانبورم یوقمیدر ؟

دوه — بلکه ! لکن عجبا بنمکی قدر ده قوتلی می ؟

کدی — وای ! نه بوش سوز ! شو صیرتکده یومروق قدر کوچوک

برشی وار ایسه ' عجبا سوزك اونك ایچون میدر ؟

دوه — اما ایو باق ! بویوک سنك ایچون پك بویوک دکلمی ؟

کدی — بوش سوزلر سویله مه ! شونی بکا ویر ' تنبل هریف !

دوه — پك اعلا ! براز بری کل ! هوپ بالا ! دیش و یوکنی کدینك

صیرتینه یوکلتمش !

کدی — آمان! آمان! آمان! نه آغیر ایمش! ایشیم بیتدی! وای!  
وای! وای!

دوه — ایشته بلاکی بولدک! کیت بویوک سوز سویله مکی اوکرن!  
حصه دن حصه — بویوک لقمه یه ' بویوک سوز سویله مه!

*Talimi Qıra'at.*

*Kédi ilé dévé Hikāyési.*

*Bir gûn Dévé sîrtînda<sup>1</sup> aghîr bir yûk ilé gédérkén<sup>2</sup>,  
Kédiyé rast gélđi<sup>3</sup>. Kédi sîrtîni gambourladaraq<sup>4</sup> dévéyê  
dédi<sup>5</sup>:*

*Kédi — Oughourlar olsoun<sup>6</sup>, dévé qardashlıq<sup>7</sup>! néréyé  
béôylé?*

*Dévé — Al'lahe émanét ol<sup>8</sup>! am'ma bén na'sîl sêniñ  
qardashîñ imishim? sên' nérédé? bén' nérédé?*

*Kédi — Oña shûb'hé yoqdour<sup>9</sup>! Elbét'té<sup>10</sup> bén sêniñ  
qardashîñ im. Baq hélé<sup>11</sup>! sêniñki qadar iri  
vé béôyûk gambouroum<sup>12</sup> yoq'mou dour?*

*Dévé — Bêlki<sup>13</sup>! lakin ajéba<sup>14</sup> bënîmki qadar' da qouv'-  
vetli' mi?*

*Kédi — Vay! né' bosh sêôz<sup>15</sup>! shou sîrtînda youmrouq<sup>16</sup>  
qadar kûchûk bir shéy rar îsa, ajaba sêôzûñ  
onouñ' ichoun mou dour?*

*Dévé — Am'ma éyi baq! bou yûk sêniñ ichin pék béôyûk  
deyil' mi?*

*Kédi — Bosh sêôzlér sêôylémé! Shounou baña vér! témbél  
hérif<sup>17</sup>!*

*Dévé — Pék a'la! bir az béri<sup>18</sup> gél! hop'bala<sup>19</sup>! —  
démish<sup>20</sup>, vé yûkûnû kédiniñ sîrtîna yûklétmish<sup>21</sup>.*

*Kédi — Aman! aman! aman<sup>22</sup>! né' aghîr imish! ishim  
bitdi<sup>23</sup>! vay! vay! vay<sup>24</sup>!*

*Words.* 1. on his back. 2. while going. 3. he met. 4. arching (making hunch-back). 5. said. 6. good speed! 7. half brother, good brother. 8. thank you! (I commit you to the charge of God). 9. there is no doubt about it. 10. of course. 11. look here! 12. hunch. 13. perhaps. 14. I wonder. 15. what a useless word. 16. as large as a fist. 17. villager, rude man (lazy fellow!). 18. nearer. 19. Heyday! (hoop po loo!) 20. he said. 21. he burdened, he placed (leaded). 22. O dear! O dear! 23. my work is finished, i. e. I am lost, it is all up with me. 24. Oh! Alas!

*Dévé — Ishté bélañî bouldouñ<sup>25</sup>! git', beôyûk seôz seôy-léméyi eôyrén'<sup>26</sup>!*  
*Qîs'sédén hîs'sé<sup>27</sup> — Beôyûk loqma<sup>28</sup>yé, beôyûk seôz seôylémé!*

25. you have got (found) your punishment. 26. go and learn the [calamity of] speaking conceited (haughty) words. 27. moral from the story. 28. morsel (of food).

### مکالمه Conversation.

بر کوزل حکایه در.	بو قرائت درسی نه در؟
«دوه ایله کدینک حکایه سی» در.	بو حکایه نك ماده سی نه در؟
کدی به راست کادی.	دوه کیدرکن کیمه راست کدی؟
غایت آغیر بر یوک وار ایمش.	دوه نك صیرتینده نه وار ایمش؟
دوه ایری بر یوک حیوانی در.	دوه نه در؟
کدی دوه به باقهرق پک کوچوکدر.	کدی می بریوک؟ دوه می بریوک؟
«اوغورلر اولسون قارداشلق» دیدی.	کدی دوه به نه دیدی؟
یولجیلره دیرلر افندم!	«اوغورلر اولسون» کیملره دیرلر؟
بلکه بغداده طوغری یولجی ایدی.	دوه نره به یولجی ایمش عجا؟
خیر افندم! بو پک بوش بر سوز ایدی.	کدی دوه نك قارداشی می ایدی؟
شو کوچوچک یوککی بکا ویر دیدی.	کدی صوکره دوه به نه دیدی!
پک اعلا افندیجکزم!	یور! بو حکایه بی صوکنه قدر سویله!

## درس ۱۷ Lesson 17.

### Primitive and Derivative Verbs.

#### مجرد و مزید فی مصدرلر<sup>۱</sup>

§ 257. Simple or Primitive Verbs are those which have no letters or syllables inserted after the root: for instance *yazmaq* to write, *sévmék* to love, *oqoumaq* to read, are simple verbs, because there

<sup>1</sup> *Mûjér'réđ vé Mézeedûn feehi masdarlar.*

are no letters added to the roots  $\sqrt{\text{ياز}}$  *yaz*,  $\sqrt{\text{سو}}$  *sév*,  $\sqrt{\text{اوقو}}$  *oqou*.

§ 258. But if I say  $\sqrt{\text{يازديرمق}}$  'سويشمك' *yaz-dirmaq*, *sévishmék*, *oqounmaq*: these are derivative verbs, the new or secondary roots are  $\sqrt{\text{يازدير}}$  'سويش' *yazdîr*, *sévish*, *oqoun*. These are formed by inserting certain letters between the simple roots and the infinitive termination, and thus changing the meaning of the verb, more or less.

$\sqrt{\text{سومك}}$  *sévmék*;  $\sqrt{\text{سو}}$  *sév* to love:

$\sqrt{\text{سويشمك}}$  *sévishmék*;  $\sqrt{\text{سويش}}$  *sévish* to love each other.

$\sqrt{\text{يازماق}}$  *yazmaq*;  $\sqrt{\text{ياز}}$  *yaz* to write:

$\sqrt{\text{يازديرمق}}$  *yazdîrmaq*;  $\sqrt{\text{يازدير}}$  *yazdîr* to cause to write.

$\sqrt{\text{اوقوماق}}$  *oqoumaq*;  $\sqrt{\text{اوقو}}$  *oqou* to read:

$\sqrt{\text{اوقونماق}}$  *oqounmaq*;  $\sqrt{\text{اوقون}}$  *oqoun* to be read.

§ 259. The so-called servile letters are those letters, which, when added to the roots, change, more or less, the meaning of the verb. They are: *t* ت, *dir* در, *r* ر, *sh* ش, *l* ل, *n* ن.

§ 260. These letters or syllables have each their own special signification when inserted to form a new root. Each alters the meaning of the verb in a regular manner. 1, 2, 3. *t* ت, *dir* در, *r* ر have the power of making verbs Transitive, if the original root is Intransitive; and Causal, if the original verb is Transitive. 4, 5. A verb is made either Reflexive or Passive by adding *l* ل or *n* ن to the root of a primitive verb. 6. Reciprocal verbs are formed by adding *sh* ش to the root of primitive verbs.

§ 261. There are six measures [باب 'وزن' *bab, vézn*], as they are called in Turkish, which serve as formulas

to enable the student always to remember the addition and the changes of meaning caused by the insertion of the servile letters.

1. *Oqoutmaq* اوقوتقى [Transitive and Causal].

§ 262. This form is obtained by adding ت *t*, (*it*, *ût*, *out*) to the stem (§§ 52, 56).

The effect of the insertion of this letter is twofold:

1. If the original primitive form is intransitive, it is made transitive; as:

*otourmaq* to sit: اوطورتقى *otourtmaq* to make to sit, seat.

*baqmaq* to look: باقىتقى *baqitmaq* to make to look, to show.

2. If the original simple form be transitive, it changes to causal; as:

*oqoumaq* to read: اوقوتقى *oqoutmaq* to cause to read.

*yîy'qamaq* to wash: يىقاتقى *yîy'qatmaq* to cause to wash.

*Note.* This ت *t* is added, generally, when the root of the verb ends in a vowel, or in one of the semivowels ل *l*, ر *r*, ن *n*.

### تعليم ۳۲ Exercise 32.

Change the following verbs into the first measure and give their meanings.

Transitive verbs. 1. سويلەمەك *sêdylémék* to speak. 2. چاغىرماق *chaghîrmaq* to call. 3. قازىقى *qazîmaq* to dig, to engrave. 4. آراقى *aramaq* to seek. 5. يۈكلەمەك *yûklémék* to load. 6. دىكلەمەك *diñlémék* to listen.

Intransitive verbs. 6. صىچراماق *sîchramaq* to jump. 7. اوشومەك *ûshûmék* to feel cold, shiver. 8. اويومتى *ovoumaq* to become cold, cool. 9. قوقى *qoqmaq* to smell, to have a smell.

*ouyoumaq* to sleep. *yashamaq* to live. *agh-lamaq* to cry, to weep.

## 2. *Yazdîrmaq* [Transitive and Causal].

§ 263. This measure is formed by adding *دیر* (*dîr*, *dûr*, *dour*) to the root (§§ 52, 56).

The effect of this syllable on the root is just the same as that of the first measure:

1. If the primitive verb is intransitive, it is made transitive; as:

*éôlmék* to die (intrans.): *éôldûrmék* to kill (trans.).

*ouyanmaq* to awake (intrans.):

*ouyundîrmaq* to awaken (trans.).

2. If the primitive verb be transitive, it is changed into a causal; as:

*achmaq* to open (trans.): *achdîrmaq* to cause to open.

*yazmaq* to write ( » ): *yazdîrmaq* to cause to write.

*Note.* This *dîr* is added generally to those verbs whose stem ends in a consonant other than those mentioned above.

There are some exceptions:

*gêormék* to see: *gêostermék*, *gêordûrmék* to make to see, *gêlmék* to come: *gétirmék* to bring. [to show.

*gitmék* to go: *gêotûrmék* to carry.

*qalqmaq* to rise: *qaldîrmaq* to raise, to lift up.

## تعليم Exercise 33.

Change the following verbs to this measure and give the meanings.

Intransitive verbs. 1. *gézmék* to walk.

*gûlmék* to laugh. 2. *osanmaq* to become

tired of. 3. *én-mék* to come down.

4. *binmék* to ride on.

*érlénmék* to marry. *chalîshmaq* to work.

Transitive verbs. 5. بولق *boulmaq* to find. يلىك *ilmék* to know. 6. آلق *almaq* to take. ويرمك *vérmék* to give. 7. سومك *sévmék* to love كسمك *késmék* to cut.

### 3. *Ichirmék* اچيرمك [Transitive and Causal].

§ 264. This measure is formed by adding ر (*-ir-*, *-îr-*, *-our-*, *-ûr-*) to the stem (§§ 52, 56).

It changes the Intransitive into Transitive and the Transitive into Causal; as:

طوغن *dogh'maq* to be born (intrans.): طوغورمق *doghourmaq* to give birth.

پيشك *pishmék* to be cooked (intrans.): پيشيرمك *pishirmék* to cook.

ايچمك *ichmék* to drink (trans.): اچيرمك *ichirmék* to give to drink.

*Note.* This form is a modification of the second form, losing the د *d*; therefore its derivatives are very limited, and almost all are here given.

### تعليم ٣٤ Exercise 34.

Change the following verbs into the third measure and give the meanings.

Intransitive verbs. 1. اوچمق *ouchmaq* to fly. ياتق *yatmaq* to lie down. 2. آرتق *artmaq* to be increased. شاشمق *batmaq* to sink. 3. دوشمك *dúshmék* to fall. شاشمق *shashmaq* to miss one's way. 4. بيتك *bitmék* to be finished: تاشمق *tashmaq* to overflow. 5. دويق *douymaq* to hear of. طويق *doymaq* to become satiated. 6. قاجمق *qachmaq* to flee. كچمك *géchmék* to pass. ييتك *yitmék* to be lost.

### 4. *Taranmaq* طارانق [Reflexive, Passive].

§ 265. This measure is formed by adding ن (*n*, *in*, *ûn*, *oun*) to the root of the verb (§§ 52, 56).

It changes the Transitive into the Reflexive and Passive; as:

طارماق *taramaq* to comb: طارانماق *taranmaq* to be combed, to comb himself.

اورتک *êrtmek* to cover: اورتونماق *êrtünmek* to be covered, to cover oneself.

اوقومق *oqoumaq* to read: اوقونماق *oqounmaq* to be read.

بولماق *boulmaq* to find: بولونماق *boulounmaq* to be found.

§ 266. In spelling there is no difference between the reflexive and the passive, as both are formed by adding ن *n*. The difference is in the meaning. If the verb deals with the subject, it is reflexive; if the verb refers to the logical object, it is passive, because passive verbs have no grammatical object; as:

*Effëndi yîyqandî* The Master washed himself (reflexive).

*Qadêhlér yîyqandî* The cups have been washed (passive).

### تعلیم ۳۵ Exercise 35.

Change the following verbs into the fourth measure.

1. چالمق *chalmaq* to steal; to knock at (the door); to play (a tune).
2. دوکمک *deôkmék* to pour. *deôymék* to beat.
3. صویق *soymaq* to undress, strip.
4. قیلماق *qîlmaq* to do, to perform.
5. کزماق *kézmék* to walk about.
6. ییقامق *yîyqamaq* to wash.
7. باقمق *baqmaq* to look.
8. سوماق *sévmék*.
9. دایماق or طایماق *day-amaq* to prop up.
10. سویلماق *sêôylémék* to speak.

### ۵. Yazîlmaq یازیلماق [Passive].

§ 267. The measure is formed by the addition of ل *l*, (*il*, *ûl*, *oul*) to the root (§§ 52, 56).

It changes the primitive verbs into passives; as:

یازماق *yazmaq* to write: یازیلماق *yazîlmaq* to be written.

کسمک *késmék* to cut: کسيلمک *késilmék* to be cut.

*Note.* a. The passive of those verbs which end in a vowel, or liquid letter, is never formed according to this measure, but according to the fourth.

b. The passive form of the verbs ایتەك 'étmék, éyl-nék to do, perform is ایدیلەك *édilmék*.

### تعلیم ۳۶ Exercise 36.

Change the following verbs into this measure and give the meanings.

1. آچەك 'آچەك 3. قیرەك 'وورەك 2. سۈمەك 'ویرەك .  
'اۋتورەك 'یەنەك 5. چاگیرەك 'ایچەك .  
'بویورەك . کورەك to plant. 6. دیکەك باقمە

### 6. *Gêrûshmék* کورشمەك [Reciprocal].

§ 268. This measure is formed by adding *sh*, (*sh*, *oush*, *ish*) to the root of the verb (§§ 52, 56).

It changes the meaning of the verb into a reciprocal one; as:

*gêrmék* to see: کوروشمەك *gêrûshmék* to see one another.  
*vourmaq* to beat: اوروشمەك *vouroushmaq* to fight with one another.

### تعلیم ۳۷ Exercise 37.

Change the following verbs into the sixth form.

- آغلەمەك *aghlamaq* to cry, weep. گۈلمەك *gûlmék* to laugh.  
سۈمەك *dûrtmék* to poke. اوینامەك *oynamaq* to play.  
بوزمەك *bozmaq* to ruin, to disconcert. بولمەك *vmék*.

### مطالعات *Mûta-la-at* Remarks.

§ 269. a. The meaning of the Negative form is, of course, in general perfectly clear; but the negative form of the causal verbs, besides its ordinary signification, sometimes expresses a prohibition or prevention of the action being done. Thus *oqout'mamaq* means 'not to use to read', but also 'to prevent some one from reading'; *uzdir'mamaq* 'not to cause to write', and also 'to prevent from writing'.

§ 270. b. A Transitive verb, or a verb which has been converted into one, according to the rules mentioned above, may become doubly, and even triply, transitive, causative, or passive; as:

وقومق *oqoumaq* to read: وقونماق *oqoun'maq* to be read.

وقوتماق *oqout'maq* to cause to read: وقونولماق *oqounoul'maq* to be read.

وقوتدیرماق *oqoutdour'maq* to cause to cause to read:

وقوتدیرتماق *oqoutdourt'maq* to cause to cause to cause to read.

### تعلیم قرائت Reading Exercise.

الك محروسه شاهانه تك تقسیملى The Divisions of Turkey.

بمالك محروسه شاهانه ولايتلرلوا ياخود سانجاقلره سانجاقلار  
ضالره قضايل ناحيهلره ناحيهلر دخى قريهلره تقسيم اولنور . —  
لايتدن مسؤل اولان ذات والى سانجاقدن مسؤل اولان متصرف قضادن  
مسؤل اولان قائم مقام ناحيهدن مسؤل اولان مدير و قريهلردن مسؤل  
لانلر اختيار مجلسلى و مختارلر در .

بمالك محروسه شاهانه ۲۹ ولايته تقسيم اولنور . بونلردن  
لتيسى آوروپاده يكرمى برى آسياده برى آفريقاده و برى دخى  
نى دگيزده در .

*Mémaliki Mahrouséyi Shahanéniñ taqsimléri*

<sup>۲</sup>Mémaliki <sup>۱</sup>Mahrouséyi <sup>۳</sup>Shahané <sup>۱</sup>Vilayétléré, Vila  
yétlér <sup>۲</sup>Liva <sup>۳</sup>yakhod <sup>۴</sup>Sanjaqlara, Sanjaqlar <sup>۳</sup>Qazulara  
Qazalar <sup>۳\*</sup>Nahiyéléré, Nahiyélér <sup>۵</sup>dakki Qaryéléré <sup>۵\*</sup>taqsini  
olounour <sup>۶</sup>. — Vilayétdén mé'soul <sup>۷</sup>olan <sup>۸</sup>zat <sup>۸\*</sup>vali <sup>۹</sup>, Sanjaqda  
mé'soul olan Mûtésar'rîf <sup>۱۰</sup>, Qazadan mé'soul olan Qayim  
maqam <sup>۱۱</sup>, Nahiyédén mé'soul olan Mûdir <sup>۱۲</sup> vé Qaryélérdé  
mésoul olanlar <sup>۱۳</sup> Ikhtiyyar méjlisléri <sup>۱۴</sup> vé moukhtarlar <sup>۱۵</sup> dîn

Words. 1. The Protected Countries of His Majesty (Royal  
2. province. 3. a county, arrondissement 3\*. a district, canton  
4. or. 5. a sub-district (parish or commune). 5\*. village. 6. are divided  
7. responsible. 8. who is (who governs). 8\*. person. 9. governor  
general. 10. governor. 11. sub-governor. 12. a governor of a sub-  
district, mûdir. 13. who are. 14. bailiff courts. 15. bailiffs.

*Mémaliki Mahrouseyi Shahané 29 vilayété taqsim olounour. Bounlardan altîsî Avropada, yirmi biri Asiyada, biri Afriqada vé digér biri dakhi Aq dénizdé dîr.*

### مکالمه Conversation.

- |  |                                    |
|--|------------------------------------|
| یگر می طقوز قطعه ولایتله تقسیم اولنور. | ممالک شاهانه نه یه تقسیم اولنور؟   |
| آلتی قطعه سی آوروپاده در.              | بو ولایتلرک تقدری آوروپاده در؟     |
| یگر می بر قطعه در. [در]                | آسیاده بولنان ولایتلر قاج قطعه در؟ |
| بری آفریقاده و دیگری آق دکیزده         | دیگر اینکیسی نره لوده در؟          |
| ولایتدن آشاغی اولان تقسیمدر.           | لوا و یا خود سانجاق نه در؟         |
| ولایتک اداره سنه مسؤل اولان ذاتدر.     | والی کیملدر؟                       |
| متصرفلر مسؤلدرلر.                      | لوانک اداره سنه کیم مسؤلدر؟        |
| بر قضانک اداره سنه مسؤل اولان          | قائم مقام کیملدر؟                  |
| مدیرلر مسؤلدر. [ذات در]                | ناحیه نک اداره سنه کیم مسؤلدر؟     |
| کوی دیمکدر.                            | قریه نه دیمک در؟                   |
| اختیار مجلسلری و مختارلر مسؤلدرلر.     | قریه لرک اداره سنه کیم مسؤلدر؟     |
| افندم! لوالرک عددی ۱۱۹ در.             | ممالک شاهانه ده کی لوالرک عددی     |
|  | قاجدر؟                             |
| افندم! قضالر ۵۵۰ قطعه در.              | قضالرک عددی قاجدر؟                 |
| ناحیه لرک عددی ۱۳۹۰ و قریه لرکی        | قاج ناحیه و قاج قریه وار در؟       |
| ایسه ۶۰۳۰۷ در.                         |                                    |
| متصرفلق ده درلر. [ده دیرلر]            | لوایه ده ها نه دیرلر؟              |
| قضایه قائم مقاملق و ناحیه یه مدیرک     | دیگرلرینه نه دیرلر؟                |

## درس ۱۸ Lesson 18.

### مرکب فعللر Compound Verbs.

§ 271. Compound verbs are formed by employing Arabic, Persian and Turkish words with the Turkish auxiliary verbs, or by affixing certain particles to nouns and adjectives in order to turn them into verbs.

## 1. Compound verbs, formed by using nouns with auxiliary verbs.

§ 272. I. Compound Transitive verbs are constructed by uniting with nouns and adjectives (generally of Arabic and Persian origin) one of the four purely Turkish synonymous auxiliary verbs ایتک 'aitmek or ایلک 'ilmek or قیلک 'qilmek, بویورماق 'bouyourmaq, all meaning to do, to perform; but the first is most frequently used.

a. سوال قیلک 'sival question: سوال ایتک 'sival question: سوال بویورماق to question.

p. آزاد بویورماق 'azad free: آزاد ایتک 'azad free: آزاد قیلک 'azad free: آزاد بویورماق to free.

t. صوص ایتک 'sous silent: صوص ایتک to still, to hush.

t. یاش ایتک 'yash moisture; wet: یاش ایتک to moisten; to wet.

Note. The original meaning of بویورماق 'bouyourmaq is to command, to deign, to be kind enough, but as an auxiliary it is used when the agent is a person of rank or is politely treated as such.

§ 273. II. Compound Intransitive verbs are formed by uniting Arabic or Persian adjectives and active and passive participles (*ismî fayil, méfoul*) to the intransitive verb اولماق 'olmaq "to be, to become"; as:

p. خسته hasta sick: خسته اولماق 'hasta olmaq to be sick.

a. ممنون mémnoun glad: ممنون اولماق 'mémnoun olmaq to be glad.

t. صوص sous silent: صوص اولماق 'sous olmaq to be silent.

§ 274. III. Compound Passive verbs are constructed with the same kind of words and with the passive form of the auxiliaries بیورلک 'édilmék, قیلرلک 'qılınmaq, بویورلماق 'bouyroulmaq, or more frequently with the passive forms of the verb اولماق 'olmaq; viz. اولونماق 'olounmaq to become, to which there is nothing to correspond in English; as:

a. سوال بیورلک 'sival question: سوال اولونماق 'sival question: سوال قیلرلک 'sival question: سوال قیلرلک to be asked.

p. آزاد یورلق 'آزاد قیلنق' 'آزاد اولنق' آزاد ایدلک *azad*: آزاد  
to be free.

§ 275. IV. Compound Causal verbs are constructed with the same kind of words and with the causal forms of the auxiliaries 'ایتدرمک' *étdirmék*, *bouyourtmaq*, to cause to do.

p. فروخت *firoukhté* sale: فروخت ایتدرمک *firoukht' étdirmék* to cause to sell.

a. قتل *qatl* slaughter: قتل ایتدرمک *qatl étdirmék* to cause to kill.

a. احسان *ihsan* grant: احسان یورتمق *ihsan bouyourtmaq* to help to be granted.

### تعلیم ۳۸ Exercise 38.

Form verbs from the following words:

1. a. کرم *kerem* kindness. a. رجا *rija* request.
2. a. ایجاد *ijad* invention. a. تشریف *téshrif* honour, visiting.
3. p. شاذ *shaz* glad. a. تبدیل *tébdil* change.
4. a. عزیمت *azimét* departure. a. عودت *avdét* return.
5. a. تعلیم *talim* instruction. a. ترجمه *térjémé* translation.
6. a. ظهور *zouhour* appearance. a. بنا *bina* building.
7. a. وعظ *vaz* sermon. p. کور *keôr* blind. 8. a. حفظ *hifz* keeping.
- a. غیرت *ghayrét* labour. a. هدیه *hédiyé* present, gift.

### 2. Verbs derived from Nouns and Adjectives.

§ 276. I. Transitive verbs are formed from nouns and adjectives by the addition of لامق *lamaq* to those containing hard vowels, and لدمک *lémék* to those containing soft vowels. When this termination is added to a noun, it has the meaning of to provide with, and when added to an adjective signifies to render; as:

کوز <i>gêoz</i> eye:	کوزلەمک <i>gêozlémék</i> to watch.
باش <i>bash</i> head:	باشلامق <i>bashlamaq</i> to begin.
قره <i>qara</i> black:	قره لامق <i>qaralamaq</i> to blacken.
تیز <i>témiz</i> clean:	تیزلەمک <i>témizlémék</i> to clean.

§ 277. II. Intransitive and Passive verbs are formed by the addition of لەنمک ' *lénmék*, *lanmaq* to nouns or adjectives; as:

اولەنمک *évlénmék* to marry. گۈزەللەنمک *gûzél'lénmék* to grow pretty.  
 خەزەللەنمک *khîrslanmaq* to be angry. ھازىرلانماق *hazirlanmaq* to be ready.

§ 278. III. By adding simply -*amaq*, مک *-émék*, -*almag*, لك *-élmék*, to the adjectives or nouns, another kind of Intransitive or Passive verbs is obtained; as:

قان <i>qan</i> blood:	قانامق <i>qanamaq</i> to bleed.
قوجە <i>qoja</i> old:	قوجەمق <i>qojamaq</i> to become old.
ياش <i>yash</i> age:	ياشامق <i>yashamaq</i> to live.
چوق <i>choq</i> much:	چوغالمق <i>choghalmaq</i> to increase.
آز <i>az</i> little:	آزالماق <i>azalmaq</i> to diminish.

§ 279. IV. Some Intransitive verbs are formed from adjectives by the addition of لەشمک ' *léshmék*, -*lashmaq*, meaning to grow, to become, to get (gradually).

a. فەنا <i>féna</i> bad:	فەنالاشماق <i>fénalashmaq</i>	To become worse (gradually).
كوتو <i>kêôtû</i> bad:	كوتولاشماق <i>kêôtûlêshmék</i>	
ايو <i>éyi</i> good:	ايولاشماق <i>éyilêshmék</i>	To grow better (grad.).

§ 280. The same termination, however, added to nouns produces reciprocal verbs; as:

a. مکتوب <i>méktoub</i> letter:	مکتوبلاشماق <i>méktoublashmaq</i>	to correspond.
خبر <i>khabér</i> information:	خبرلاشماق <i>khabérlêshmék</i>	
		to communicate (intelligence).

§ 281. V. Causal compound verbs are obtained by inserting ت *t* in the first and 3<sup>rd</sup> forms and در *dir* in the 2<sup>nd</sup> and 4<sup>th</sup> forms.

1. باشلاق *bashlatmaq* to let be begun.
2. اولندرمك *évlëndirmék* to make marry.
3. چوغالتماق *choghaltmaq* to make abound.
4. ايولشدرمك *éyilëshdirmék* to make grow gradually better.

§ 282. VI. There are some exceptions to the above-mentioned rules; as:

- |                                    |  |
|------------------------------------|--|
| يان <i>yan</i> side:               | ياناشماق <i>yanashmaq</i> to approach.   |
| صاری <i>sarî</i> yellow:           | صارارماق <i>sararmaq</i> to grow yellow. |
| اوزامق <i>ouzamaq</i> to elongate. | صوصامق <i>sousamaq</i> to thirst.        |
| پارلامق <i>parlamaq</i> to shine.  | آجیقمق <i>ajiqmaq</i> to be hungry.      |

### تعلیم ۳۹ Exercise 39.

Form verbs from the following words.

- I., II., V. 1. آو *av* game. 2. پ. مهر *meôhûr* a seal. 3. ا. حاضر *hazîr* ready. 4. قات *qat* fold, پ. پاره 'پارچه' *paré, para, parcha* piece. 5. طوپ *top* ball, قیش *qîsh* winter, یاز *yaz* summer, کوز *gûz* autumn. 6. تاش *tash* stone, یاغ *yagh* oil, باغ *bagh* bind, tie. 7. طوز *touz* salt, پول؛ کاغد *poul* postage stamp. III. اسکی *qourou* dry, بوش *bosh* empty, بکز *béñz* countenance, اکشی *ékshi* sour, کنج *génj* young. IV. پای *pay* portion, قوجاق *qoujaq* bosom, آل *gûj* کوج؛ *gûj* hard, ایری *iri* big. VI. کچوک *red* 'قیزیل' *qizil*.

### The Potential Verb.

§ 283. To be able to do an action is expressed by the verb بيلمك *bilmék* 'to know, to be able' put after

the root of any verb, with *hé* joined to it. This is called in Turkish the Potential verb. It somewhat resembles the Potential mood of the English verb. But this is a class of verbs in the Turkish language, which has all the moods, tenses and modifications which the regular verbs have; as:

*yazmaq* 'يازماق *yazabilmék* to be able to write, i. e. to know how to write.  
*sévmék* 'سومك *sévébilték* to be able to love, i. e. to know how to love.  
*bilmék* 'ييلمك *bilébilték* to be able to know, i. e. to know how to know.

§ 284. If the root of the verb end in a vowel, a *yé* is inserted between the stem and *hé* (§ 53); as:

*séôylémék* 'سويله *séôyléyébilmék* to be able to speak.

§ 285. The negative which expresses inability or impossibility, is made by adding *-mamaq* مامق or *-mémék* مدمك to the stem of the verb instead of *bilmék*; as:

*yazá'mamaq* (not يازمك) not to be able to write  
*oqouya'mamaq* (not اوقويه مامق) not to be able to read.  
*gidémémék* (not كيدهمك) or *gidémémék* not to be able to go.

### Accelerative Verbs.

§ 286. By adding the verb *vermék* ويرمك to the root of any verb, another verb is formed which expresses doing the same action, but in a very off-hand way. This verb is called by native grammarians فعل تعجيل *Fce-li Tajil* Accelerative verb or Verb of Facility.

§ 287. If the root of the original verb end in a consonant it takes a vowel *yé* ي after it; and if it end in a vowel the syllable *-yi* ي must be added to it (§ 53); as:

$\sqrt{\text{ياز}}$  : يازمك *yazi vérmék* to write quickly.  
 $\sqrt{\text{اوقو}}$  : اوقويمك *oqouyou vérmék* to read quickly.

### تعليم ۴۰ Exercise 40.

Change the following verbs into the affirmative and negative forms of the Potential and Accelerative verbs.

1. 'ايچمك' 'آچمق' 2. 'اورمق' 'قيرمق' 'كورمك' 'كلمك' 1.
- 'كوسترمك' 4. 'كسدرمك' 'deôymék' دوكمك 3. 'deôkmék' دوكمك
- 'وعظ ايتمك' 'سويلتمك' 'كچيرمك' 5. 'eortûnmék' اورتونغك
- 'مهرلندرمك' 8. 'باشلامق' 'هديه اولنمق' 'آلامق' 7. 'ترجه ايتمك' 6.
- 'باشلانمق' 'باشلاتمق' 9.

### مكاله Conversation.

۱ اولنمك نيتنده<sup>1</sup> ميسكز؟ — خير افندم! بن اولنمك نيتنده  
 دكلم . آنام بابام بنی اولندرمك نيتنده درلر . ۲ شوقدحلى ييقامق  
 لازم می؟ — اوت افندم! هپسنی ده تمیزلك لازمدر . ۳ آرسلان  
 اولامق قولای میدر؟ — خير! كوجدر! هم ده چوق تهلكه لیدر<sup>2</sup>.  
 ۴ بوسنه زهيه كيتمك مرامنده<sup>1</sup> سكز؟ — صامسونه عزيت وعودت  
 ايتمك نيتنده يم . ۵ بودرسى ترجمه ايتمك فولایمیدر؟ — پك قولایدر

1. *niyét, méram* intention. 2. *téhliké* danger.

### تعليم قرائت Reading Exercise.

#### ولايتلر The Provinces.

ممالك محروسه شاهانه نك آروپا قطعه سنده بولنان ولايتلرى  
 شونلر در: ادرنه 'سلانيك' 'قوصوه' 'يانيه' 'اشقودره' 'مناستر'.

آسیا قطعه‌سندہ بولنان ولایتلر: ہجاز، ین، بصرہ، بغداد، موصل،  
 حلب، سوریه، بیروت، خداوندکار، قونیه، آنقرہ (انکورو)، آیدین،  
 آطنہ، قسطمونی، سیواس، دیاربکر، بیتلیس، ارضروم، معمورت العزیز،  
 وان، طربزون.

افریقا قطعه‌سندہ: طربلس، آق دکیژدہ: جزائر بحر سفید.  
 بونلرک مرکزلی شونلر در: ہجازکی جدہ، سوریه نککی  
 شام، خداوندکارکی بروسہ، آیدینککی ازمیر، معمورت العزیزکی  
 خپوت، و دیگرلرکی ہمناملری اولان شہرلر در.

### *Vilayétlér.*

*Mémaliki Mahrouseyi Shahanéniñ Avropa qit'asında*<sup>1</sup>  
*boulounan vilayétléri shounlar dir: Edirné*<sup>2</sup>, *Sélanik*<sup>3</sup>,  
*Qosova, Yan'ya, İshqodra, Monastîr.*

*Asiya qit'asında boulounan vilayétlér: Hijaz, Yémén,*  
*Basra, Baghdad, Mousoul, Haléb*<sup>4</sup>, *Sûriya*<sup>5</sup>, *Béyrout,*  
*Khûdavéndigiar, Qonya*<sup>6</sup>, *Anqaré (Engûrû)*<sup>7</sup>, *Aydîn,*  
*Adana*<sup>8</sup>, *Qastamouni, Sivas, Diyarbékir, Bitlis, Erzroum,*  
*Mamourétûl-Aziz, Van, Trabzoun.*

*Afrika qit'asında: Tarablous*<sup>9</sup>; *Aq-Dénizdé: 1Jézayiri*  
*3bahrî 2séfid*<sup>10</sup>.

*Bounlarîñ mérkézléri*<sup>11</sup> *shounlar dîr: Hijazîñki Jid'dé;*  
*Sûriyanîñki Sham*<sup>12</sup>, *Khûdavéndikiarîñki Brousa, Aydî-*  
*niñki Izmir*<sup>13</sup>, *Mamourétûl-Aziziñki Kharpout, vé digér-*  
*lériñki hémnamlarî*<sup>14</sup> *olan*<sup>15</sup> *shéhirlér dîr.*

**Words.** 1. part, segment. 2. Adrianople. 3. Thessalonica.  
 4. Aleppo. 5. Syria. 6. Iconium. 7. Galatia. 8. Cilicia. 9. Tripoli.  
 10. (the islands of the White Sea) Archipelago, Rhodes. 11. centre,  
 central city of the province. 12. Damascus. 13. Smyrna. 14. having  
 the same name, homonymous. 15. which are.

## درس ۱۹ Lesson 19.

### The Derivative forms of the Infinitive.

§ 288. There are three formations of verbal Substantives derived from the Infinitive: By appending to the Infinitive the syllables لك 'لق *-lîq, -lîk*, and by affixing to the root of the verb the terminations ما *-ma, -mé*; ش 'یش *-ish, -îsh*, the three derivative forms of the Infinitive are obtained; as:

سومك *sévmék* to love: 1. سومكلك *sévméklîk* Loving, the action of loving.

يازماق *yazmaq* to write: 1. يازماقلىق *yazmaqlîq* Writing, the action of writing.

2.  $\sqrt{\text{سو}} \text{ sév}$ : سومه *sévmé* Loving, the action of loving.

3.  $\sqrt{\text{سو}} \text{ sév}$ : سويش *sévish* Loving, the mood of loving.

§ 289. Turkish Infinitives and verbals are frequently used substantively, and when so used they can be declined like substantives, with or without the pronominal affixes.

### Declension of the Infinitive.

N. سومك *sévmék* loving

A. سومكى *sévméyi*

G. wanting

L. سومكده *sévmékdé* in

D. سومكه *sévméyé* { for loving,  
to love

A. سومكدن *sévmékdén* from

} loving.

### Declension of the first Derivative form.

N. سومكلك *sévméklîk* loving

G. سومكلكك *sévmékliyiñ* of loving

D. سومكلكه *sévmékliyé* to loving

A. سومكلكى *sévmékliyi* loving

L. سومكلكده *sévméklîkdé* in loving

A. سومكلكدن *sévméklîkdén* from loving.

## Declension of the second and third Derivative forms.

N.	سومه <i>sérmé'</i>	سویش <i>sévish</i>	} loving, the action or the mood of loving.
G.	سومه‌نک <i>sérméniñ'</i> of	سویشک <i>sévishiñ</i> of	
D.	سومه‌یه <i>sérméyé'</i> to	سویشه <i>sévishé</i> to	
A.	سومه‌ی <i>sérméyi'</i>	سویشی <i>sévishi</i>	
L.	سومه‌ده <i>sérmédé'</i> in	سویشده <i>sévishdé</i> in	
A.	سومه‌دن <i>sérmédén'</i> from	سویشدن <i>sévishdén</i> from	

*Note.* The Plurals are not in common use.

§ 290. The first, second and third forms of these Verbal Derivative nouns are often used with the pronominal affixes; as:

1. یازماقلم <i>yazmaqlîghîm'</i> my	} writing	یازماقلمیز <i>yazmaqlîghîmîz'</i> our	} writing.
یازماقلمک <i>yazmaqlîghîñ'</i> thy		یازماقلمکنز <i>yazmaqlîghîñîz'</i> your	
یازماقلمی <i>yazmaqlîghî'</i> his		Not used	
2. یازمام <i>yazmam</i> my	} writing	یازمامیز <i>yazmamîz</i> our	} writing.
یازمانک <i>yazmanñ</i> thy		یازمانکز <i>yazmanîz</i> your	
یازماسی <i>yazmasî</i> his		یازمالاری <i>yazmalarî</i> their	
3. یازیشم <i>yazîshîm</i> my	} writing	یازیشمیز <i>yazîshîmîz</i> our	} writing.
یازیشک <i>yazîshîñ</i> thy		یازیشکنز <i>yazîshîñîz</i> your	
یازیشی <i>yazîshî</i> his		یازیشلاری <i>yazîshlarî</i> their	

§ 291. Turkish Infinitives govern nouns and pronouns, which are always put before them; the object is to be put in the nominative form, if indefinite; and in the accusative if definite. This is the case also for Verbal nouns and Participles (§§ 83, Note, 251); as:

کتابی آچماق *kitabî achmaq* to open the book.

کتاب او قوماق *kitab oqoumaqlîq* reading a book.

صو ایچمه *sou ichmé* drinking some water.

§ 292. The logical subject of the Infinitive is to be put in the Genitive case: or to use another expression,

the infinitive or verbal noun, if considered as a substantive, requires a noun or pronoun before it in the genitive. In the case of Pronouns this is not always necessary, as the affixed pronoun represents the logical subject; as:

بم كاهم *bénim gélmém, gélmém* my coming.

سك كاهمكلك *séniñ gélmékliyiñ* your coming.

افنديمزيك كليشي *eféndimiziñ gélishi* the coming of our Lord.

§ 293. If the Infinitive is to be used as the object, it may be put in three different cases: With neuter verbs following it is always in the dative; with active verbs, if the object is definite, in the accusative; if indefinite, it assumes a nominative form (§ 83, Note); as:

او قومغه باشلامق *oqoumagha bashlamaq* to begin to read.

يازمه ييلمز *yazma bilméz'* he does not know how to write.

يازماقلى ييلمز *yazmaqlighi bilméz* he does not know the writing.

§ 294. The first Derivative formed from the Infinitives denotes the act, the action. The negative of this form is composed in two ways:

يازمامازلىق *yaz'mamazliq* and يازمامقلىق *yaz'mamaqlîq*

*Méktoubon yazmamazliq étmé* Don't fail to write the letter.

§ 295. But the negative, dative and ablative forms when used with some verbs mean to behave as if:

*Gêor'mémézlîkden gélî, gêor'mémézliyé rourdou* He pretended not to see.

*Tanîmamazliq étmék* To behave as if not acquainted.

§ 296. The second Derivative of the Infinitive is يازمه *sévmé'*, *yazma'* the mode of writing, the manner of loving; loving, writing. Always accent the last syllable.

§ 297. The pronunciation and the spelling of this second form is just the same as that of the second person Imperative negative singular; but the accent is decisive. The second Derivative has the accent on the last syllable, while in the Imperative the penultimate (the syllable before the negative suffix) is accented:

یازمه *yazma'* writing, to write: *yaz'ma* don't write (thou).

سومه *sérmé'* loving, to love: *sév'mé* don't love (thou).

§ 298. The English Impersonal verbs and those verbs whose objects are not mentioned, but understood, are rendered in Turkish as follows. The subject of the Impersonal verb and *the object must be mentioned*; as:

<i>yazî yazmaq</i> to write.	<i>yaghmour yaghmaq</i> to rain.
<i>géok gûrlémék</i> to thunder.	<i>gar</i> » to snow.
<i>dikish dikmék</i> to sew.	<i>dolou</i> » to hail.
<i>tûtûn ichmék</i> to smoke.	<i>shimshék chaqmaq</i> to lighten.
<i>yémék yémék</i> to eat (food).	<i>ish ishlémék</i> to work.

The Infinitive used as a Substantive.

§ 299. It has been several times mentioned that the Infinitive is regarded as a noun, and that, like a noun, it is liable to every kind of change which the noun undergoes (§ 289). The student will understand these peculiarities from the study of the following examples.

یازمق ایزچون ' *yazmaq ichîn*, *yazmaq âzré* for the purpose of writing.

یازمقسزین ' *yazmaqsîzîn*, *yazmaqsîz* without or before writing.

یازمقله ' *almazq'la*, *almazq'la* by writing, by taking.

یازمه یه نیتی یوق *yazmaya niyêti yoq* he has no intention to write.

یازمقدن مقصدم *yazmaqdan' maqsédim* my intention in writing.

*yazmaqdan' isé* } instead of writing.  
*yazmadan' isé* }

دشمنی سومکده *dûshmêni sévmékdé'* in loving the enemy.

کامه دن ' *gél'médén*, *yaz'madan* without, before coming, writing.

بزه کامه دن کیتجه *bizé gél'médén git'mé* do not go before you come to see us.

دعا ایتمه دن *douva ét'médén* before prayer [praying].

یازمقده ایکن *yazmaqda' ikén* while I was writing.

کامه سی اوزرینه *gélme'si' ûzeriné* on his coming.

کامه سیله کیتجه سی *gélmesiylé gitmési* his coming and going.

سویله یشی *sêôyléyishi* his manner of speech.

§ 300. The Continuative tenses are formed from the Infinitive as in the following examples:

یازمقده درلر، یازمقده سکز، یازمقده یز، یازمقده در، یازمقده سین، یازمقده یم  
*yazmaqda'yim, -'sîn. -'dir, -'yîz, -'sînz, -'dırlar.*  
 I am writing ...

یاغmour یاغmaqda' idi it was raining.

یمک ییمکده ایمش *yémék yémékdé' imish* (I heard that) he was eating.

دیکش دیکمکده ایه *dikish dikmékdé isé* if he is sewing.

قار یاغmaqda it snows.

§ 301. Some of the derivatives of the second and third forms are used as common nouns (§ 443); as:

اوجورمه <i>ouchourma</i> a kite.	یاکش <i>yañlish</i> a mistake.
ایصیمه <i>isítma</i> malaria.	طوغش <i>doghoush</i> birth.
باصمه <i>basma</i> print, calico.	یاچه <i>yapma</i> made up.
بوله <i>béôlmé</i> partition.	دوندورمه <i>dondourma</i> ice-cream.
دونانمه <i>donanma</i> illumination.	قازمه <i>qazma</i> a pickaxe.
دوناغه <i>donanma</i> a fleet.	یارمه <i>yarma</i> crushed wheat.
سکرله <i>shékérlémé</i> sugar-plums.	قیزارتمه <i>qízartma</i> roasted meat.
آلیش ویریش <i>alish vérish</i> business transaction, trade.	آصه <i>asma</i> (hanging) a vine.
قاوورمه <i>qavourma</i> fried meat.	

### لغتler Words.

روزگار <i>rúzgíar</i> wind.	اسمك <i>ésmék</i> to blow.
کاتب <i>kiatib</i> clerk.	کوجبلا <i>gûjbéla</i> hardly.
یتیشمك <i>yétishmék</i> to reach.	خبرلی <i>khayrlî</i> better.
قادر <i>qadir</i> able.	تکلیف <i>téklif</i> proposition.
بکلمك <i>béklémék</i> to wait.	آنچق <i>anjaq</i> only.
پوسته خانه <i>posta-hané</i> post office.	مراد <i>múrad</i> intention.
سبب <i>sébéb</i> reason.	تحصیل <i>tahsil</i> learning.

Proper Names: شاهین *Shahin*. احسان *Ihsan* Grant.

### Exercise 41. تعلیم ۴۱

۱ بنم مکتبه کیرمه م ' آنجق اوقومه یازمه تحصیل ایتمک ایچوندرو.  
 ۲ بنم بو قلمی کسمه م ' سنک ایویازی یازمقلاغک ایچوندرو . ۳ نیچون  
 بورادرکزک مکتبدن کلمه سنی بکله مکده سکز ؟ اونک مکتبدن  
 کلمه سنه ده برسات وار در . ۴ سزی بو کون بوراده بکله مه مزدن  
 مرادیز آنجق سزکله کوروشمک ایچوندرو . ۵ قوزوم ! بن بوراده  
 یوغیکن ' آنجق سنک درس لرکه چالشمه کی آرزو ایتمکده ایم . ۶ بو ایشی  
 یکا یاپدرمقن مقصدیکز نه در ؟ — بنم نیتم سزه پاره قازاندرمق در .  
 یک اعلا ! قازان قازان ویر قازانه . ۷ یککی یه دن مکتبه کیتمه !  
 چوق یه ' آزیه ! — ایش ایشله مکسزین اکمک یک هیچ طوغری  
 دکلدرو . ۸ اخشاملری نه یامقده سکز ؟ — بن بر کتاب اوقومقده  
 والدهم دیکیش دیکمکده ' پدرم توتون ایچمکده ' کوچول هم شیرم  
 ده اویون اوینامقده در . ۹ بو کون پادشاهمزک طوغش کونی در .  
 بو کیجه شهرمزده بیوک دونانغه وار در .

### Translation 42. ترجمه ۴۲

1. Giving is better than taking. 2. Every ascent has its descent and every going has its coming. 3. I have no intention of [to] writing a letter to the father; have you? 4. To mount a donkey is a shame, to dismount another (two). 5. Nobility is [gained] by giving, bravery by killing. 6. The wind is blowing very hard. 7. Which is better, smoking tobacco or drinking coffee? — Neither of them is [not] useful for health. 8. Are those sugar-plums nice? — Yes, Sir! 9. This ice-cream is made of milk, ice and lemon. 10. This cup is made (*yapma*) in Germany. 11. Seal the letters and send them to the post-office; don't forget to seal them, seal and tie. 12. Why are these children crying? — I don't know the reason. 13. Don't go to see the teacher without

taking me. 14. To begin to read his lesson. 15. The days began to grow shorter.

### مکالمه Conversation.

- (س) بو ترجمه یی حاضر لاق ایچون قاج ساعت لازمدر؟  
 (ج) افندم! بو ترجمه او قدر قولای دکدر. بونی حاضر لاق ایچون اوچ ساعت لازمدر.  
 (س) بو چوققلرک درس وقتنده کوزل جواب ویرمه لرینک سبی نه در.  
 (ج) درس لرینه ایو چالشمه لری در.  
 (س) اگر مرادک بکا ایولک ایتمک ایسه، بو ایشی بکا تکلیف ایتمه!  
 (ج) بو تکلیفم زور بر شی دکدر. سن اونی ایتمه که قادر سین.  
 (س) آلیش ویریشلر بو سنه نصلدر؟  
 (ج) چوق ایی در.  
 (س) بازار اخشامی هوا نصل ایدی؟  
 (ج) پک فورطونه لی ایدی. یاغمور لر یاغمقده، کوکلر کورله مکده، شیمشکلر چاقمقده و روزکارلر اسمکده ایدی.  
 (س) سز اولوقت نره ده ایدیکز؟  
 (ج) باغده ایدک؛ اخشام ساعت یاریمده کوجبلا اوه یتشمکه قادر اولدق.

## درس ۲۰ Lesson 20.

### The Finite Verb.

§ 302. Turkish verbs, like nouns, have two numbers: the singular and the plural. They have three persons, which do not vary for gender as they do in Arabic.

§ 303. **The Moods of the Verb.** In Turkish the verbs have six moods<sup>1</sup>: the Infinitive<sup>2</sup>, the Imperative, the Indicative, the Assertive, the Narrative and the Conditional. The Infinitive, the Imperative and the Indicative are common to almost all languages; but the Assertive, Narrative and Conditional are peculiar to the Turkish.

<sup>1</sup> *sourét* صورت. — <sup>2</sup> *masdar* مصدر، امریه *émriyé*، اخباریه *ikhbariyé*، شرطیه *shartiye*، روایت *rirayét*، حکایه *hikiayé*.

§ 304. **The Conjugation of Verbs.** All the Turkish verbs are conjugated in the same way, these being no irregular Verbs, except the Substantive defective verb 'to be'; but there are certain modifications required by the law of euphony which hold good in the inflections of the verbs as in those of other parts of speech. We employ as examples in each mood and tense the verbs *سومك* and *يازمتق*, verbs which are generally used as models for the conjugation of all verbs, soft or hard.

§ 305. The Indicative mood has eight tenses and the three other moods seven each: they are as follows.

- |            |                  |               |                     |                  |       |
|------------|------------------|---------------|---------------------|------------------|-------|
| 1. Present | <sup>۱</sup> حال | 4. Dubitative | ماضی نقلی           | 7. Necessitative | وجوبی |
| 2. Aorist  | مضارع            | 5. Future     | <sup>۲</sup> مستقبل | 8. Suppositive   | فرضه  |
| 3. Past    | ماضی شهودی       | 6. Optative   | الترامی             |                  |       |

§ 306. Of the six moods of the verb, the Infinitive has been fully described in the previous chapters.

§ 307. The Indicative mood is the simple conjugated form of the verb and is the basis of the other three compound moods. It has eight tenses.

§ 308. The Compound moods, the Assertive, Narrative and Conditional are formed by the aid of the three tenses of the substantive verb, which latter is called in Turkish the Auxiliary verb<sup>3</sup>.

§ 309. The Substantive verb in general corresponds to the English verb 'to be', but it is defective. It has been mentioned several times in the previous chapters<sup>4</sup>; but it is useful to bring it in again here (§§ 65, 72, 73, 238).

<sup>1</sup> *Hal; Muzari, Maziyi shouhoudi; Maziyi naqli; Mûstaqbél; Iltizami, Vûjoubi; Farziyé.* — <sup>2</sup> The Imperative, Optative and Necessitative are really moods according to the European Grammarians. But they are not considered as moods according to the Turkish idea; they are *variations of the Future tense*. The Turkish language acknowledges only four moods as has been mentioned. — <sup>3</sup> فعل اعانه *Fiy'li-Ia'né.* — <sup>4</sup> vide §§ 65, 73, 238.

	<i>Present</i>	<i>Past</i>	<i>Dubitative</i>	<i>Conditional</i>
Terminations	<i>-im</i> م	دم = ایدم	ایشم	سم = ایسم
	<i>-sin</i> سین	دك = ایدك	ایمشین	سك = ایسهك
	<i>-dir</i> (در)	دی = ایدی	ایمش	سه = ایسه
	<i>-iz</i> ز	دك = ایدك	ایمشیز	سهك = ایسهك
	<i>-siñiz</i> سکز	دیکز = ایدیکز	ایمشسکز	سهكز = ایسهكز
	<i>-dirlér</i> درلر	دیلر = ایدیلر	ایمشلر	سهلر = ایسهلر

§ 310. The Assertive mood, is used when the fact mentioned is asserted by the knowledge of the speaker; or it is stated on the authority of the speaker; he knows it of his own experience or knowledge, without depending upon hearing it from others; as:

*kûchûklûyûmdé dayima oqour idim* کوچوکلکمدہ داٹا اوکور ایدم  
In my childhood I was always reading.

§ 311. This mood is obtained by adding to the third person singular of the tenses of the Indicative mood the past tense of the substantive verb. It has all the tenses of Indicative.

§ 312. The Narrative Mood is employed when a fact is stated, but not on the authority of the speaker. It is a hearsay or report founded on the statement of others (§ 238); as:

*kûchûklûyûmdé choq oynar imishim.* (It is said that) I was playing much in my childhood.

*Dûn méktoubou yazmalî imishsiñiz* دون مکتوبی یازمالی ایمشسکز  
You ought to have written the letter yesterday (it is said).

§ 313. This mood is obtained by adding to the third person singular of the tenses of the Indicative mood the Dubitative or Perfect tense of the Substantive verb. It has all the tenses of Indicative save the Past.

§ 314. The Conditional Mood. This states the condition on which another action takes place, has taken place, or will take place. It corresponds to what is called in European languages the Subjunctive; as:

*gêlsé, memnoun olouroum* گلسہ، ممنون اولورم If he comes  
I shall be glad.

*param oloursayîdî saña bir lira vériridim* If I had money I would give you a pound.

§ 315. This mood is formed by adding to the third person singular of the tenses of the Indicative, the Conditional tense of the substantive verb.

It has all the tenses of the Indicative, except the Imperative.

### § 316. The Imperative Mood. صورت امریه

Per. 1. wanting

- |    |                   |                                 |
|----|-------------------|---------------------------------|
| 2. | سو                | <i>sév'</i> love thou           |
| 3. | سوسون 'سوسین'     | <i>sévsin'</i> let him love     |
| 1. | سوهلم             | <i>sévélím</i> let us love      |
| 2. | سویک 'سویکز'      | <i>séviñiz</i> } love you       |
|    |                   | <i>séviñ</i> }                  |
| 3. | سوسینلر 'سوسونلر' | <i>sévsinler</i> let them love! |

Per. 1. wanting

- |    |                     |                                  |
|----|---------------------|----------------------------------|
| 2. | ياز                 | <i>yaz'</i> write                |
| 3. | يازسون 'يازسين'     | <i>yazsin'</i> let him write     |
| 1. | يازهم               | <i>yazalím</i> let us write      |
| 2. | يازیک 'يازیکز'      | <i>yaziñiz</i> } write you       |
|    |                     | <i>yaziñ</i> }                   |
| 3. | يازسینلر 'يازسونلر' | <i>yazsınlar</i> let them write! |

### § 317. The Negative. نفی امر

Per. 1. wanting

- |    |                       |  |
|----|-----------------------|--|
| 2. | سومه                  | <i>sév'me</i> don't love               |
| 3. | سومهسون 'سومهسين'     | <i>sév'mésin</i> let him not love      |
| 1. | سومهيلم               | <i>sév'meyélím</i> let us not love     |
| 2. | سومهیک 'سومهیکز'      | <i>sév'méyiñ</i> } don't love          |
|    |                       | <i>sév'méyiñiz</i> }                   |
| 3. | سومهسینلر 'سومهسونلر' | <i>sév'mésinlér</i> let them not love! |

§ 317a. The first person Singular is wanting. The root of the verb is the second person Imperative Singular, the plural of which is formed in two ways: *séviñ*, *yaziñ* is very common in speech; *séviñiz*, *yaziñiz* is used in literature and among literary people.

## Words. لغت

- f. *gazéta* newspaper غزته  
 at. *zéval'li!* poor! زوالی!  
 a. *kérém ét!* please! کرم ایت!  
*haydé!* Now then! هایده!  
*haydén!* (used as pl.) Let us go! Come along! هایدهك!

### Exercise 48. تعلیم ۴۳

- ۱ پدرک سویله ؛ بو کون بزه کلسون . ۲ چوجوقلر مکتبه  
 کیتسونلر . ۳ درس لر کزی ایوجه او کنگکه چالیشیک ' بوش طور مه یک .  
 ۴ هایده افندیلر ! آتله یینه لم ' کز مکه کیده لم . ۵ کلمه سندن  
 کلمه مه سی خیر لیدر . بر آدم کونده ریکز کلمه سین . ۶ کیت ' سوال  
 ایت ' باقالم ساعت قاچدر ؟ کلیسه یه کیتک وقتی میدر ' دکلمیدر ؟  
 اگر کلیسه وقتی ایسه ؛ شاگردلرک هیسی ده کلیسه یه کیتسونلر .  
 ۷ هایدهك برادرلر ' برآز چاپوق یورویه لم . ۸ بو مجیدیه یی دکیشدیریکز '  
 ایودکیلدر . ۹ اوزومک اوقه سنی اوتوز پاره یه صاتیک . زیاده یه صاتمیک .

### Translation 44. ترجمه ۴۴

1. Where are you going? — I am going to the doctor. — Why are you going to the doctor? — I have malaria. I am going to show myself to the doctor.  
 2. What is the price of this calico? — It is four piastres a yard. 3. It is raining: let us go home and read the day's newspapers. 4. The flesh of those cattle is not good for the health: let nobody eat it. 5. What are the children doing? — They are reading their books.  
 6. Please call the maid-servant. 7. Bring me a little fried meat and a piece of roast meat. 8. There is a knife on the table.

### Conversation. مکالمه

- آغوب افندی ! نه یا بقده سکز ؟  
 بوکونکی درسی حاضر لامقده یم .  
 درس اوقومقدن خوشلانقده میسکز ؟  
 اوت افندم ! فقط پک یورغونم .

*yazîyor* یازیور: یاز√، یازمق *oqouyor* اوقویور: اوقو√، اوقومق

§ 320. *Note.* This tense is often called by English Grammarians the Present Progressive or Second Present Tense. It indicates that the action is going on *at the present moment*, while one is speaking; whereas the Aorist of the Indicative indicates that the action is *going on* but *is not over*, and is habitual. Hence the Aorist of the Indicative has often been regarded as the Present Tense of that mood; but it is not really so, as it expresses the action in an indefinite way, referring both to the present and the future (§ 328). Thus *yazîyorousm* means 'I write at the present moment, I am writing', just like the Continuative Present (§ 300) *yazmaqda'yîm*; whereas *yazarîm* means 'I write in general as a habit', or it conveys a promise, and then corresponds to 'I will write'.

### § 321. 1. Indicative Present. حال اخباریه

<i>sévîyorousm</i> سویورم	I am loving,
<i>sévîyoursoun</i> سویورسین	thou art loving,
<i>sévîyor</i> سویور	he is loving,
<i>sévîyorous</i> سویورز	we are loving,
<i>sévîyoursouñouz</i> سویورسکز	you are loving,
<i>sévîyorlar</i> سویورلر	They are loving.

### Potential Present. حال اقتداری

<i>sévébili'yorousm</i> سوه ییلیورم	<i>sévébili'yorous</i> سوه ییلیورز
<i>sévébili'yoursoun</i> سوه ییلیورسین	<i>sévébili'yoursouñouz</i> سوه ییاییورسکز
<i>sévébili'yor</i> سوه ییلیور	<i>sévébili'yorlar</i> سوه ییلیورلر
I am able to love etc. (lit. I know how to love).	

### The Negative Present. حال مننی

<i>sév'méyorousm</i> سومه یورم	I am not loving, etc.
<i>sév'é'méyorousm</i> سومه یورم	I am not able to love, etc.

*amlar dêort mézhébé<sup>7</sup> ayrîlmîshlar dîr<sup>8</sup>: Hanéfi<sup>9</sup>, Hanbali<sup>10</sup>, Shafi'î<sup>11</sup> vé Maliki<sup>12</sup>. Islamlarîñ bêdyûk qîsmî<sup>13</sup> Hanéfi mézhébindén dir: Tûrklér vé Kûrdlêrdén bazîlarî Hanéfi dirlér. Ajémlér<sup>14</sup>, Qîzîl-bashlar<sup>15</sup> vé Kûrdlêrdén bazîlarî Shafi'î dirlér. Arablardan bazî qabilélér<sup>16</sup> Hanbali vé bazîlar Maliki dirlér. Hér kéôydé vé shéhirlérdé jamilér<sup>17</sup> vé imamlar<sup>18</sup> var dîr.*

*Mémaliki Mahrousedé boulounan Khristiyanlar dakhi bashlîja dêort bêdyûk mézhébléré ayrîlmîshlar dîr: Protéstan, Qatolik, Erméni vé Roum. Hér Khristiyan kéôylérdé vé shéhirlérdé kilisélér vé papas<sup>19</sup> vé vayizlér<sup>20</sup> var dîr. Yéhoudilér pék az dîr. Anjaq Istanbolda vé Mémaliki shahanéniñ bazî shéhirlérindé boulounourlar.*

7. denomination, sect; religious opinion; one of the four orthodox schools of opinions in Islam. 8. are divided. 9. the Hanéfi sect or school of Sunni Moslems, founded by Imam Ebou Hanifé. 10. The Hanbali sect, founded by Imam Ahméð ibni (son of) Hanbal. 11. The Shafi'î school or sect, founded by the great lawyer Muhamméd son of Idris, called Imam Shafi'î. 12. The school founded by Imam Malik. 13. part. 14. Persians. 15. Red-heads: the non-Sunnite Turks (said in contempt as though worshipping the round red stone in Kérbéla, on which were beheaded Hassan and Hûséyin, the two sons of Caliph Ali; they are also called Alévee: i. e. followers of Ali, while the Hanéfees are called Sunnites). 16. tribes. 17. mosques. 18. a leader in public worship of Islam. 19. priest. 20. preacher.

## درس ٢١ Lesson 21.

### زمان حال The Present Tense.

§ 318. In the formation of the tenses, the third person singular is first made by the addition of some suffix to the root of the verb. The other persons are made by the addition of the present tense of the Substantive verb. Every tense has its characteristic suffixes.

§ 319. The characteristic sign of the Present is the syllable *-yor* or *-iyor*, which, added to the root of the verb, makes the third person singular of this tense (§ 54). The other persons are obtained by simply adding the present tense of the Substantive verb to the stem thus formed (§§ 309, 522).

*yazîyor* یازیور: یازمق، *oqouyor* اوقویور: اوقومق،  $\sqrt{V}$

§ 320. *Note.* This tense is often called by English Grammarians the Present Progressive or Second Present Tense. It indicates that the action is going on *at the present moment*, while one is speaking; whereas the Aorist of the Indicative indicates that the action is *going on* but is *not over*, and is habitual. Hence the Aorist of the Indicative has often been regarded as the Present Tense of that mood; but it is not really so, as it expresses the action in an indefinite way, referring both to the present and the future (§ 328). Thus *yazîyorousm* means 'I write at the present moment, I am writing', just like the Continuative Present (§ 300) *yazmaqda'yîm*; whereas *yazarîm* means 'I write in general as a habit', or it conveys a promise, and then corresponds to 'I will write'.

### § 321. 1. Indicative Present. حال اخباریه

<i>séviyorousm</i> سویورم	I am loving,
<i>séviyoursoun</i> سویورسین	thou art loving,
<i>séviyor</i> سویور	he is loving,
<i>séviyorousz</i> سویورز	we are loving,
<i>séviyoursouñouz</i> سویورسکنز	you are loving,
<i>séviyorlar</i> سویورلر	They are loving.

### Potential Present. حال اقتداری

<i>sévébili'yorousm</i> سوه ییلیورم	<i>sévébili'yorousz</i> سوه ییلیورز
<i>sévébili'yoursoun</i> سوه ییلیورسین	<i>sévébili'yoursouñouz</i> سوه ییلیورسکنز
<i>sévébili'yor</i> سوه ییلیور	<i>sévébili'yorlar</i> سوه ییلیورلر
I am able to love etc. (lit. I know how to love).	

### The Negative Present. حال مننی

<i>sév'méyorousm</i> سومه یورم	I am not loving, etc.
<i>sévé'méyorousm</i> سومه یورم	I am not able to love, etc.

## Interrogative Present. حال استفهامی

*sévi'yormouyoum?* — *mousoun?* Am I loving?  
*sév'méyormouyoum?* Am I not loving?  
*sévé'méyormouyoum?* Am I not able to love?

### § 322.

## 2. Assertive Present (Imperfect). حال حکایه

The Assertive Present, which corresponds to the Imperfect tense of the English, indicates that an action had begun, but was not finished at the time spoken of; as:

*sévi'yor idim*, سویور ایدم, *sévi'yor idik*,  
*sévi'yor idiñ*, سویور ایدیڭز, *sévi'yor idiñiz*,  
*sévi'yor idi*, سویور ایدی, *sévi'yor idilér*.  
 I was loving, thou wast loving, etc.  
*sév'méyor idim*, or — *oudoum* . . . I was not loving.

### § 323. 3. Narrative Present. حال روایت

*sévi'yor imishim*, سویور ایمیشم, *sévi'yor imishiz*,  
*sévi'yor imish'sin*, سویور ایمیشسین, *sévi'yor imishsiñiz*,  
*sévi'yor imish*, سویور ایمیش, *sévi'yor imishlér*.  
 It is said that I was loving (I may have been loving).

### § 324.

## 4. Conditional (Subjunctive) Present. حال شرطی

*sévi'yorsam*, سویور سه م, *sévi'yorsak*,  
*sévi'yorsañ*, سویور سه ڭز, *sévi'yorsañiz*,  
*sévi'yorsa*, سویور سه ل, *sévi'yorsalar*.  
 If I am loving, etc.

### § 325. Further:

*yazi'yorsamda* I am writing, but —  
*yaz'mayor isémdé* I am not writing, but —.

## Words. لغت

p. آفرین! <i>aférin!</i> well done!	p. چارشو <i>charshâ</i> market
قارین <i>qarîn</i> abdomen, stomach	qarnîm aj I am hungry
طوق <i>toq</i> satisfied	صوسز <i>sousouz</i> thirsty
at. شدتلی <i>shid'détli</i> violent	a. عجله <i>ajélé</i> hasty, pressing
a. قلم <i>qalém</i> a (government) office [(money)]	at. نظامسز <i>nizamsîz</i> irregular
بوزمق <i>bozmaq</i> to change	a. شمسیه <i>shémsiyé</i> umbrella.

## Exercise 45. تعلیم ۴۵

۱ احمد افندی زه دن کلمکده سکز؟ — مکتبدن کلیورم  
افندم ' سز زه دن کلیورسکز؟ — بن ده باغلر آراسنده کز مه دن  
کلیورم. ۲ ای کوچوک چوجوقلر! اوراده نه یاپیورسکز؟ — درس  
اوکره نیورز! افندم! بوش اوطور مایورز. — اگر درس لر کزه چالیشور  
ایسه کز، آفرین سزه. ۳ کیمی آرایورسکز؟ کیمه باقیورسکز؟ —  
چارشویه کوندرمک ایچون خدمتجی یی آرایورم. ۴ دون ساءت درتده نه  
یاپیور ایدی کز؟ — هیچ برشی یامپور ایدک، آج ایدک یک یه یور ایدک.  
۵ شدتلو یا غمور یا غیور، اگر شیمدی کله مه یور ایسه کز، بر آزدن کلیک!  
ایشم پک عجله دکلد. ۶ بنی می چاغیریور ایدی کز؟ — اوت، سنی  
چاغیریوردم. چاپوق کل وشو مکتوبی پوسته خانه یه کوتور. ۷ کاتب  
افندی زه ده در؟ — قلمده در چالیشور. ۸ مملکتدن خبر  
آلییورمیسکز؟ اورا لبوسنه ناصل ایمش؟ — اوت، افندم! پدر افندیدن  
هر هفته مکتوب آلییورم. هوالر چوق نظامسز ایمش. هر کون بوزیلییور  
ایمش. هر کون یا یا غمور یا غیور ایمش یا قار.

### ترجمه ۴۶ Translation 46.

1. I am eating bread and drinking water; what art thou doing? — I am preparing myself to go to Iconium. 2. Thou art reading thy lesson: but thy classmates are not studying (working); they are lazy. 3. No, Sir, why do you say so? How hard they are working! But it is very difficult, they cannot do better. 4. Are they coming to our house to-morrow? — If they are coming tell them to bring my umbrella. 5. He was thirsty; you are hungry. — No, Sir, I am satisfied. 6. I wish to go to Smyrna, do you wish to see that city? 7. Can you change a mejidiyé for me? — I cannot change it; but if you can give me ten paras, I can give you four quarters. 8. The bread is very cheap now; they are giving an oke of it for 23 paras.

### مکالمه Conversation.

خبر افندم! قارنم طوق ایسه ده	نه ایسته یورسکز، قارنکز آج می؟
بن اونک قوکشوسیم. [صوسزم.	قواص مصطفی اغا سن میسین؟
اوت! بعض دفعه آدم آدمه بکزه یور.	بربریکزه چوق بکزه یورسکز؟
اعلا صامسون توتونی ایچیورم.	نه جنس توتون ایچیورسکز؟
کونده بش سفاره دن زیاده ایچه مه یورم.	کونده قاج سیفاره ایچه ییلیورسکز؟
کله یلایر ایسه ده، کلحک ایسته مه یور.	واغظ افندی سزه کله مه یورمی؟
مطبخده بوش اوطورویور ایمش.	خدمتجی نره ده ایدی؟
اویقوم کوزلرمدن آقیور، هیچ	نیچون بوقدر ارکن یاتیورسکز؟
طوره مایورم.	
کوتوره مم! ایکی حمال لازمدر.	بو ماللری چارشیدن اوه کوتوره
	ییلیور میسکز؟
اوپله بر نیتی وار ایدیسه ده، شیمدی	مصطفی اغا باغچه سنی صاتیور می؟
صاقایور، بابادن قالمه بر باغچه ایمش.	

### تعلیم قرائت Reading Exercise.

The Use of Animals. حیوانلرک بزه اولان فائده لری

حیوانلرک بزه چوق فائده سی وار در.

ایلك یرده حیوانلرك برچوغی بزم ییه جكلرمزی تدارك ایدیورلر.  
 صیغیر 'طانه' قویون 'کچی' قوزو و اوغلاق کبی حیوانلرك؛ و طاق  
 قاز 'اوردك' کبی قوشلرك اتلرینی یه یورز. آو اتلریله بالیقلر دخی بعض  
 لذید طعاملر یامغه قوللانیلیور.

اینك 'کچی' قویون و جاموس کبی حیوانلرك سودندن سودلی  
 قهوه 'سودلی چای' 'سودلاج' یوغورت و بونلر کبی بعض لذید طعاملر  
 پاییلیور. بونلردن بشقه بونلرك سودیله تره یاغی و پینیر یاییلمقده در.  
 دیشی اشك سودینی ده حکیملر خسته لر ایچون پك چوق قوللانیلیور.

### *Hayvanlarîñ bizé olan ba'zî faydéléri.*

*Hayvanlarîñ bizé pék choq faydési<sup>1</sup> var dir.*

*Ilk yérdé hayvanlarîñ bir choghoul bizim yéyéjéklérimiz<sup>2</sup>  
 tédarik<sup>3</sup> édiyorlar. Sîghîr<sup>4</sup>, dana<sup>5</sup>, qoyoun, kéchi, qouzou  
 vé ovlaq<sup>6</sup> gibi hayvanlarîñ; vé tavouq, qaz<sup>7</sup>, êordék<sup>8</sup> gibi  
 qoushlarîñ étlérini yéyorouz, av etlériylé balıqlar dakhi ba'zî  
 léziz<sup>9</sup> ta'amlar<sup>10</sup> yapmagha qoul'lanîliyor.*

*Inék, kéchi, qoyoun vé jamous<sup>11</sup> gibi hayvanlarîñ  
 súdûndén súdlû qah'vé, súdlû chay, súdlaj<sup>12</sup>, yoghourt<sup>13</sup>  
 vé bounlar gibi ba'zî léziz ta'amlar yapîliyor. Bounlardan  
 bashqa bounlarîñ súdûylé téré yaghî<sup>14</sup> vé péynir yapîlmaqda  
 dîr. Dishî<sup>15</sup> éshék súdûnú dé hékimlér hastalar ichin pék  
 choq qoullanîyorlar.*

*Words.* 1. use, benefit. 2. food. 3. to prepare, procure.  
 4. cattle. 5. calf. 6. kid (§ 36). 7. geese. 8. duck. 9. delicious.  
 10. foods, qoul'lanmaq to use. 11. buffalo. 12. rice-milk. 13. thick  
 curds of milk, madzoun. 14. butter. 15. female.

## درس ۲۲ Lesson 22.

### مضارع The Aorist.

§ 326. The characteristic sign of the Aorist of the Indicative is the letter ر *ré* added to the root of the verb, which forms the third person singular. The other

persons are formed by simply adding the abbreviated present of the Substantive Verb (§§ 52<sup>2</sup>, 309).

§ 327. The vowel sound between the *re* and the root of the verb varies, being either *-ar*, *-ér*; *-ir*, *-îr*; *-our*, *-ûr*, and can only be learnt by practice or from a good dictionary. Ex.:

يَمَكْ <i>yémék</i> to eat:	يَر <i>yér</i> he eats
دَمَكْ <i>démék</i> to say:	دِر <i>dér</i> he says
اَوْتَمَكْ <i>êotmék</i> to sing (the bird):	اَوْتَر <i>êotér</i> he sings
بَاقِمَقْ <i>baqmaq</i> to look:	بَاقَر <i>baqar</i> he looks
كَلَمَكْ <i>gélmék</i> to come:	كَلِر <i>gélir</i> he comes
أَلَمَقْ <i>almaq</i> to take:	أَلِر <i>alîr</i> he takes
اَوْتُورَمَقْ <i>otourmaq</i> to sit:	اَوْتُورُور <i>otourour</i> he sits
اَوْلَمَكْ <i>êolmék</i> to die:	اَوْلُر <i>êolûr</i> he dies.

### § 328. 1. Indicative Aorist. مضارع اخباريه

سَوَهَرِم <i>sévér'rim</i> ,	I love (habitually)	I shall love
سَوَهَرَسِين <i>sévér'sin</i> ,	thou lovest »	thou wilt love
سَوَر <i>sévér'</i> ,	he loves »	he will love
سَوَهَرِيز <i>sévér'riz</i> ,	we love »	we shall love
سَوَهَرَسِينِيز <i>sévér'sîñiz</i> ,	you love »	you
سَوَهَرَلِر <i>sévér'lér'</i> ,	they love »	they
		will love.

### The Potential Aorist. مضارع اقتداري

سَوَهَبِيلِرِم <i>sévébili'rim</i> ,	سَوَهَبِيلِرِيز <i>sévébîliriz</i> ,
سَوَهَبِيلِرَسِين <i>sévébilir'sin</i> ,	سَوَهَبِيلِرَسِينِيز <i>sévébilir'sîñiz</i> ,
سَوَهَبِيلِر <i>sévébilir</i> ,	سَوَهَبِيلِرَلِر <i>sévébilirlér'</i> .
I am able to love, I can love . . . I know how to love.	

### The Negative Aorist. مضارع منفي

سَوَمَم <i>sévmém'</i> ,	سَوَمَمِيز <i>sévmé'yîz</i> ,
سَوَمَمَزَسِين <i>sévméz'sin</i> ,	سَوَمَمَزَسِينِيز <i>sévméz'sîñiz</i> ,
سَوَمَمَز <i>sévméz'</i> ,	سَوَمَمَزَلِر <i>sévmézlér'</i> .
I do not love or I shall not love . . .	

sévé'mém,                      sévé'méyiz,  
 sévé'mézsín,                  sévé'mézsíñiz,  
 sévé'méz,                      sévé'mézlér.

I am not able to love, I cannot love . . .

### مضارع استفهامی Interrogative Aorist.

sévméz'miyim?                  sévméz'miyiz?  
 sévméz'misin?                  sévméz'misiñiz?  
 sévméz' mi?                      sévmézlér' mi?

Do I not love? dost thou not love? etc.

sévér'miyim? -'misiñ? Do I love?  
 sévér'misin?                  sévér'méz mi?

sévé'mém mi? sévé'mézmisin? sévé'méz mi? } Am I not able to love?

### مطالعات Mûta-la-at Remarks.

§ 329. I. The formation of the Negative Aorist is irregular, as is seen above.

§ 330. II. The use of the Aorist among the common people varies; as:

sévérim, sévéñ, sévér;                  sévérik, sévérsíñiz, sévérlér.  
 sévmém, sévmén, sévméz;              sévmézik, sévmézsíñiz, sévmézlér.

§ 331. The First Gerund. When **jésiné** جهسنه is added to the third person singular it gives the meaning 'as if, intending to do'.

ouyour'jasîna gêdžlérini qapadî.  
 He shut his eyes pretending that he was sleeping.

sési alîr'jasîna baghîrdî. He shouted  
 out as loud as he could (take his voice).

§ 332. This **jésiné** is sometimes added to nouns, and signifies 'after the manner of, as, like'.

mérd'jésiné davranîyor oudou. He was  
 behaving himself in a manly way.

Eshék'jésiné baghirdî. He cried out like an ass.

§ 333. The Second Gerund. Such English phrases as 'before coming, before going' etc. consisting of 'be-

fore' with a gerund, are rendered in Turkish in two ways: one by the use of the second derivative from the Infinitive, as has been mentioned above (§ 299). The other by appending *دن -dén* or *دن اول -dén évvel* to the third person singular of the Aorist, negative form; as:

بن کلمه دن کیتمه *bén gélmedén gitmé* | Don't go before my  
بن کلمزدن کیتمه *bén gélmezden gitmé* | coming.

بن سنی چاغیرمزدن اول کلمه *bén seni chaghîrmazdan év'vél gélme*.  
Don't come before (my calling you) = I call you.

§ 334. **The Third Gerund.** When the third person affirmative and negative come together a gerund results:

یازار یازماز *yazar yazmaz*. As soon as I (you, he) wrote.

گélir gélmez chaghîrdî. He called me as soon as he came.

## 2. The Assertive Aorist (Conjunctive). مضارع حکایه

§ 335. The Assertive Aorist, which is called by English scholars Past Habitual (corresponding to the Imparfait and Conditionnel tenses of French) indicates that one was formerly, in the habit of doing an action or that one would do it on condition of something else happening. Thus *گélir idim* signifies either 'I used to come or I would come (if something else happened)'.

*Başa bir lira vérirsén choq mémnoun olour idim*. If you would give me a pound, I should be very glad.

یازار ایدم <i>yazar idim</i>	} I used to write, I should write, I should have written, etc.
یازار ایدک <i>yazar idiñ</i>	
یازار ایدی <i>yazar idi</i>	
یازار ایدک <i>yazar idik</i>	
یازار ایدیکز <i>yazar idiñiz</i>	
یازار ایدیلر <i>yazar idilér</i>	

## Negative and Interrogative.

سومز ایدم or سومزدم *sevméz'idim, sevméz'dim; sévméz'idiñ* . .  
I used not to love or would not love or would not have loved, etc.

*séver'miyidim?* سورمیدم ? *sévméz'miyidim?* سومزیدم ?  
Used I not to love? etc. Did I not use to love? etc.

## § 336.

## 3. The Narrative Aorist. مضارع روایت

*séver' imishim,* سور اییشیم *séver' imishiz,* سور اییشیز  
*séver' imishsiñ,* سور اییشسین *séver' imishsiñiz,* سور اییشسکز  
*séver' imish,* سور اییش *séver' imishlér.* سور اییشلر.  
(They say that) I used to love, (Perchance) I love . . .

## § 337.

## 4. The Conditional Aorist. مضارع شرطی

*séver'sém,* سور سه م *séver'sék,* سور سه ک  
*séver'séñ,* سور سه نک *séver'séñiz,* سور سه نکز  
*séver'sé,* سور سه *séverlér'sé.* سورلر سه  
If I love, If thou lovest, etc.

*sévméz'sém, -'séñ.* سومز سه م If I do not love . . .

§ 338. Note. The Conditional Aorist is abbreviated sometimes by omitting the characteristic *ré*, and then resembles greatly the Suppositive tense § 378; as: *sévsém, sévséñ, sévsé.*

## § 339. Further:

<i>séver'sémdé</i> سور سه مده	Though I love, yet —
<i>sévméz'séñdé</i> سومز سه کده	thou dost love, but —
<i>hér kim' gélirsé</i> هر کیم کایر سه	whoever comes.
<i>hér né' oloursa</i> هر نه اولور سه	whatever it may be.

*gélir'sédé gélmez'sédé* کایر سه ده کلمز سه ده whether he comes or not.

§ 340. When two or more verbs follow one another in the same tense, number and person, the personal ending is generally omitted in all but the last:

*yér, ichér vé gézérim* for *yérim, ichérim vé gézérim.* I eat, drink and promenade.

*Pédér hér akh'sham sizé gidiyor ré yarî gējéyédék otourou-  
yoroudou, for gidiyoroudou. My father used to go every night  
to your house and stay there till midnight.*

### لغت Words.

p. که <i>ki</i> that	a. سنبل <i>sûnbûl</i> hyacinth
a. مسافر <i>mûsafir</i> guest	صاحمق <i>sachmaq</i> to spread
p. اگر <i>éyér</i> if	a. موسم <i>mévsim</i> season
a. تکرار <i>tékrar</i> again	سورمک <i>sûrmék</i> to plough
a. طرف <i>taraf</i> place, side	اکمک <i>ékmék</i> to sow
! او یله یا <i>êôylé ya!</i> certainly!	یازین <i>yazin</i> in the summer.

### تعلیم Exercise 47.

۱ خواجه افندی ساعت قاچده مکتبه تشریف ایدر؟ — هرکون  
آلافرا نقه ساعت طقوزده کلیور ایدی ایسه ده ' بیلیم که : بوکون  
کلیر می کلزمی ؟ آونده بر مسافری وار ایش . ۲ اگر خواجه کز اول  
وقت کلیرسه ' کرم ایت شوکتابی کندیسنه ویر . اما اگر کلزمسه '  
تکرار بکا کوندر . — پک اعلا ! خواجهم کلیر کلزم ' کتابکزی  
ویریم . لکن کلزمسه سزه کونده ویریم . ۳ بن ترکجه بیلیم : هم یازار هم  
اوقورسه مده چاپوق سویله یه مم . سن هم صو کبی اوقویه بلیور هم  
کوزل سویله یه بلیورسین . ۴ بن سنی اوچ یاشنده ایکن بیلیم . هیچ  
طورماز آغلار ' چاغیریر ' باغیریر ایدک . ۵ شو بهار موسمی نه کوزل بر  
موسمدر ! هر طرف کولر ' آغاجلر چیچکله نیر ' کللر ' سنبللر و بشقه  
چیچکلر آچیلرلر ' هر طرفه کوزل قوقولر صاچارلر . ۶ چیفتجیلر بهارین  
و کوزین سوردرلر واکلر . اگر سورمزلر واکلرلرسه ' یازین و قیشین الیرینه  
برشی کچمز . ۷ " یارهیی آلازدن کیمسه کیمسه یه مال ویرمز " .

## ترجمه ۴۸ Translation 48.

1. I know Armenian. Thou knowest German. Does he know Greek? 2. Before you came here, you did not know us (assertive). 3. Before seeing the property (*mal*), I cannot give the money, but if I see and approve, I will give the money. — Well, Sir, if I can make you like it, then I hope you will pay. — 4. At what o'clock do you go to bed? — I eat at 12 o'clock Turkish time, and lie down at 3 o'clock, in summer, but in winter I eat at one o'clock and go to bed at five. Sometimes, if I have guests, I sit up until six o'clock. 5. I do not do so! I eat early and I retire early. I rise early in the morning. While others are sleeping, I read and write my lesson. Sometimes in the fresh morning air I take a walk in the field. 6. Well done! my boy; you do well. 7. Can you ride on horseback? — Yes, I can (ride), but you cannot ride. 8. What do they call this boy? — They call him Néjib.

## مکالمه Conversation.

بو کویه نه دیرلر؟	[ایمش؟]	بو کویه بویاجی کوی دیرلر.
فوکشوکز حجازدن نه وقت کلیر	اون کونه قالماز کلیر ایمش.	
اون کوندن اول کلمز می؟	کلمز دییورلر.	
شو آتی قاچه صاته ییلیرلر؟	اون لیرادن اشاغییه ویره مزلر.	
چوجوقلر مکتبده نه یاپارلر؟	اوقورلر، یازارلر، درس ویریرلر.	
خدمتچی کلیر کلمز بکا کونده ریر	پک ای افندم! کونده ریرم.	
میسین؟	[ایدیکیز؟]	
سز بو آوه کلمزدن نره ده اوطورور	شو قارشیده کی اوده اوطورمقده ایدک.	

## تعلیم قرائت Reading Exercise.

## Voices of Animals حیوانلارک سسلری

بوتون حیوانلارک کندیلارینه مخصوصی سسلری وار در، و اول سسی  
کوسترمک ایچون ده برر تعبیرلی وار در: مثلاً —

آت کیشنر، اشک آکیرر، اینک بوکورور، آرسلان کوموردَر،  
 آیو خوموردار، قورد اولور، کویک حاولار، تیلکی اینجه بر سسله  
 سیکیلر، قویون و کچی مهلر، کدی میاولر، خروس اوتر، طاوق  
 غیداقلر، پیلجیلر و اوقاق قوشلر جیویلدِر، هند طاوغی غولوغولو ایدِر،  
 پاپاغان لاقیردی ایدِر، کوکرجین دم چکر، بلبل شاقیر، اوردک واق  
 واق ایدِر.

### *Hayvanlarîñ sésleri.*

*Bûtûn hayvanlarîñ kéndilériné makh'sous<sup>1</sup> sesleri var dîr, vé ol sési géostérmék ichin dé birér ta'birléri<sup>2</sup> var dîr; Méséla.<sup>3</sup> —*

*At Kishnér<sup>4</sup>, éshék añîrîr<sup>5</sup>, inék beôyûrûr<sup>6</sup>, arslan géomûrdér<sup>7</sup>, ayî khomaurdar<sup>8</sup>, gourd oulour<sup>9</sup>, kéôpék havlar<sup>10</sup>, tilki injé bir sésle siñilér<sup>11</sup>, qoyoun vé kéchi mélé<sup>12</sup>, kédi miyavlar<sup>13</sup>, khoros êôtér<sup>14</sup>, tavouq gîdaqlar<sup>15</sup>, pilijlér vé oufaq qoushlar jivildér<sup>16</sup>, hind tavoughou<sup>17</sup> goulou goulou édér<sup>18</sup>, papaghan<sup>19</sup> laqîrdî édér<sup>20</sup>, géôyérjin<sup>21</sup> dém chékér<sup>22</sup>, bûlbûl<sup>23</sup> shaqîr<sup>24</sup>, êôrdék vaq vaq édér<sup>25</sup>.*

*Words.* 1. Especial. 2. term. 3. for instance. 4. *Kish-némék* to whinny. 5. *añîрмаq* to bray. 6. *beôyûrmék* to moo. 7. *géomûrdémék* to roar. 8. *Khomûrdamaq* to growl. 9. *ouloumaq* to howl. 10. *havlamaq* to bark. 11. *siñilémék* to squeak. 12. *mélémék* to bleat. 13. *miyavlamaq* to mew. 14. *êôtmék* to crow. 15. *gîdaqlamaq* to cackle. 16. *jivildémék* to chirp. 17. turkey (Indian) hen. 18. to gobble. 19. parrot. 20. to chatter. 21. pigeon. 22. to coo. 23. nightingale. 24. *shaqîmaq* to warble. 25. to quack.

## درس ۲۳ Lesson 23.

### ماضیلر The Past Tenses.

§ 341. There are two tenses denoting the Past.

§ 342. One is the Categorical Preterite called by the natives *Maziyi shouhoudi* 'eye-witness past', which depicts the speaker as having been present or as having witnessed something with his own eyes, so as to know it for certain without any doubt. Hence it corresponds

with the compound tense formed with the Past Participle and the auxiliary verb 'To have'. For instance *yazdî*, not only means *he wrote* (in the presence of the speaker), but also *he has written*.

It may also be translated by the English Past, formed with *did*; as: *yazdî mî?* Did he write? — *yazdî*, he did write.

§ 343. The other is the Dubitative Past, *Maziyi naqli* implying or expressing doubt. The speaker is not sure about the matter, he may have heard it from others. This tense can be correctly used only when the truth of an assertion is not guaranteed, and when the speaker means to state that he believes what he says, but cannot vouch for it; as: *yazmîsh* 'he wrote (as others say) he has written (I believe), I am not sure about it'. This tense is used in telling stories of the past or anecdotes which the speaker has heard from others or read in books.

### 1. Indicative Past. ماضی شہودی

§ 344. The characteristic sign or suffix of the Past tense is *-dî, -di* in the third person. For the first person plural it is *-dik* for the soft vowels and *-dîq* for the hard ones.

یازدم <i>yazdîm'</i> ,	سودم <i>sévdîm'</i> ,	I wrote, I did write, I have written . . . I loved, etc.
یازدک <i>yazdîñ'</i> ,	سودک <i>sévdîñ'</i> ,	
یازدی <i>yazdî'</i> ,	سودی <i>sévdî'</i> ,	
یازدق <i>yazdîq'</i> ,	سودک <i>sévdîk'</i> ,	
یازدیکز <i>yazdîñiz'</i> ,	سودیکز <i>sévdîñiz'</i> ,	
یازدیلر <i>yazdîlar'</i> .	سودیلر <i>sévdîlér'</i> .	

### Potential Past. ماضی اقتداری

سوه ییلم <i>sévêbildim'</i> ,	سوه ییلدک <i>sévêbildîk'</i> ,	I was able to love . . .
سوه ییلدک <i>sévêbildîñ'</i> ,	سوه ییلدیکز <i>sévêbildîñiz'</i> ,	
سوه ییلدی <i>sévêbildî'</i> ,	سوه ییلدیلر <i>sévêbildîlér'</i> .	

### Negative and Interrogative.

سومه دم *sév'médîm* I did not love. سومه دم *sév'é'médîm* I was not able to love.  
 یازدم می؟ *yazdîm' mî?* Did I write? سودم می؟ *sévdîm' mî?* Did I love?  
 یازماددم می؟ *yaz'madîm mî?* Did I not write? یازاماددم می؟ *yaza'madîm mî?* Was I not able to write?

§ 345. **The Fourth Gerund.** A very common expression is formed by adding ده *-da, -dé* to the first person plural of the Past, thus indicating when an action is performed.

چان چالندقه هرکس اوطورسون *yazdîqda* when he wrote.  
*chan chalîndîqda hér kës otoursoun* when the bell is rung every body must sit down.

§ 346. **The Fifth Gerund.** By adding جه *-jé,* to the same person, another kind of gerund is made, which corresponds to *in proportion as, the more — the more:*

کتابی اوقودقجه سوییورم *kitabî oqoudouq'ja séviyorousm.* The more I read the book the more I like it.

اثوابی کیدکجه خوشلانه جقسین *esvabîñî géydikjé hoshlanajagsîn.*  
 The more you weare your dress the more you will like it.

§ 347. **After with a Participle,** is rendered in Turkish by the addition of دن صوکره *-dén soñra* to the same person as:

بن اولدکن صوکره *bén êoldûkdén soñra* after my death.

بن یازدقن صوکره *bén yazdîqdan soñra* after I wrote.

*Méktoubou yazdî, vé yazdîqdan soñra méôhûrlédi.* He wrote the letter, and after writing he sealed it.

§ 348. **Further:**

*Eoyrénémédik gitdi.* At last we were not able to learn.

*Séôylédîm gitdi.* At last I have spoken.

## 2. Assertive Past. حکایه ماضی شهودی

§ 349. **The Assertive Past,** which is called in English the Pluperfect, is made in two ways, one by adding the Past tense of the Substantive Verb to the

third person of the Past tense and the second by adding the third person of the Past of the Substantive Verb to the Past tense.

سودم ایدی <i>sévdim idi,</i>	سودی ایدم <i>sévdi idim,</i>
سودك ایدی <i>sévdiñ idi,</i>	سودی ایدك <i>sévdi idiñ,</i>
سودی ایدی <i>sévdi idi,</i>	سودی ایدی <i>sévdi idi,</i>
سودك ایدی <i>sévdik idi,</i>	سودی ایدك <i>sévdi idik,</i>
سوديكز ایدی <i>sévdiñiz idi,</i>	سودی ایديكز <i>sévdi idiniz,</i>
سودیلر ایدی <i>sévdilér idi,</i>	سودی ایدیلر <i>sévdi idilér.</i>

I had loved (I am sure), Thou hadst loved.

Note. The Narrative Mood is wanting.

### § 350.

#### 3. Conditional Past. ماضی شہودی شرطی

It is made in two ways, as in the Assertive Mood.

یازدم ایسه <i>yazdım isé,</i>	یازدق ایسه <i>yazdıq isé,</i>
یازدك ایسه <i>yazdıñ isé,</i>	یازدیکز ایسه <i>yazdıñiz isé,</i>
یازدی ایسه <i>yazdı isé,</i>	یازدیلر ایسه <i>yazdılar isé.</i>

If I have written, If thou hast written . . .

Further:

سودم ایسه ده <i>sévdım isédé</i>	I loved, but —.
آله مادم ایسه ده <i>alamadım isédé</i>	I was not able to take, but —.
کیم یازدی ایسه <i>kim yazdı isé</i>	whoever may have written.

#### The Dubitative Past. ماضی نقلی

§ 351. The characteristic sign or suffix of this tense is *-mîsh, -mîsh, -mûsh, -moush*, according to the dominant vowel. The formation of the persons is regular.

#### § 352. 1. Indicative Dubitative. نقلی اخباریه

سومشم <i>sévmîshim,</i>	سومشین <i>sévmish'iz,</i>
سومشین <i>sévmish'sin,</i>	سومشسکن <i>sévmish'siniz,</i>

سومش در *sévmish' (dir)*, سومشدر *sévmishlér' (dir)*.

I loved, I have loved (it is said) ...

### نقلی اقتداری. Potential Dubitative.

یازم *yaza bilmish'im*, یازمیش *yaza bilmish'iz*,  
 یازمیشین *yaza bilmish'sin*, یازمیشکن *yaza bilmish'siñiz*,  
 یازمیشدر *yaza bilmish' (dir)*, یازمیشدر *yaza bilmishlér' (dir)*.

(They say that) I was able to write ...

### Negative and Interrogative Forms.

یازمامش <i>yaz'mamîshîm</i> , یازمامش <i>yaz'amamîshîm</i> یازمشیم <i>yazmîshmîyîm?</i> یازمامشیم <i>yaza'mamîshmîyîm?</i>	<i>sévmémishim</i> I did not write, ... love I was not able to write .. Did I write? Was I not able to write?	} as it was said or reported.
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### نقلی حکایه. § 353. 2. Assertive Dubitative.

سومش ایدم *sévmish idim*, سومش ایدک *sévmish idik*,  
 سومش ایدک *sévmish idiñ*, سومش ایدیکن *sévmish idiñiz*,  
 سومش ایدی *sévmish idi*, سومش ایدیلر *sévmish idilér*.

I had loved (I am sure), Thou hadst loved.

### نقلی روایت. § 354. 3. Narrative Dubitative.

سومش ایمش *sévmish' imishim*, سومش ایمشیز *sévmish' imishiz*,  
 سومش ایمشین *sévmish' imishsin*, سومش ایمشکن *sévmish' imishsiñiz*,  
 سومش ایمش *sévmish' imish*, سومش ایمشلر *sévmish' imishlér*.

(They say that) I have loved, etc.

### نقلی شرطی. § 355. 4. Conditional Dubitative.

سومش ایسم *sévmish' isém*, سومش ایسک *sévmish' isék*,  
 سومش ایسک *sévmish' iséñ*, سومش ایسکن *sévmish' iséñiz*,  
 سومش ایس *sévmish' isé*, سومش ایسلر *sévmish' isélér*.

If I loved (as they say), (as others say).

*Yaz'mamîsh isém, -iséñ* If I had not written (as others say).

## § 356. Further:

yazmîsh olsam If I had written.

almîsh olsalar If they had taken.

## Words. لغت

sûpûrmék to sweep	a. t. سعادتی sa'adétly happy
ilaj medicine	f. تلگراف télégraf a telegram
êoksûrmék to cough	p. درد dérd affliction, sickness
yola chîqmaq { to start, to set out to sail.	گری géri back
déyirmén mill	دیو دیو déyi saying
îsîتما or sîتما toutmaq to suffer from malaria.	

## Exercise 49. تعلیم ۴۹

۱ نجیب افندی بو کون استانبوله کیتمک ایچون یوله چیقدی .  
 ۲ عجا شاکرافندی نه وقت کیتدی ' بیلیرمیسکز ؟ — دون کیتمش در  
 دیو ایشیتدم . ۳ دون درسکی چوق کوزل او قوش سین ؛ ایشیتدم ده  
 پک شاذ اولدم . ۴ بو نه قدر ضعیفلنمش سین ؟ دردك نه در ؟ —  
 خسته ایم ایکی کوندن برو ایصیتمه طوتیورم . ۵ نه یاپدك اعلاج  
 آلدك می ؟ — خیر ! حکیمه خبر کوندردم ' چوجوقلر کیتمشلر ' آرامشلر  
 آرامشلر ' بوله مامشار ' بوش کری کلدیله . ۶ بو اوطه یی کیم سوپورمه شدر ؟  
 — نه وار که ؟ — کیم سوپورمه ش ایسه هیچ ایی سوپورمه مه شدر .  
 — او یله ایسه خدمتجی قیز کلسون و تکرار سوپورسون . — باش  
 اوسته افندم . ۷ پدرم والده مدن تلگراف آلمش ' ایکی کوندن کلیور  
 ایش . — والده خانم زهیه کیتمش ایدی ؟ — مایس آینده از میره  
 کیتمشدی . ۸ نوازل اولشم . حکیم ترله دیدی . ترله مک ایچون چوق  
 چالیشدم ایسه ده ترله یه مه دم کیتدی . ۹ یه ! یدکجه اشتاهک کایر .

### ترجمه ۵۰ Translation 50.

1. What has he planted in the garden? — He has planted there some lilies, potatoes and tomatoes. 2. Whose brother has two small knives? 3. It is reported [they say] that a man was killed yesterday in the town. 4. [They say] some one has been killed this week at the mill. 5. When did the ship sail? — She sailed on the first day of the month. 6. The mail from Samsoun arrived this morning. 7. Did you see my father? No, Sir, I waited for him in the market but I could not see him. My brother James saw him yesterday. 8. The more you learn the happier you are. 9. The more you advise him the angrier he gets. 10. When your brother comes from the town, please let me know.

### مکالمه Conversation.

س) استانبول شهری میلادک هانکی تاریخنده<sup>۱</sup> و کیمک واسطه سیله<sup>۲</sup> فتح<sup>۳</sup> اولونمشدر؟

ج) میلادک ۱۵۰۳ تاریخنده فاتح<sup>۴</sup> سلطان محمد الی اوج کونلک بر محاصره دن<sup>۵</sup> صوکره فتح ایله مشدر. بونی جیبونک «رومانک زوالی<sup>۶</sup>، نام<sup>۷</sup> تاریخنده اوقودم.

س) عثمانلیلر ویانه یی قاچ دفعه و هانکی تاریخلرده محاصره ایتمشدر در؟ یلیر میسکز؟

ج) عثمانلی تاریخنده کوردیم که ؛ ایکی دفعه محاصره ایتمشدر: بری قانونی سلطان سلیمانک<sup>۸</sup> قوماندہ سی<sup>۹</sup> آلتندہ ۱۵۲۹ ده ، و دیکری وزیر<sup>۱۰</sup> قره مصطفی پاشانک قوماندہ سی آلتندہ ۱۶۸۳ تاریخنده محاصره ایتمشدر در. مومی الیه<sup>۱۱</sup> مرزیفوندن یاریم ساعت اوتده بولونان مارینجه قریه سی اھالیسندن<sup>۱۲</sup> بر اودونجینک اوغلی ایدی.

**Words.** 1. a. *tarikh* date, history. 2. a. *vasîta* hand, means. 3. *fet-h étmék* to conquer. 4. *fatih* conqueror (§ 601). 5. *mouhaséré* siege (§ 618). 6. *zéval* fall. 7. p. *nam* name. 8. *Qanouni Sultân Sûlêyman* Sultan Suleyman, the Lawgiver (1520—66). 9. *qomanda* commandership. 10. *vézir* vizier. 11. *moumayiléh* His Excellency [the person referred to, i.e. the latter]. 12. *éhali* inhabitants.

س) سلطان سليمانك نه قدر عسكرى وار ايدى وَ اولوقت نچہ ايمپراطورى  
کيم ايدى؟

ج) سلطان حضرتلرينك<sup>13</sup> ۲۵۰ ييك عسكرى وار ايدى . اول وقت نچہ ،  
(يعنى آلامانيه وَ آويستريا ايمپراطورى) مشهور بشنجى قارولوس ايدى .  
قارولوسك اسمندن عثمانلور خريستيان حكمدارلرينه<sup>14</sup> قرال نامنى<sup>7</sup> ويرديلر .  
س) اينجيل شريف<sup>15</sup> تركجه يه ايلك دفعه نه وقت وَ نرهده ترجمه وَ طبع<sup>16</sup>  
اولونشدر؟

ج) اون يدنجى عصر ك صوكلرنده<sup>17</sup> استانبولده مهتدى<sup>18</sup> على بك ترجمه  
ايتمش وَ ۱۸۱۹ ده پاريسده انگليز كتاب مقدس شركتنك<sup>19</sup> همتيله<sup>20</sup>  
طبع اولونشدر .

13. *hazrétleri* His Majesty. 14. *hukûmdar* ruler. 15. *Injili Shérif* the Holy Gospel. 16. *tab* printing. 17. towards the end of the 17th century. 18. a pervert to Islam. 19. *Ingiliz Kitabı Mouqad'dés shirkéti* B. & F. B. Society. 20. *him'métiylé* through the assistance, by.

*Proper Names: Jibon* Ed. Gibbon. *Qarolos* Charles V.

## Lesson 24. درس ۲۴

### The Future Tense. مستقبل

§ 357. The Future tense in Turkish corresponds to that of the English language; with this difference, that it simply asserts what will happen, without making a promise, which is always rendered by the Aorist.

§ 358. The Categorical Future is made by adding -é-, -a- to the verbal root, if it ends in a consonant; and -yé-, -ya- if it ends in a vowel; and afterwards -jék is added if the verbal root is soft and -jaq if it is hard (53):

otourajaq	اوطوره جق	اوطوره	اوطور <sup>V</sup>	اوطورمق
istéyéjék	ايسته يه جك	ايسته يه	ايسته <sup>V</sup>	ايسته مك
gidéjék.	كیده جك	كیده	كيت <sup>V</sup>	كيتمك

§ 359. *Note.* The radical endings *-t*, *-q*, *-k*, are changed into *-d-*, *-gh-*, *-y-*, when followed by a vowel: § 52<sup>2</sup>, 88.

### § 360. 1. Indicative Future. مستقبل اخباریه

یازہ جنم <i>yazaja'-ghîm</i> ,	ایستہ یہ جکم <i>istéy'éjé'-yim</i> ,
یازہ جقسین <i>yazajaq'-sîn</i> ,	ایستہ یہ جکسین <i>istéy'éjék'-sîn</i> ,
یازہ جق در <i>yazajaq' (dîr)</i> ,	ایستہ یہ جک در <i>istéy'éjék' (dir)</i> ,
یازہ جنز <i>yazaja'-ghîz</i> ,	ایستہ یہ جکز <i>istéy'éjé'-yiz</i> ,
یازہ جقسکز <i>yazajaq'-sîñîz</i> ,	ایستہ یہ جکسکز <i>istéy'éjék'-siñîz</i> ,
یازہ جقلر در <i>yazajaq-lar' (dîr)</i> .	ایستہ یہ جکلر در <i>istéy'éjék-lér' (dir)</i> .

I shall write, thou will —. I shall ask, thou will ask ...

### Negative and Interrogative.

یازماہ جنم <i>yaz'mayajaghîm, -sîn</i> ...	I shall not write ...
یازہ ماہ جنم <i>yaza'mayajaghûm</i> ...	I shall not be able to write ...
یازہ جقم <i>yazajaq'mîyîm?</i>	Shall I write?
یازماہ جقم <i>yaz'mayajaqmîyîm?</i>	Shall I not write?
یازہ ماہ جقم <i>yaza'mayajaqmîyîm?</i>	Shall I not be able to write?

### § 361. 2. Assertive Future. مستقبل حکایہ

Assertive Future or Imperfect Future signifies that an action was going to take place in the past, Present, or future.

یازہ جق ایدم <i>yazajaq idim</i> ,	یازہ جق ایدک <i>yazajaq idik</i> ,
یازہ جق ایدک » <i>idiñ</i> ,	یازہ جق ایدیکز » <i>idiñiz</i> ,
یازہ جق ایدی » <i>idi</i> ,	یازہ جق ایدیلر » <i>idilér</i> .

I was about to write, (yesterday, to-day or to-morrow).

*Note.* This tense is often written and pronounced in the following manner:

یازہ جقدم *yazaja'ghîdîm, sér'éjé'yidiñ*...

## § 362. 3. Narrative Future. مستقبل روایت

*sévéjék imishim*, سوه جك ايشم  
*imish'sin*, سوه جك ايشسين  
*imishlér*, سوه جك ايشلر  
*imishsiñiz*, سوه جك ايشسكنز

[They say that] I was about to love . . .

## § 363. 4. Conditional Future. مستقبل شرطی

*sévéjék isém*, سوه جك ايسم  
*iséniz*, سوه جك ايسه كنز  
*isélér*, سوه جك ايسه لر  
*iséñ*, سوه جك ايسه كن

or *sévéjéyisém*, *sévéjéyisén*; *yazajaghîsaq*, *yazajaghîsañiz* . . .

If I shall love, If I am to love . . .

## § 364. Further:

*yazajaq isémdé* I shall write, but —.

*gêôreméyék isékdé* We shall not be able  
to see, but —.

*yêôrûyéméyék iséñizdé* You will not be able  
to walk, but —.

## لغت Words.

<i>kéyflénmék</i> to be delighted	<i>haniya?</i> where is it?
<i>yîl bashî</i> New-Year's Day	<i>yani</i> that is to say
<i>vayiz</i> preacher	<i>yaldîzlî</i> gilt
<i>biñ bashî</i> major	<i>séyrék</i> sparse
<i>miralay</i> colonel	<i>keôprû</i> bridge
<i>yayla</i> summer-residence	<i>gêôrûshmék</i> to visit
<i>sîq</i> thick	<i>familyajaq</i> with the whole family.

## تعليم Exercise 51.

۱ یارین باغبر آراسینه کیده جکز . باغلی کورورسهك چوق  
 کيفلنه جکز . ۲ یارین ییل باشی ' یعنی ' ۱۹۰۳ سنه سنك کانون

ٲانيسنك برى در . واعظ افندى بزله برر يالديزلى ابنجيل شريف و ايكيشر  
 تصوير ويره جك در . ۳ بن شيمدى اوه كيدييورم ' سز نزهيه  
 كيده جكسكز ؟ ۴ بز بوسنه يازين فاميلياجق بريره چيقمق ايسته يورز  
 — هانكى طرفه طوغرى كيتمك ايسته يورسكز ؟ ۵ شو قارشيدهكى  
 قارلى بوزلو طاغلره وَ صيق اورمانقلره طوغرى كيتمك نيتينده يز . اورالرده  
 اولر پك سيرك در . ظن ايده رم يك باشى وَ ميرآلاى افنديلر دخى  
 فاميلياجق اورايه كيده جكلر . ۶ بز اورمانقلره كيده ميه جك ايمشيز .  
 بابام بشقه يره كيتمكه سوز ويرمش . ۷ اكر يارين بزم اوه كله جك  
 ايسه كز ' اوده قاله جق وَ سزى بكليه جكم . ۸ ايشيتديكز مى ؟  
 دون آق كوپرى ييقلمش . بزم برادر آزالمش صويه دوشه جك بوغوله جق  
 ايمش . ۹ آج ميسين ؛ صوسز ميسين ' اويقوسز ميسين ؟

### 52. Translation ترجمه ۵۲

1. Who will come to visit us to morrow? — I believe that my sister Eliza will pay us a visit. 2. In the Psalms (مزموږلر *mézmourlar*) David says: Thou will show me the path of life. 3. Mrs. Mary loved her children and is loved by them. 4. As soon as I hear, I shall let you know. 5. You shall not go to the gardens. I will not allow it. 6. I shall write a few lines before I go to supper. 7. Shall I give him so much? No, Sir, he is asking too much. 8. Would Anna read such a dirty paper? — She could read others more dirty than that. 9. If I could (give), I would give you five pounds, but I cannot give [it]. 10. Where will he go? — If he finds a horse, he will go to the summer-residence.

### مكالله Conversation.

س) بو كون پدر افنديدن مکتوب آله ييله جكميسكز ؟  
 ج) استانبول پوسته سن كليرسه ظن ايده رم بر مکتوب آله جفم .

- (س) صراف اون لیره یی بردن بوزه ییله جکم ؟  
 (ج) اوت افندم ! بوزه رم دیو خدمتجی ایله خبر کوندرمش .  
 (س) بورادن چیقارسه کز ؛ نره یه کیده جکسکز ؟  
 (ج) هیچ بریره کیده مه یه جکم ؛ او طه جغه کیده جک و درسی حاضر لایه جغم .  
 (س) عمو جهك شمدي يه دك كويه يتشه ييلدي مي ؟  
 (ج) اوت افندم ! شمدي يه قدر چوقدن يتشمش اوله جقدر .  
 (س) عجباً بو اخشام آی ساعت قاچده طوغه جقدر !  
 (ج) هوا بولوطلی در ؛ یوخسه چوقدن طوغمش اوله جقدی .

### Reading Exercise. تعلیم قرائت

#### *A Sermon of Nasr-éd-din.* نصر الدینک بر وعظی

نصر الدین خواجه افندی<sup>1</sup> امثالسز<sup>2</sup> بر واعظ ایدی . اونک  
 کبی بر واعظ نه کلمش نه ده کله جکدر . عمرنده<sup>3</sup> هیچ بر دفعه<sup>4</sup> بوش  
 بر لاقیردی<sup>5</sup> سویله مه مشدر . هر سوزندن بر حصه آکینیر ؛ یا اشتاهله  
 کولونور<sup>6</sup> . شمدي شو حکایه یی دکلر سه کز<sup>7</sup> ، بکا حق ویره جکسکز<sup>8</sup> .  
 بر کون خواجه افندی جامعہ کیتمش ، کرسی یه<sup>9</sup> چیقمش ، یوزینی  
 جماعته<sup>10</sup> چویرمش<sup>11</sup> و یوکسک سسله شویله دیش : «ای جماعت !  
 ای مسلمانلر ! بو کون ، بوساعتده ، سزه نه لر دییه جکم ، بیلیر میسکز ؟»  
 — جماعت تعجب ایتمش<sup>12</sup> و «خیر خواجه افندی ! سن دیزدن بز ناصل  
 ییله بیلیرز» دیش .

خواجه افندی جواباً<sup>13</sup> : «یا سیز بیلمز سه کز بن سیزه نه سویله یه یم<sup>14</sup> ؟  
 واریک ! اوکره نیک ! کلیک !» دیش .

Words. 1. *Nasréd'din Hoja Effendi* the reverend teacher Nasreddin. 2. *émsalsiz* unique. 3. *êmrûndé* in his life. 4. *hich'bir défa* not at all. 5. *laqîrdî* a word. 6. *ishtahla gûlûnmék* to be laughed at heartily. 7. *diñlémék* to listen. 8. *haqq vérmék* to approve. 9. *kûrsû* a pulpit. 10. *jéma'at* congregation, people. 11. *chévir-mék* to turn (his face). 12. *té-aj'jûb ét.* to wonder. 13. *jévabén* in answer. 14. *sêôyléyéyim* I may speak.

ایرتھسی<sup>۱۵</sup> جمعه کونی خواجه افندی تکرار<sup>۱۶</sup> وعظه باشلار و  
اولکی سوالی تکرار ایدر . بو دفعه جماعت کویا عقلی<sup>۱۶\*</sup> داورتق<sup>۱۷</sup>  
مقصدیله : «اوت خواجه افندی ' بیلیرز! بیلیرز! » دیو هیسی بر  
آغیزدن باغریشیرلر<sup>۱۸</sup>.

خواجه افندی اونلرک بو تربیه سزلکلرینه<sup>۱۹</sup> پک زیاده کوجه نیر<sup>۲۰</sup>  
و «مادام که<sup>۲۱</sup> بیلیرز دیورسکز ' سیزه نه سویله یهیم . هایدی کیدک!  
کوزم کورمه سون! » دیر ' کسیدن اینر و آلیر یورویی ویر<sup>۲۲</sup>.

15. *értési* the following. 16. *tékrar* again, repeating. 16\*. *aqıl'lı* wise. 17. *davranmaq* to behave. 18. *baghrîshmaq* to shout, to call out together. 19. *térbiyésizlik* rudeness. 20. *gûjénmék* to be angry. 21. *madam ki* since. 22. *yêôrûyû vérmék* (to depart and) go quickly.

## درس ۲۵ Lesson 25.

### التزامی The Optative Tense.

§ 365. The Optative tense expresses a desire or wish that some action may be performed. Its characteristic sign is a -é, -a (or یه -yé, -ya, when the root ends in a vowel) added to the root of the verb. This forms the third person singular. The first person plural is formed by adding لم -lim, -lîm to this.

### § 366. 1. Indicative Optative. التزامی اخباریه

سوهیم <i>sévéyim'</i> ,	سوهلم <i>sévélîm'</i> ,
سوهسین <i>sévésîn,</i>	سوهسکز <i>sévésîñiz,</i>
سوه 'سوسون' سوسین <i>sévé', sévsîn,</i>	سوهلر <i>sévélér'.</i>

That I may love, that thou mayest love, etc.

### منفی التزامی Negative.

سومهیم *sév'méyeyim,* *sév'méyim,* سومهلم *sév'méyélîm,*

*sév'méyésin*, سومه یه سین *sérméyésiñiz*, سومه یه سکز  
*sév'méyé, sév'mésin*, سومه یه 'سومسون' سومه سین  
*sév'méyéler*, سومه یه لر  
 That I may not love, etc.

### استفهامی التزامی Interrogative.

§ 367. The interrogative forms are generally in use only for first and third persons, they are used to ask permission for something, and are rendered by *shall* or *may*:

Person 1: *yazayîm' mî?* یازیم می *yazalîm' mî?* یازلم می  
 » 3: *yazsîn' mî?* یازسون می *yazsînlar' mî?* یازسونلر می  
 May I write, may he, we, they write?

Person 1: *al'mayayîm mî?* آلایهیم می *al'mayalîm' mî?* آلیالم می  
 » 3: *al'masîn mî?* آلاسون می *al'masînlar mî?* آلاسونلر می  
 Shall I not take?

### مطالعات Mûta-la-at Remarks.

§ 368. The third person of the Optative is used to form some important gerunds:

§ 369. The Sixth Gerund. By adding *-li, -lî* لی, لی to *-lîdén bérrou*, a gerund is obtained, called the Primitive, meaning 'since'; as:

*bouraya gélélidén bérrou, bouraya géléli.* بورایه کله لی, بورایه کله لیدنبرو  
 Since he came here.

*bou chojouq doghalî, (or doghalîdan bérrou) hasta dîr.* بوچوجوق طوغه لی خسته در  
 This boy is sick ever, since his birth.

§ 370. The Seventh Gerund. By repeating the third person singular another gerund is formed which denotes repeated action:

*qosha qosha gèldi.* قوشه قوشه کدی. He came running continually.

§ 371. The Eighth Gerund. Another Gerund is produced by adding *-raq, -rék* رک, رق to the same part of the verb; it expresses the *manner* of a subordinate

action which takes place at the same time as that stated by the verb it accompanies:

سوينهرك مکتبه کيديور *sévinérék méktébé gidiyor*. He is going to school joyously.

قوشهرق گلدی *qosharaq gélđi*. He came running.

§ 372. The Ninth Gerund. This is obtained by the addition of سیجہ 'سی' *-si*, or *-sîja* to the third person, and is used for cursing and blessing:

اوجاغی یاناسی *ojaghî yanasî* or *yanasîja*! May his hearth be alight! (i. e. may he be prosperous!)

اوجاغی باتاسیجہ *ojaghî batasîja*! May his fireplace be sunk! (i. e. may his offspring be annihilated!)

کور اولهسیجہ *kêôr olasîja*! May he be blinded!

## 2. The Assertive Optative. التزامی حکایہ

§ 373. The Assertive Optative either expresses a wish that some action may take place, although one scarcely expects it, or indicates regret that some action has not taken place in the past:

یازہ ایدم *yazay'idîm*,

یازہ ایدک *yazay'idîq*,

یازہ ایدک *yazay'idîñ*,

یازہ ایدیکنز *yazay'idîñîz*,

یازہ ایدی *yazay'idî*,

یازہ ایدیلر *yazay'idîlar*.

That I might write! or That I had written!

§ 374. The Dubitative Past third person singular of any verb is compounded with the Assertive Optative of the verb *olmaq* اولق 'to become', to express just the same meaning:

یازمش اولایدم *yazmîsh olayîdîm*,

یازمش اولایدک *yazmîsh olayîdîq*,

یازمش اولایدک *yazmîsh olayîdîñ*,

یازمش اولایدکنز *yazmîsh olayîdîñîz*,

یازمش اولایدی *yazmîsh olayîdî*,

یازمش اولایدیلر *yazmîsh olayîdîlar*.

That I might write! That I had written!

## مطالعات *Mûta-la-at* Remarks.

§ 375. a. Words which express a wish require the verb which follows to be in the Optative: such words are:

*no'layîdî!* Would that!

p. *kîash'ki* vulg. *kêsh'gé!* Would that it were so!

*Al'lah' vèrsîn ki! Al'lah vèré dé!* God grant that!

*Al'lah véré'yidi dé!* Would to God that!

### Misal'ler Examples. مثالر

*Kîash'ki bourad'a olayîdî!* Would that he had been here!  
*Kiash'ki*, or, *no'layîdî véré'yidim!* Would that I had given!  
*Al'lah vèrsîn'ki* or *Al'lah véré'yidi dé*, or *Al'lah vérédé éyi bir yaghmour géléyidi!* Would that God would grant a good rain!

§ 376. b. Sometimes the meaning approaches much closer to that of the Suppositive Past (§ 379): **ویرمش**

*vérmish olayîdîm* or *vérmish ol-sayîdîm* are the same. اوله ایدیم

### Words. لغت

*satîn almaq* to buy صاتون آلق

*satmaq* to sell صاتق

*gêñûl* heart کوشول

*mérték* post, beam مرتک

*sanmaq* to suppose, take صانق

a. *izin* permission اذن

a. *sadaqa* alms صدقه

p. *bérabér* together. برابر

*afiyét' olsoun*, or *ola!* May that be health to you! [§ 490]. اوله!

### Exercise 53. تعلیم ۵۳

۱ کاشکی پاره اولیدی ده ' شوقوناغی صاتون آلایدم! ۲ هایدک  
 آرقداشلر! دیشاری کیده لم ده درساریمزی برابر اوکونه لم ' ایو اولزمی?  
 ۳ پک کوزل اولور! کیده ایم خواجه افندیدن اذن آلایم ده کله ایم.  
 ۴ وارایم شوفقیه بش اون پاره صدقه ویره ایم. کاشکی پاره اولیدی  
 ده ' برقاج پاره زیاده ویره ایدم. اوجاغی یاناسیجه پک بیچاره در!  
 • بن ده برقاج پاره اولسون (even) ویره یی ایستر ایدم! لکن

کوکوله وار الده یوق . ۶ اگر سنک یکن اغا اوقومنی یازمنی بیلش  
اولایدی ! شیمدی یه قدر چوق پاره قازانیر ایدی . فقط ایشک کوتیسی  
شو درکه ' النی کورورسه مرتک صانیر ' بایی کورسه چاناق . ۷ بو کون  
چوق چالیشدم ؛ یازی یازه اوصاندم . ۸ صومی ایچدیکز ؛  
عافیت اولسون ! — عمرک چوق اولسون افندم . ۹ سوینه سوینه  
مکتبه کیدیوردم . ۱۰ اوقویه اوقویه کوزم یورولدی .

#### ترجمه ۵۴ Translation 54.

1. Shall I read it? what shall I say? 2. How shall I have patience? 3. May his hand be broken! 4. Since I began my lessons I have not missed a day. 5. O that I knew a little French! 6. Oh! that he might come. 7. It is well that I did not offer it to you, for if I had given it you would not have taken it. 8. Would that he had been here! 9. Shall we go to see the lion? — It is hot now, I cannot go. 10. May God keep you in good health! 11. What shall I do now? — You cannot do anything now. Go to your room until I call you. 12. You must not go to your uncles' house, unless you are invited. 13. By asking continually you can find [the way to] Bagdad. 14. By studying continually you will learn fast.

#### مکالمه Conversation.

(س) ربّانی دعایی<sup>۱</sup> یلیر میسکز؟ اگر یلیر سه کز سویله یکنز! ممنون اوله جفم .  
(ج) «ای سماواتده<sup>۲</sup> اولان پدریمز! اسمک مقدّس<sup>۳</sup> اولسون! پادشاهلغک  
کسین! ارادتک<sup>۴</sup> سماواتده اولدینی کبی<sup>۵</sup> یر اوزرنده دخی اجرا  
اولونسون<sup>۶</sup> . . . .» بو قدرینی یلیرم . کاشکی هپسینی ده ییله ایدم ده  
سویله ییله ایدم .

(س) ربّانی دعایی اوکره نه لی نه قدر اولدی ؟

Words. 1. *Rab'bani douva* Lord's Prayer. 2. *sémavat* heavens. 3. *mouqad'dés* holy. 4. *iradét* will. 5. *oldoughou gibi* as it (was). 6. *ijra olounmaq* to be done.

(ج) اوچ کون اولدی ؛ و قتم چوق یوقدر . اولایدی هپسینی بردن اوکره نه ییلیر ایدم .

(س) ایشیتدم که قارداشکزه امرحق وقوع بولمش<sup>7</sup> ؛ چوق اسف ایتدم<sup>8</sup> . باشکز صاغ اولسون !

(ج) تشکر ایدرم . سز صاغ اولک ! الله سیزلره اوزون عمرلر و برسون ! الله بزم برادرک عمرینی سزله باغیشلا سین<sup>9</sup> !

(س) احمد اوسته کیله کیدیورمیسین ؟

(ج) سن بکا اولره کیتمه دییه لی اولرینه آیاق باصمادم .

(س) سز مرذیفونه کله لی قاچ سنه اولدی ؟

(ج) افندم بن بوشهره کله لی اون سکز سنه اولدی .

(س) دده ک اوله لیدنبرو قاچ آی اولدی ؟

(ج) آی دکل یکر می طقوز سنه اولشدر . بنم عقم یتمز<sup>10</sup> .

7. *emri haqq rouqou boulmaq* the decree of the True one happened, he died. 8. *éséf ét.* to be sorry. 9. *baghîshlamaq* to grant. 10. *aqlîm yétméz* I cannot comprehend (my reason do not reach [so far] i. e. I was a child).

## Lesson 26. درس ۲۶

### The Suppositive Tense [Subjunctive].

§ 377. The Conditional Optative, which is called by many Grammarians simply the Suppositive tense, is formed by adding the Conditional terminations to the *hé* of the third person Singular of the Optative.

#### § 378. 1. Suppositive Present. حال فرضیه

یازسم *yaz'sam,*

یازساق *yaz'saq,*

یازسان *yaz'sañ,*

یازسانکز *yaz'sañız,*

یازسا *yaz'sa,*

یازسالار *yaz'salar.*

If I write, If I were to write, etc.

#### Negative. منفی حال فرضیه

یازمسه ' یازمسهک ' یازمسهام or یازماسهم

| If I do not write.

*yaz'masam, yaz'masañ, yaz'masa, etc.*

| If I were not to write.

### § 379. 2. Suppositive Past. ماضی فرضیه

The Suppositive Past states the condition on which, if something had happened, some other action would have taken place, or would still take place. It casts doubt on the performance of some condition.

<i>yaz'sayîdîm</i> , یازسوایدم ' یازسیدم	<i>yaz'sayîdîq</i> , یازسیدک
<i>yaz'sayîdîñ</i> , یازسه‌ایدک ' یازسیدک	<i>yaz'sayîdîñiz</i> , یازسیدیکز
<i>yaz'sayîdî</i> , یازسه‌ایدی ' یازسیدی	<i>yaz'sayîdîlar</i> . یازسیدیلر

If I had written, etc.

### § 380. 3. Narrative Suppositive. روایت فرضیه

<i>yaz'sa imishim</i> , یازسه ایمشم	<i>yaz'sa imishiz</i> , یازسه ایمشیز
<i>yaz'sa imishsin</i> , یازسه ایمشسین	<i>yaz'sa imishsîñiz</i> , یازسه ایمشسکز
<i>yaz'sa imish</i> , یازسه ایمش	<i>yaz'sa imishler</i> . یازسه ایمشلر

If I had written (as others say) . . .

### مطالعات *Mûta-la-at*: Remarks.

§ 381. a. The Conjunction p. *ékér* 'if', is, so to speak, included in the Suppositive Tense, as the characteristic sign of this tense *-sé* has the meaning if, but it can be and often is used together with it, especially for the sake of emphasis; as:

*ékér chalîshmasañ*, or *chalîshmasañ* اگر چالیشمهک If you do not try.

§ 382. b. If the Suppositive tenses are used with *kîaski*, they are regarded as Optative. If they are used with *ékér*, they become Suppositive; as:

*Kîashki on ghouroushoum' olsa!* O that I had ten piastres!

*Eyér' on ghouroushoum ol'sa.* If I had ten piastres.

*Kîashki érkén' gèlséyidim!* O that I had come earlier!

*Eyér érkén' gèlséyidim.* If I had come earlier.

§ 383. c. The Optative of the auxiliary verb اولق *olmaq* 'to become, to have' is used with the third person Dubitative and Future of any verb, to express the Suppositive; as:

یازمش اولسه ، یازمش اولسهك ، یازمش اولسهم <i>yazmîsh ol'sam, — ol'sañ, — ol'sa, etc.</i>	} If I had written.
یازمش اولسیدی ، یازمش اولسیدك ، یازمش اولسیدم <i>yazmîsh olsa'yîdîm, — olsa'yîdîñ, — olsa'yîdî, etc.</i>	
یازه جق اولسهك ، یازه جق اولسهم <i>yazajaq ol'sam, yazajaq ol'sañ</i>	} If I am about to read.
یازه جق اولسیدك ، یازه جق اولسیدم <i>yazajaq olsa'yîdîm, yazajaq olsa'yîdîñ</i>	

### Misal'ér Examples. مثالر

*Dûn bizé gélmish olsayîdîñiz, amoujamî georûrûdûñûz.*  
If you had come to us yesterday, you would have seen my uncle.  
*Ma'ashîñîzî alajaq olsañîz, borjouñouzou vériñîz.*  
If you receive your salary, pay your debts.

### Words. لغت

a. سلام <i>sélam</i> salutation	دیویت <i>divit</i> inkstand
a. دقیقه <i>daqîqa</i> minute	یله <i>bilé</i> even, though
داریلماق <i>darîlmaq</i> to be offended	نه دیمك <i>né démék!</i> certainly!

### تعلیم ۵۵ Exercise 55.

۱. اویکزه کلهسم ، بنی اچهری آلیرمیسکز ؟ نه دیرسیگر  
کلهیم می ؟ کلهیهیم می ؟ ۲. یارین صباح سزك اوه کلهجك اولورسه  
بتمله برابر حکیمه کیده بیلیرمیسکز ؟ — کیده بیلیرم ظن ایدهرم .  
لکن بو کون اخشام اوستی ده کلهجك اولسهك کیده بیلیرم . ۳. بو  
قوانغی کچن سنه صاتون آلمش اولسیدیکز ، دها اوجوز آلیر ایدیکز .  
۴. المدن طوتسه لر ایدی ؛ دوشمهیه جك ایدم . ۵. بر سودلی قهوه پی شیرتسه  
ایدیکز ، کوزلجه ایچر ایدك . ۶. واهان افندی کلهجك اولسه ؛ بن  
یوقاریدهیم بکا خبر ویر . ۷. کاشکی وقتم اوزون اولسیدی ده ، سیز کله  
برابر اوطورسهق و قونوشسه ایدك . ۸. خاله زادهم پاره آرتیرمش  
اوله ایدی ، بزم ایله برابر استانبوله کیده بیلیر ایدی . ۹. «اوقومه یازمه

او کړنسه ك بك اولورسين افندی اولورسين . او کړنسه ك حال اولورسين .  
۱۰ کاشکی او اعلا جی ایچسه ایدم ، اکر ایچسه ایدم شمدی یه چوقدن  
ایيله شیر ایدم .

### Translation 56. ترجمه ۵۶

1. Where will he go? — If he finds a horse he will go to the forests. 2. Had we been walking in the street, we should have been seen. 3. May I bring my ink-stand here? 4. If you write to your mother, give her (say to her) my compliments (salutations). 5. Had we stayed there for a minute, we should have seen the Governor-general and the governor. 6. Although you bring the grapes, I may not eat them. 7. Should you want money, take them to the city and sell them. 8. Were the merchant to send the goods now, I should use them to-day. 9. I believe that, if they were here now, we could sell them here. 10. If I take your pen for a moment, will you be offended? — No, Sir, you may use it as long as you wish. 11. May he bring his younger brother with him? — Certainly; if he brings him, my children will be very glad.

### Conversation. مکالمه

پارهم اولسیدی آلیردم .	شو اشکی صاتون آلق ایسترمیسکز ؟
ساعت دردی بش کچهرک اوده اولورم .	سزی یارین نه وقت کوره ییلیرم ؟
کیتسیدیکز ایو یاپار ایدیکز .	عجبا چارشویه کیتسم می کیتسمه می ؟
کیتسه ایدم ؛ کوتورور ایدم . اما	سزه برمهکتوب ویرسیدم پوسته خانه یه
کیده مه یه جکم .	کوتورور میدیکز ؟
اکر آوه باشقه بر کیمسه کلمسه کلیرم .	یککیزی یسه کز بزه کلیرمیسکز ؟

### Reading Exercise. تعلیم قرائت

*A Sermon of Nasr-éd-din.* نصر الدینک بر وعظی (مابعد)

عجبا خواجه افندی نه سویله یه جک ایدی دیو جماعته بویوک

Words. 1. a. *ma'bad* continued.

بر مراق<sup>۲</sup> اولور. خواجه نك آغزیندن سوزی ناصل آله بیلیرز دیو دوشونه رك قرار ویریرلر<sup>۳</sup> که : اگر بردها کرسی یه چیقار و سوال ایدرسه «کیمیز بیلیرز» کیمیز بیلمه یز» دیو جواب ویرسونلر.  
خواجه حضرتلری اوچنجی دفعه اوله رق کرسی یه چیقار و «ای فاداشلرم ! بیلیرمیسکز ؟ بو کون بن سیزه نه سویله یه جکم ؟» دیو صودار. جماعتک هپسی بر آغزودن «کیمیز بیلیرز» کیمیز بیلمه یز» دیو با غریشیرلر.

خواجه افندی : «نه کوزل ! مادام که بیلیمور ایمشکز : او یله ایسه بیلنلریکز» بیلمه ینلریکز او کتسونلر ! «دیش و طاریله رق کرسیدن اینمش» براقش «کیتمشدر».

2. *méraq* curiosity. 3. *qarar vérmék* to decide. 4. *bilénlérinüz* those who know among you (§ 407).

## Lesson 27. درس ۲۷

### The Necessitative Tense.

§ 384. The Necessitative Tense indicates necessity, obligation and duty, that an action must or ought to take place.

The characteristic sign of this tense is **ملی** ' *méli* with the soft and **مالی** - *malî* with the hard verbs. This termination is added to the root.

سومک ' *sévméli* ' He must love (if is necessary).

یازمق ' *yazmalî* ' He must write (that is his duty).

§ 385.

1. Indicative Necessitative. وجوبی اخباریه

سومه لیم *sévméli'yim*,

سومه لیز *sévméli'viz*,

سومه‌لیسین *sévméli'sin*,سومه‌لیسکنز *sévméli'siñiz*,سومه‌لی در *sévméli' dir*,سومه‌لیدرلر *sévméli'dirler*.

I must love, or, ought to love, or, am to love, etc.

**Negative and Interrogative.**

سومه‌میلیسین ' سومه‌میلیسین ' سومه‌میلیسین } I must or ought not  
*sév'méméliyim, sév'mémélisin, sév'mémélidir* } to love.

سومه‌لی میم *sévméli' miyim?* Ought I to love? Must I love?سومه‌میلی میم *sév'mémélimiyim?* Ought I not to love? Must I not love?

§ 386. *Note.* In some regions of Turkey the people make a wrong use of the third person plural as *sévmélilér*, instead of the regular *sévméli dirler*.

**2. Assertive Necessitative. حکایه وجوبی**

§ 387. The Assertive Necessitative (which is called by some grammarians Past Necessitative) expresses that it was necessary or right that an action should have taken place, or that one was forced to perform some act; as:

دو ن کملیدک *dûn' gélméliyidiñ* You ought to have come yesterday.

مکتبه کیتلیدیکنز *méktébé gitmeli'yidiñiz* 1. You ought to have gone to the school. 2. You were obliged to go to the school. 3. You were to go to the school. 4. You should have gone to the school.

§ 388. It is the Past tense of must, which is wanting in English, and corresponds to the German *musste*.

یازمالیدم *yazmalí'yîdîm*,یازمالیدک *yazmalí'yîdîq*,یازمالیدک *yazmalí'yîdîñ*,یازمالیدیکنز *yazmalí'yîdîñiz*,یازمالیدی *yazmalí'yîdî*,یازمالیدیلر *yazmalí'yîdîlar*.

I ought to have written. It was necessary that I should write.

یازمالیدم *yaz'mamalîyîdîm* I ought not to have written.**§ 389.****3. Narrative Necessitative. روایت وجوبی**

یازمالی ایمیشم *yazmalí'yîmişîm*, یازمالی ایمیشیز *yazmalî'imishiz*,

یازمالی ایمشسین *yazmalî' imîshsin*, یازمالی ایمشسینیز *yazmalî' imishsiniz*,  
 یازمالی ایمش *yazmalî' imish*, یازمالی ایمشلر *yazmalî' imishlér*.  
 (They say that) I ought to have written.

## § 390.

## 4. Conditional Necessitative. شرطی وجوبی

یازمالی ایسم *yazmalî' isém*, یازمالی ایسهک *yazmalî' isék*,  
 یازمالی ایسهک *yazmalî' iséñ*, یازمالی ایسهکنیز *yazmalî' iséñiz*,  
 یازمالی ایسه *yazmalî' isé*, یازمالی ایسهلر *yazmalî' isélér*.

If it is necessary for me to write, etc.

مطالعات *Mûta-la-at: Remarks.*

§ 391. a. Instead of using this Necessitative form, some words may be used to denote obligation and necessity together with the Substantive verb, such words are:

- |                                   |   |
|-----------------------------------|---|
| a. لازم <i>lazîm'</i> necessary.  | کَرَک <i>gérék'</i> necessary, requisite. |
| a. مجبور <i>méjbour'</i> obliged. | a. اقتضا <i>iqtiza'</i> requisite.        |
| a. واجب <i>vajib'</i> necessary.  | a. مقتضی <i>mouqtazi'</i> necessary.      |

*Yazmalî'dîr*, is expressed by *yazmasî lazîm'*, *gérék'*, *vajib'*, *mouqtazî'dîr*; or, *yazmagha méjbour'dour*; *yazmasî iqtiza'édér*.

§ 392. b. When one verb follows another on which it depends and with which it is connected by that, expressed or understood, the use of the conjunction ک *ki* between them is frequently avoided by employing the word دیو *déyi* 'saying'.

It is used also after all kinds of quotations.

کسون دیو امر ایتدی or امر ایتدی که کسون *émr étđi ki gél'sin*,  
 or, *gél'sin déyi ém'r étđi*. He ordered him to come.

اوطورسون دیو یر کوستردی or یر کوستردی که اوطورسون *yér gēōstérđi ki otoursoun*, or, *otoursoun déyi yér gēōstérđi*. He showed him a place to sit.

دیو چاغیریور باباک سنی "کل" *babañ séni gél déyi chaghîrtyor*.  
 Your father is calling you to come (i. e. saying Come!).

§ 393. c. The English verb 'To Have' when followed by an infinitive, expresses an obligation or necessity:

therefore the two verbs together are translated into Turkish by the Necessitative tense or by the obligatory words (§ 391).

I have to write a letter. 1. *Bén bir méktoub' yazmalîyim.*  
2. *Bir méktoub' yazmagha méjbouroum.* 3. *Bir méktoub' yazmaq-lîghîm iqtiza édér.*

I have to learn my lesson. 1. *Dersimi êoyrénméli'yim.*  
2. *Dérs' êoyrénmékliyim lazîm dîr, gérék'dir, vajib'dir, iqtiza'édér, mouqtazi'dir* etc.

§ 394. d. When the object of the finite verb in such sentences comes before the infinitive, the sentence does not denote obligation, but possession. It must therefore be rendered in Turkish either by the Future Participle (§ 408) or by the Infinitive Dative or Nominal with *ایچون ichin* 'for'; as:

He has a book to read. 1. *Oqouyajaq bir kitabî' var.*  
2. *Oqoumagha bir kitabî' var.* 3. *Oqoumaq ichin bir kitabî' var.*

### لغت Words.

کیمک *géymék* to put on

بوش بوشینه *bosh boshouna* in vain

p. دسته *désté* quire (of paper)

بسله مک *béslémék* to feed

قوطو *qoutou* box

a. مطلقا *mout'laqa* absolutely

یامه لاق *yamalamaq* to mend

یامه *yama* patch

تذکره *tézkiré* a note

a. مانع *mani* obstacle.

### تعلیم ۵۷ Exercise 57.

۱ پدرم بو هفته کلیم دیو یازمش ایدی ایسه ده کله مدی.  
مطلقا بر مانعی اولمالی. ۲ مارقوس ای بر شاگرد در دیو ایشتمش  
ایدم؛ اما یاکلیش اولمالی. ۳ چوجوقلر چالیشمالی؛ هم ده چوق چالیشمالی  
درلر. ۴ نه یاپه چق ایسه کز بر ساعت اول یامالیسکز. ۵ آدم خسته  
اولماق ایچون نه چوق یهلی نه ده چوق ایچمهلی «ایچملی». ۶ هر نه  
امر ایتسه یامالیسین؛ یازه جقسین دیو نه سویله سه م چارچاپوق یامالیسین؛  
دویدک می؟ ۷ نه یامالی ایدک؟ — قوندوراک چاپوق کیسهلی و کیتسهلی

ایډک. ۸ نه صاتون آلمالیدیلر؟ — ایکی دیویت 'بر دسته کاغد و بر قوطو قورشون قلم صاتون آلمالی ایدیلر. ۹ دوستکزک ایدهجک بر ایشی وارمی؟ — یازهجق بر مکتوبی وار در. ۱۰ صاتهجق بر آتم وار. اوقویهجق بر غزتهسی وار (۴۰۸ ' ۳۹۴ §§).

### Translation 58. ترجمه ۵۸

1. You must have come to us as soon as you had heard this news. 2. What shall I do? — If you have not learnt your lesson, you should learn it now. 3. What had your wife to do? — She had to write a note. 4. Have they to go this way? — No, Sir, they are to go the other way. 5. Who has to work all the day? — The poor man has to work all the day. 6. Who had to give all his money. — The baker had to give all his money. 7. What have you to do to-day? — I have to write a letter. 8. What has the shoemaker to do? — The shoemaker has to mend my shoes. 9. Am I obliged to come here? — Yes, you must come, your coming is necessary. 10. The teacher called the pupils, saying, Come.

### Conversation. مکالمه

(س) سویله باقالم! قوشلر بهارین نه یاپمالیدرلر؟  
(ج) قوشلر بهار موسمنده یووالرینی یاپمالی ' یومورطه لرینی یومورطلامالی ' یاورولرینی چیقارمالی ' اونلری بسله مه لی و اوچورمالی درلر.  
(س) عجباً همشیره کز خانم بنی کورسه طانیه جق میدر؟  
(ج) طانیمالیدر. کورشم دیو چوق دفعه لاقیردیگری ایدر.  
(س) اثوابلریمی کیم دیکه جک؟ و چورابلریمی کیم یامالایه جقدر؟  
(ج) بن یاپاجنم اما ییلم که : چورابلرک پک اسکی در : یامالامالیچی ؟ یامالامالیچی ؟  
(س) بر تذکره یازه جق کاغدیگز وار میدر؟  
(ج) بویورک افندم! بر تذکره لک دکل آ! ایشته سیزه اون تذکره لک کاغد : کاغدم یوقدر دیو یازمامازلک ایتمه یگز (§ ۲۹۷).

## Reading Exercise. تعلیم قرائت

### The Marriage of the Teacher. خواجه نك اولمه سی

نصرالدین خواجه افندینك باشی بوزولش<sup>۱</sup>؛ ایکنجی دفعه اوله رق  
اولنك آرزوسینه دوشمش<sup>۲</sup>. اسلاملر آراسینده عادتدن<sup>۳</sup> درکه ' ارککلر  
قاریلرک یوزلرینی کورمز لر . قاریلر یابانجی<sup>۴</sup> بر ارکک کورورلرایسه '  
چارچاپوق یوزلرینی اورترلر<sup>۵</sup>. خواجه نك دوستلری کنديسینه غایت  
چیرکین برقاری بوله رق کوزل در دیو یوتدورمشلر<sup>۶</sup>. قاری آوه کلیر  
کلز خواجه یوزینك اورتوسینی<sup>۷</sup> قالدیرمش باقش که ؛ نه دیک<sup>۸</sup> !  
پك چیرکین بر شی ! عادتا<sup>۹</sup> بر کومور ! جانی چوق صیقيلمش<sup>۱۰</sup> ایسه ده  
هیچ سس چیقارمامش .

ایرته سی کون بزم خواجه اودن چیقارکن ' قاری در : « آمان خواجه  
افندی ! سن کیدیورسین ' سویله ! کیسه کورونه یم<sup>۱۱</sup> ؟ کیسه کورونه یم<sup>۱۲</sup> »  
دیو بر ادا<sup>۱۳</sup> ایله سوال ایتمش . — خواجه « بره قاری<sup>۱۴</sup> ! جانیکی  
سورسه ک<sup>۱۵</sup> ، بکا کورونه ده کیسه کورونورسه ک کورون ! » دیش  
و کوجبلا یاقایی قورتارمش<sup>۱۶</sup> .

*Words.* 1. *bashî bouzoulmaq* (to be put out of order) = to be a widower. 2. to be anxious. 3. *adétdén ol.* to be usual. 4. *yabanjî* stranger. 5. to veil. 6. to cause to swallow, to deceive. 7. *êortû* veil. 8. *né déñ!* (what do you say) = what wonder! 9. *adéta* simply; really. 10. his soul was oppressed = he was angry. 11. to unveil (her face). 12. to veil. 13. *éda* arrogance. 14. *bîré qarî* now then, woman! 15. *diniñi sévérsén* if you love your soul = please! 16. he could scarcely get rid of her.

## درس ۲۸ Lesson 28.

### The Participles. فرع فعل

§ 395. There is no Relative Pronoun in Turkish corresponding to the English who, which, or that.

These are always accompanied by a verb in English. In Turkish the Subjective and Objective Participles of the verb take the place of both the Relative and the verb.

§ 396. *Note.* This peculiarity is the most characteristic, and at the same time the most beautiful feature in the Turkish language, though foreigners and even natives of Turkey, whose mother-tongue is not Turkish, are often guilty of infringing it, and are frequently in utter ignorance of its value and meaning. For instance, *béni sévén adém* 'the me-loving man'; *ot yéyén at* 'the grass-eating horse': are equivalent to 'the man who loves me' and 'the horse which eats grass'. The great number of Participles derived from the Turkish verb enables a very great degree of precision to be given to this construction.

§ 397. The only Relative Pronoun in Turkish *ki*, كى meaning 'who, which, that, what' is not Turkish in origin, it is Persian. This word, *ki*, is never used in correct Turkish, though employed in translated Persian and Arabic sentences. It is also used by foreigners.

§ 398. The Participles may be divided into two classes or moods: Subjective and Objective.

### 1. Subjective Mood.

§ 399. The Subjective Participles are those which are composed of the subject, (the nominative case of *who, which, that, what*) and the verb. They are derived both from active and from neuter or passive verbs. In the first case they are called Active Participle (*Ismi Fayil*) and in the second Passive Participle (*Ismi Méfoul*). The Active Participle corresponds to the Present Participle and the Passive Participle to the Past Participle of the English Grammar.

§ 400. The Subjective Active and the Subjective Passive Participles have seven tenses each:

#### § 401. Subjective Active Participle. اسم فاعل

Present: یازان *yazan* who writes, writer, writing (adjectival).

Aorist: یازار *yazar* one who writes, writing » .

Past: یازدیق *yazdıq* one who wrote.

Dubitative:	یازمش <i>yazmîsh</i>	one who has written.
Pluperfect:	یازمش اولان <i>yazmîsh olan</i>	one who had written.
Future:	یازه‌جق <i>yazajaq</i>	one who will write.
Past Future:	یازه‌جق اولان <i>yazajaq olan</i>	one who is (about) to write.

## § 402. Subjective Passive Participle. اسم مفعول

Present:	یازیلان <i>yazîlan</i>	That which	is being	written.
Aorist:	یازیلر <i>yazîlîr</i>		may be	
Past:	یازلدق <i>yazîldîq</i>		is	
Dubitative:	یازلمش <i>yazîlmîsh</i>		has been	
Pluperfect:	یازلمش اولان <i>yazîlmîsh olan</i>		had been	
Future:	یازیله‌جق <i>yazîlajaq</i>		will be	
Past Future:	یازیله‌جق اولان <i>yazîlajaq olan</i>		is (about) to be	

The Negatives are: یازمایان *yazmayan*, سومه‌ین *sévméyen*, یازılmایان *yazılmayan*, سویلمه‌ین *sévilmeýén*, etc.

## مطالعات *Mûta-la-at*: Remarks.

§ 403. I. The Present Active Participle is applicable either to the present or to the past; as:

یازان آدم *yazan adém*, means either 'the writing man, the man who writes, the man who is writing', and 'the man who wrote'.

§ 404. II. The Aorist Participle means 'whose nature or business is to write' or 'who is willing to write'; as:

اوقور یازار بر آدم *oqour yazar bir adém* 'a man who can read and write, a literary man'.

گورونور کورونمز شیلر *gêrûnûr gêrûnméz shéylér* 'things which can be seen and cannot be seen, i. e. visible and invisible things'.

§ 405. III. The Negative of the Past Participle is more used than the Affirmative:

سز ایو بر ادم سکز 'سزی سومه‌دک کیمسه یوقدر *siz éyi bir adém siñiz, sizi sévmédik kimsé yoq dour*. You are a good man, there is nobody who does not love you.

§ 406. IV. Only the Present, the Pluperfect and the Past Future tenses are used either as the subject or as the adjective qualifying the subject of a sentence. The remaining four tenses are always used as adjectives qualifying the subject (§§ 71, 417, 423).

*bou méktoubou yazan, yazajaq olan, yazmish olan zat kim' dir?* Who is the person who wrote this letter? or 'بومکتوبی یازان، یازہ جق اولان، یازمیش اولان ذات کیم در؟'  
*bou méktoubou yazan, yazajaq olan, yazmish olan' kim dir?* Who is the writer of this letter?

§ 407. V. Therefore, these three tenses, when used as subjects, are declined like substantives, either alone or with pronominal affixes.

- |                               |                                   |
|-------------------------------|-----------------------------------|
| N. یازان <i>yazan</i>         | A. یازانی <i>yazanî</i>           |
| G. یازانک <i>yazanîñ</i> of — | L. یازاندہ <i>yazanda</i> in —    |
| D. یازانہ <i>yazana</i> to —  | A. یازاندن <i>yazandan</i> from — |

The person writing, the writer.

Also: یازانکز، یازانلری، یازانمز } The writer among us,  
*yazanîmîz, yazanîñîz, yazanlarî* } you, them.

§ 408. VI. In English, when the object of the verb falls between the verb 'to have' and the Infinitive, it may be rendered into Turkish by the Future Participle (§ 393).

یہ جک اکہ یوقدر *yéyéjék ékméyi yoq dour.* He has no bread to eat.

§ 409. VII. The Aorist, Past, Dubitative and Future Participles are the same in spelling and pronunciation with those of the Indicative Mood. It is very easy to distinguish them, and there is one absolute rule: If it is Indicative Mood, it must always stand at the end of the sentence, because verbs are always put at the end of the sentence. If it is a Participle, as a subject or a modifier of the subject, it must precede the verb in any case:

بو اودہ کیم اوطورہ جق؟ *bou évdé kim' otourajaq?* Who will dwell in this house?

بو اوده او طوره جق کیمسه کیم در؟ *bou évde otourajaq kimsé kim dir?* Who is the man, who will dwell in this house?

### تطبقات *Tatbiqat: Comparison.*

§ 410. The order of construction in Turkish is just the opposite of English. In English the Antecedent (subject) begins the sentence, then comes the Relative Clause and thirdly the Verb (or predicate); or the Verb, Antecedent and Relative Clause. But in Turkish the order is always the same: first Relative Clause, then the Antecedent, and third the Verb.

- |  |                 |                 |
|--|-----------------|-----------------|
| antecedent   | relative clause | verb            |
| 1. The man who came now is blind.                            |                 |                 |
| relative clause  | antecedent      | verb            |
| <i>Shimdi gélén adém kéôr' dîr.</i>                          |                 |                 |
| verb   | antec.          | relative clause |
| 2. These are the boys who did not learn their lessons.       |                 |                 |
| relative clause  | ant.            | verb            |
| <i>Dérslérini êôyrénméyén chojouqlar bounlar' dîr.</i>       |                 |                 |
| 3. There is nobody (who does not love you).                  |                 |                 |
| <i>(Sizi sévmédik) kimsé yoq'dour.</i>                       |                 |                 |
| 4. (Those who have gone to and come) from India.             |                 |                 |
| <i>Hindistana (gitmish vé gélmish olanlar).</i>              |                 |                 |
| 5. I saw the man (whose house is big).                       |                 |                 |
| <i>(Evi bêôyûk olan) adémi géôrdûm.</i>                      |                 |                 |
| 6. A woman (whose eyes are blind).                           |                 |                 |
| <i>(Géôzleri kéôr olan) bir qarî.</i>                        |                 |                 |
| 7. A horse (that runs fast).                                 |                 |                 |
| <i>(Chapouq séyirdir) bir at.</i>                            |                 |                 |
| 8. A man (who is not fit for anything).                      |                 |                 |
| <i>(Bir ishé yaramaz) bir adém.</i>                          |                 |                 |
| 9. A letter (the address of which is not written).           |                 |                 |
| <i>(ûstû yazîlmamîsh [or yazilmadiq]) bir méktoub.</i>       |                 |                 |
| 10. There was a man there (whose hand was withered).         |                 |                 |
| <i>Orada (éli gouroumoush olan) bir adém var îdî.</i>        |                 |                 |
| 11. The merchant (who has to come [or will come] to-morrow). |                 |                 |
| <i>(yarîn géléjék [or géléjék olan]) tûj'jar.</i>            |                 |                 |

12. [Those who know among us], will teach (those who do not know among you).  
*[Bilénlérimiz] (bilméyénlériñizé) êôyrédéjéklér.*
13. Who is the man (who will call the servant?)  
*(Khîzmétkiârî chaghîrajaq olan) adém kim dir?*
14. I have (nothing to be afraid of).  
*(Qorqajaq bir' shéyim) yoq dour.*

### لغت Words.

بالطه <i>balta</i> an axe	a. بلا <i>béla</i> evil
کسر <i>késér</i> adze	بلی <i>bél'li</i> known, perceptible
تپه <i>dépé</i> hill, top	کچیلجک <i>géchiléjék</i> passable, fordable
a. مکافات <i>mûkiafat</i> prize	الندن کلمک <i>élindén gélmék</i> to be able to do
اوله جق <i>olajaq</i> hopeful	اولق <i>olmaq</i> to become
ینمک <i>yénmék</i> to be eaten	یتمک <i>yétmék</i> to ripen
قاینار <i>qaynar</i> boiling	ایش کوچ <i>ish gûj</i> occupation.

### تعلیم Exercise 59.

۱ عقلی باشنده اولان آدمیری سوهرم . ایشه یارامایان آدملردن  
 خوشلانام . ۲ ایشنی کوچینی براقان ' هر وقت تبیل تبیل کزن  
 کیمنه لردن کیم خوشلانیر ؟ ۳ باباسینه اطاعت ایدن ' آناسنی سون  
 بر چوجوق هر وقت سویلیر . ۴ سویلیر طبیعتی اولانلری هر کس سور  
 ایشه ده ؛ سویلمز ' چیرکین طبیعتی اولانلردن ده هیچ بر کیمنه  
 خوشلانماز . ۵ اوله جق چوجوق کوچوکلکندن بللی در . اوله جق آت  
 طای ایکن بللیدر . ۶ کچن سنه زهیه کیتدیگز و کله جک سنه یازین  
 زهیه کیده جکسکز ؟ — کچن سنه مرذیفونه یاقین بولنان یکیجه  
 قریه سنه کیتدم و بو سنه دخی کیده جک باشقه بر یرم یوقدر .

### تعلیم Exercise 60.

۱ بو سوزی سزه سویله یین کیم ایدی ؟ — دونکی کون بورایه

کامش اولان قیصریه‌لی برتجار ایدی . ۲ باغده میوه‌لر ایله دولو اولان  
 بر آغاج کوردم ؛ فقط میوه‌لری ینمز حالده ایدی . ۳ یتیمه‌ش میوه‌لری  
 ین چوق چوقلر بیلیم که ' خسته یاتیرلر ' ایصیتمه طوتیورلر .  
 ۴ المدن کله‌جک بر ایش ایسه یاپارم ؛ یوخسه یاپه‌مام . ۵ بزی کورونو  
 و کورونز بلاردن صاقلایان الله تعالی حضرتلری در . ۶ بیچاغک  
 کسر می ؟ — کسر بر بیچاغم ' کسمز بر بالطهم و کسکین بر کسر  
 وار در . ۷ ایرماقدن کچیله‌جک یری بکا کوستره‌جک اولسه‌کز چو  
 ممنون اولورم . ۸ ایچیکزده خسته اولانکز وار می ؟ ۹ ییه‌جک  
 برآز قاینار صوقو . ۱۰ کچه‌شلیریکزک جانینه رحمت اولسون  
 ۱۱ نوری بک فصل بر آدم در ؟ — هیچ ! بوش کزنلرک باش  
 قالفه‌سیدر .

### 61. Translation ترجمه ۶۱

1. The man who died yesterday morning, was your neighbour. 2. What have you? — I have a book, on the cover of which there is a beautiful yellow picture. 3. What do you see? — 4. I see the baker who bakes bread. 5. If you have seen the horse one of whose eyes is blind, it is not ours. 6. The adze cuts the wood. 7. Boys! do not be afraid, there is nothing to be feared. 8. It is a statement which cannot be believed. — No, Sir, it is a credible statement. 9. Have you anything to say to me? — I have nothing to say to you. 10. Whoever knows himself, knows a great deal (many things). 11. Is this the lady whose sister is sick? — No, she is the lady whose father is sick. 12. This illager is not a man who does not know anything, he is a man who reads and writes.

### مکالمه Conversation.

بو کوملک‌لری کیمه کوندره‌جکسکز ؟ فقیر وخسته اولانلره کوندره‌جکم .  
 هیچ بر شیئی اولمایانلره نه‌دیرلر ؟ فقیر دیرلر .

اوی داغك دپه‌سنده اولان تجار شمدي كندی مغازه‌سنده اولالی.  
 نروده در؟  
 بوسنه مكته‌ده برنجی مكافاتی آلان كوچوك همشیره‌م نازك خانم در.  
 كیم ایش؟  
 شو‌صاتیلان كلام قديمك هديه‌سی قاچ اوكلایم قديمك هديه‌سی ۱۲۰ غروشدرد.  
 غروشدرد؟  
 بویله كیج وقت قاپی‌ی چالان كیم ییلم! عالمده برمسافر اولسه.  
 در عجباً؟  
 بو پاره‌ی نه وقت ویره‌ییلرسکز؟  
 موسی كیا! بوسنه اكينلر نصلدر؟  
 پك پك اوج كوندن ویربرم.  
 آه! الله شكرلر اولسون! كولدوره‌جك  
 قدر دكسه ده! آغلايه‌جق قدر ده  
 دكل.

### Reading Exercise. تعلیم قرائت

To hang flour on a line. ایپه اون سرمك

ویره‌جكنی ویرمز، حدینی طانیماز<sup>۱</sup> كوتو قونشونك بری؛ بر دفعه  
 خواجه حضرتلرینه مراجعتله<sup>۲</sup>: «جانم خواجه افندی! بزم چوجوقلر<sup>۳</sup>  
 بوكون چاماشیر<sup>۴</sup> ییقایورلر. چاماشیر سرمك<sup>۵</sup> ایچون شو سزك چاماشیر  
 ایپینی<sup>۶</sup> ویره‌سكز نه اولور<sup>۷</sup>!» دیو یالوارمش<sup>۸</sup>. — «پك اعلا اوغلم  
 اما؛ كل كلهلم<sup>۹</sup> كه بزمكیلر<sup>۱۰</sup> ده بوكون ایپه اون سرمشار؛ یوقسه  
 قضاکی آلسون<sup>۱۱</sup>، نه واركه<sup>۱۲</sup>» دیو جواب ویره‌مش. اوته‌کی<sup>۱۳</sup> حالا<sup>۱۴</sup>  
 مسئله‌ی<sup>۱۵</sup> اكلامایه‌رق — «نه دیوك<sup>۱۶</sup> خواجه، هیچ ایپه اون سریلیرمی؟»

Words. 1. Who does not pay his debt. Who does not know his limits i. e. conceited. 2. *mûraja-at ét.* to appeal. 3. our children, the woman of the household (these names are applied to the women in the Harém). 4. *chamashîr* household linen. 5. *sérmék* to hang up in full length and breadth on a line. 6. clothes-line. 7. *né olour?* a common term for 'If you please'. 8. to implore. 9. let us come that = unfortunately. 10. *qadast-alsîn* may your misfortune befall on it! = nothing at all! 11. *né olour ki!* not worth mentioning. 12. the other one. 13. yet. 14. the case. 15. *né déyoñ?* for *déyorsoun*. What are you saying?

دیو اصرار<sup>16</sup> ایتدیکنده؛ خواجه افندی «به حریف! آکلاسهك نه<sup>17</sup>!  
ویره جك کوکلم اولمسه؛ ایپه اون دکل یا، صوبيله سره درم» دیره رك باش  
آغریسنی دفع<sup>18</sup> ایتمشدر.

16. *israr ét.*'' to insist. 17. *añlasañ' né?* why do you not understand? 18. *déf ét.*'' to repel, expel.

## درس ۲۹ Lesson 29.

### The Participles. (Continued.)

#### 2. Objective Mood. صیغه صله *Sîyghéyi Sîlé.*

§ 411. The Objective Participles are those which combine the meanings of the oblique cases of the Relative Pronouns (i.e. 'whom, which, that, what', governed by the words **of, to, on, in, out of, from, by, with**) and **where** with that of the verb. They are derived from every kind of verbs, whether Active, Neuter or Passive.

§ 412. The Objective Participles are formed by the addition of possessive suffixes to the Past, Pluperfect, Future and Past Future tenses of the Subjective Participle (§§ 401—402). These are used as objects or as adjectives qualifying the objects.

#### Subjective Participle.

Past:	یازدق <i>yazdıq</i>
Pluperfect:	یازمش اولان <i>yazmîsh olan</i>
Future:	یازه جق <i>yazajaq</i>
Past Future:	یازه جق اولان <i>yazajaq olan</i>

The person who wrote; who had written . . .

#### Objective Participle.

Past:	یازدیغم <i>yazdıghîm</i>
Pluperfect:	یازمش اولدیغم <i>yazmîsh oldoughoum</i>
Future:	یازه جغم <i>yazajaghîm</i>

Past Future: یازہ جق اولدینم *yazajaq oldoughoum*

The thing which I wrote, which I shall write ...

### § 413. Objective Past Tense. ماضی صله

Per. 1.	یازدینم <i>yazdîghîm'</i> ,	یازدقلم <i>yazdîqlarîm'</i> ,
2.	یازدینک <i>yazdîghîñ'</i> ,	یازدقلمک <i>yazdîqlarîñ'</i> ,
3.	یازدینی <i>yazdîghî'</i> ,	یازدقلمی <i>yazdîqlarî'</i> ,
1.	یازدینمز <i>yazdîghîmîz'</i> ,	یازدقلمیز <i>yazdîqlarîmîz'</i> ,
2.	یازدینکمز <i>yazdîghîñîz'</i> ,	یازدقلمیکمز <i>yazdîqlarîñîz'</i> ,
3.	یازدقلمی <i>yazdîqlarî'</i> ,	یازدقلمی <i>yazdîqlarî'</i> .

That which I, he, we, you, they wrote. 'Those which I, you ... wrote.

### § 414. Pluperfect. حکایه ماضی صله

یازمش اولدینم *yazmîsh' oldoughoum*.  
 یازمش اولدقلمی *yazmîsh' oldouqlarî*.

That which I, you, they ... have written.

### § 415. Future. مستقبل صله

Per. 1.	یازہ جنم <i>yazajaghîm'</i> ,	یازہ جقلم <i>yazajaqclarîm'</i> ,
2.	یازہ جنک <i>yazajaghîñ'</i> ,	یازہ جقلمک <i>yazajaqclarîñ'</i> ,
3.	یازہ جنی <i>yazajaghî'</i> ,	یازہ جقلمی <i>yazajaqclarî'</i> ,
1.	یازہ جنمز <i>yazajaghîmîz'</i> ,	یازہ جقلمیز <i>yazajaqclarîmîz'</i> ,
2.	یازہ جنکمز <i>yazajaghîñîz'</i> ,	یازہ جقلمیکمز <i>yazajaqclarîñîz'</i> ,
3.	یازہ جقلمی <i>yazajaqclarî'</i> ,	یازہ جقلمی <i>yazajaqclarî'</i> .

That which I shall write ... Those which I shall write...

### § 416. Past Future. حکایه مستقبل صله

یازہ جق اولدینم *yazajaq' oldoughoum*.  
 یازہ جق اولدینمز *yazajaq' oldoughoumouz*.

That which I, we shall have written ...

### مطالعات Mûta-la-at Remarks.

§ 417. I. The plural forms (*yazdîqlarîm'*, *yazajaqclarîm'*) are never used as adjectives in the plural to

alify plural nouns, since adjectives when they qualify nouns do not take the plural termination (§§ 71, 423).

§ 418. II. The Objective Future Participle first person and the Indicative Future first person are the same spelling, but in pronunciation and use are different. If the word is a participle, it is never found at the end of the sentence, and it is accented on the last syllable, but if it be the Indicative, it must be put at the end of the sentence and is accented on the penultimate.

*Bir mektoub yazaja'ghîm.* I shall write a letter.

*Yazajaghîm' méktoub.* The letter which I shall write.

### Comparison. تطيقات

1. This is (the book which I read).  
*(Oqoudoughoum kitab) bou dour.*  
*Note.* The verb is first person, the Past Part. is first person.
2. The cook will bake (the food which you like).  
*Ashjî (sévdîyiñ yéméyi) pishiréjék.*
3. Where is (the letter which I have written) yesterday.  
*Dûnki (yazmîsh oldoughoum méktoub) nérédé dir?*
4. This is (the word which they spoke).  
*(Sêôylédikléri sêôz) bou dour.*
5. (The money which he gained) is ten piastres.  
*(Qazandîghî para) on ghouroush dour.*
6. The medicine [acc.] (which the sick person drank).  
*Ol hastaniñ (ichdiyi ilajî [acc.]).*
7. The house (in which you are dwelling) now (loc.).  
*Shimdi (otourdoughouñouz) év.*
8. The man (whose house [acc.] we rented), is dead.  
*(E'vini kiraladîghîmîz) adém êôlmûsh dûr.*
9. The lesson (which I shall [or have to] learn).  
*(êôyrénéjéyim' [or êôyrénéjék' oldoughoum] dérs.*
10. Do you know (the road [acc.] which we shall go) to-morrow?  
*Yarîn (gidéjéyimiz [or gidéjék oldoughoumouz]) yolou bilir' misiñiz?*
11. (The water with which [Inst.]) the master washed himself.  
*Efféndiniñ (yîyqandîghî) sou.*

12. The Teacher cut (the branch on which [loc.] he was sitting).

*Hoja (otourdoughou dalî) késdi.*

### The Declinable Objective Participles.

§ 419. If the Substantive which is the object in the sentence is omitted and the participle is used alone as an object, then the four tenses of the Objective Participle are declined according to the case and person of the object and the person of the verb in the Relative clause (§ 410).

§ 420. For instance بنم یازدینم مکتوبی کوند *bénim yazdîghîm' méktoubou gêondér*, 'send the letter which I wrote', here the object (*méktoubou*) is in the Accusative, the subject first person (*bénim*) and the tense past (*yazdîghîm*). But if I say بنم یازدینمی کوند *bénim yazdîghîmî' gêondér*, 'send what I wrote', the meaning is the same, but the Participle takes the accusative termination, because the noun is omitted.

§ 421. The case is just the same with the adjectives also; I can say ای آدمیری سوهرم *éyi adémléri' sévérîm*, I like the good people: It is possible again to say اییلری موهرم *Eyiléri' sévérîm* I like the good (ones), omitting the Substantive.

§ 422. The addition of the possessive endings implies a possessor. The possessor is put in the Genitive case and forms the Subject in the English sentence. It is not always inserted, the terminations of the Objective participle being substitutes for it. بنم یازدینم *bénim yazdîghîm'* is equal to یازدینم *yazdîghîm'*; the ending showing the person and the number (§ 102).

§ 423. The singular nominative is used both as an object and as an adjective qualifying the object, but the other cases, as well as the plural nominative of Past and Future Objectives, are never to be used as adjectives, but as Substantive object: it is not permitted to say

بنم یازدقلم *bénim yazdîghîmî méktoubou* or بنم یازدینمی مکتوبی  
 بنم یازدینم *bénim yazdîqlarîm méktoublarî*; but مکتوبلری  
*bénim* بنم یازدینمی and بنم یازدینم مکتوبلری or مکتوبی  
*yazdîghîmî* or بنم یازدقلمی *bénim yazdîqlarîmî* (§§ 406, 417).

### Past Tense. ماضی صلہ *Maziyi Sîlé.*

#### First Person Singular. متکلم *Mûtékél'lim.*

N.	یازدینم <i>yazdîghîm'</i>	} That which I wrote, what I wrote, my writing.
G.	یازدینمک <i>yazdîghîmîñ'</i> of —	
D.	یازدینمه <i>yazdîghîma'</i> to —	
A.	یازدینمی <i>yazdîghîmî'</i>	
L.	یازدینمده <i>yazdîghîmda'</i> in —	
A.	یازدینمدن <i>yazdîghîmdan'</i> from —	

#### First Person Plural.

N.	یازدینمز <i>yazdîghîmîz'</i>	} That which we wrote, what we wrote, our writing . . .
G.	یازدینمزک <i>yazdîghîmîzîñ'</i> of —	
D.	یازدینمزه <i>yazdîghîmîza'</i> to —	
A.	یازدینمزی <i>yazdîghîmîzî'</i>	
L.	یازدینمزده <i>yazdîghîmîzda'</i> in —	
A.	یازدینمزدن <i>yazdîghîmîzdan'</i> from —	

### Second Person. مخاطب *Moukhatab.*

N.	سودیکک <i>sérdiyîñ</i>	سودیککز <i>sévdıyîñiz</i>
G.	سودیککک <i>sévdıyîyîñ</i> of —	سودیککزک <i>sévdıyîñiziñ</i> of —
D.	سودیککه <i>sévdıyîñé</i> to —	سودیککزه <i>sévdıyîñizé</i> to —
That which thou lovedst, you loved; their, your loving . . .		

### Third Person. غائب *Ghayib.*

N.	او قودینی <i>oqoudoughou'</i>	او قودقلمی <i>oqoudouqlarî'</i>
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- G. او قود یغینک *oqoudoughounouñ'* of — او قود قلینک *oqoudouqlarîñ'* of —  
 D. او قود یغینه *oqoudoughouna'* to — او قود قلینه *oqoudouqlarîna'* to —, etc.  
 That which he read. What they read, their reading ...

### Future Tense. مستقبل صله *Mustaqbéli Sîlé.*

#### First Person. متکلم

- N. یازم *yazajaghîm'* یازمیز *yazajaghîmîz'*  
 G. یازمک *yazajaghîmîñ'* of — یازمیزک *yazajaghîmîzîñ'* of —  
 D. یازمه *yazajaghîma'* to — یازمیزه *yazajaghîmîza'* to —  
 A. یازمى *yazajaghîmî'* یازمیزی *yazajaghîmîzî'*  
 L. یازمده *yazajaghîmda'* in — یازمیزده *yazajaghîmîzda'* in —  
 A. یازمندن *yazajaghîmdan'* from — یازمیزدن *yazajaghîmîzdan'* from —  
 That which I shall write, what I shall write; My writing ...

#### Second Person. مخاطب

- N. بیلجک *biléjéyiñ'* بیلجکیز *biléjéyiñiz'*  
 G. بیلجکک *biléjéyiñîñ'* of — بیلجککیز *biléjéyiñizîñ'* of —  
 D. بیلجکه *biléjéyiñé'* to — بیلجکیزه *biléjéyiñizé'* to —  
 A. بیلجکنى *biléjéyiñî'* بیلجکیزی *biléjéyiñizî'*  
 L. بیلجکده *biléjéyiñdé'* in — بیلجکیزده *biléjéyiñizdé'* in —  
 A. بیلجکدن *biléjéyiñdén'* from — بیلجکیزدن *biléjéyiñizdén'* from —  
 What thou, you will know. Thy, your knowledge ...

#### Third Person. غائب

- N. یازاجى *yazajaghî'* یازاجلری *yazajaqlarî'*  
 G. یازاجینک *yazajaghîñîñ'* of — یازاجلرینک *yazajaqlarîñîñ'* of —  
 D. یازاجینه *yazajaghîna'* to — یازاجلرینه *yazajaqlarîna'* to —  
 A. یازاجینی *yazajaghîñî'* یازاجلرینی *yazajaqlarîñî'*  
 L. یازاجینده *yazajaghînda'* in — یازاجلرینده *yazajaqlarînda'* in —  
 A. یازاجیندن *yazajaghîndan'* from — یازاجلریندن *yazajaqlarîndan'* from —  
 What he, they will write. His, their writing ...

§ 424. Four important gerunds are obtained from the Declinable Objective Participles.

§ 425. **The Tenth Gerund.** The Dative case of the Objective Future Participle is used as a gerund: it then corresponds to the phrases 'instead of, rather than'; as:

بن آتہ بینہ جکمہ اشکہ بینہ رم *bén ata binéjéyimé éshéyé binérim.*  
I would rather ride a donkey than a horse.

§ 426. **The Fourth Gerund.** The Locative case of the Objective Past Participles, when used as a gerund, indicates the time of an action, when an action is performed.

مسافرلر گلدیوندہ یئمیزی یهدک *mûsafırlér gældiyindé yéméyimi zi yédik.* When the guests arrived we dined; or, the guests having arrived we dined; or, the guests arriving we dined; or, on the arrival of the guests we dined.

§ 427. **The Twelfth Gerund.** The Ablative case of Past and Future Participles is used as a gerund, and indicates the reason why some other action is performed? The doer of the first is indicated by the possessive affixes; as:

پدرم مکتوب یازہ جفندن کامہدی *pédérım méktoub yazajaghîndan gèlmédi.* My father did not come, because he was about to write a letter.

او ایشیتمه دیکندن جواب ویرمہدی *o ishıtmédiyindén jévab vérmédi.*  
Owing to his not having heard he did not answer.

§ 428. **The Third Gerund.** If *gibi* کبی is added to the nominative of the Objective Participle, another gerund is obtained, which means 'as soon as'.

قارداشک گلدیکی کبی بنی چاغیر *qardashîn gél'diyi gibi bēni chaghîr.*  
Call me as soon as your brother comes (§§ 334, 431).

§ 429. As we have already seen, the Dative, Ablative and Locative cases of the Objective Participles have two meanings: one as a participle, the other as a gerund. This identity must not escape the student. But it is very easy to distinguish them, as the subject of the gerund is always in the *nominative*, while that

of the participle is in the *genitive*. Therefore confusion is scarcely possible when the words are used in a sentence. (See the examples 5—8.)

### Comparison. تطبیقات

1. Give me the account (of whatever you have bought).  
(*Siziñ satın aldâghînîzîñ*) *hisabîñ baña vériñiz.*
2. The guest does not eat (what he expects), but eats (what he finds).  
*Mûsafir (oumdoughounou) yéméz, (bouldoughounou) yér.*
3. Put in the bag (whatever you [will] find).  
(*Boulajaghîñîzî*) *torbaya qoyouñ.*
4. Have you anything to say ([of] what the boy wrote)?  
*Chojoughouñ (yazdâghîna) bir déyéjéytñiz' var mı?*
- 5a. I have no doubt (that you will do) this nicely.  
*Sênîñ bounou gûzéljé (yapajaghîña) shûb'hém yoq.*
- 5b. (Instead of doing) the wrong, do the best.  
*Sên kéôtûyû (yapajaghîña), éyiyi yap.*
- 6a. There is no deficiency (in what I sold).  
*Bénim (satdâghîmda) bir' qousour yoq dour.*
- 6b. (Whenever I sell) your property, I will give you your money.  
*Bén maliñi (satdâghîmda) parañi véririm.*
- 7a. I had no news (of his being ill [that he was ill]).  
*Onouñ hasta (oldoughoundan) habérim yoghoundou.*
- 7b. My mother could not come here (because she was ill).  
*Validém hasta (oldoughoundan) bouraya gélémédi.*
- 8a. My father did not know (that you were about to come) here.  
*Siziñ bouraya (géléjéyiñizdén) babamîñ habéri yoghoundou.*
- 8b. We could not go there (because we had to come here).  
*Biz bouraya (géléjéyimizdén) oraya gidémédik.*

## لغت Words.

- اوكوتك *ûyûtmék* to grind      a. روح *rouh* Spirit  
 a. تعجب ايتك *téaj'jûb ét'* to marvel      a. علامت *alamét* sign  
 a. معلومات *malûmat* knowledge      ۱ چورباجي *chorbaji* Mr.  
 a. خاطر *khatîr* memory      t.p. بكزاده *béyzadé* nobleman.  
 ۱ A conventional title applied to Christian notables, bankers, merchants, etc.

## تعليم Exercise 62.

۱ ویرمش اولدیغکز ساعت . بنم اوکوتمش اولدیغم بوغداي .  
 اوکره نه جك اولدیغم درس . آغارك ایچه جك اولدقلری قهوه . ۲ چورباجیلرك  
 صاته جق اولدقلری خانه . بكزاده لك صاتون آلكش اولدقلری آت .  
 ۳ كتیرمش اولدیغی قهوه فینجانی صفرا اوزرنده ایدی ؛ آله كز اولدی  
 می ؟ ۴ حسین قالفه نك بكا سویله یه جك اولدیغی سوزك نه اولدیغی  
 بیلیرمیسین ؟ — خیر افندم ! نه دییه جكندن معلوماتم یوقدر . ۵ شاكردم  
 اولدیغکز ایچون . شاكردم اولدیغکزدن . شاكردم اولدیغکز  
 سبیلله . ۶ ویره مدكلری ایچون . ویره مدكلرنن . ویره مدكلرندن  
 طولای . ویره مه دكلری سبیدن حبس اولوندیلر . ۷ شاكردلر درسارینی  
 سویله یه مه دكلرندن . سویلمكه قادر اوله مادقلری سبیدن تكدير  
 اولوندیلر . ۸ «یتیشه مه ديكك كویك بری یاننده یاتی ویر» (§ ۲۸۶) .

## تعليم Exercise 63.

۱ كلدیكنی كوره مه دم . كزدكلری باغچه قاین آنامكدر .  
 ۲ یاتاجقلری یاتاق اوتدن ایمش . ۳ سن بنم دیدیكمی خاطر دن چیقارمه .  
 ۴ ات كسدیكم بیچاق زرده در ؟ — اتك اولدیغی دولابده در .  
 ۵ كله جك هفته بزه كله جك اولان مسافرلری طانیرمیسكز ؟ ۶ یارین

بن کلدیکمه هر ایشی بیتمش کورمک ایستهرم . ۷ بویله کوتو  
 آرقه داشلر ایله کزه جککه ، ایی آرقه داشلر ایله کز قونوش .  
 ۸ مکتبه چان چالیندیغنده هر کس یرینه یاتار ایدی . ۹ یانار طاغله  
 یاقین یاپیلان شهرلر ذلدلهدن پک قورقارلر . ۱۰ کوردیککز  
 و کوره جککز شیلری کیسه یه سویله مه یه سکز . ۱۱ داییکده  
 اولان آلاجه می آلدیغم کبی سکا اولان ویره جکی ویره جکم .

#### ترجمه ۶۴ Translation 64.

1. I received the letter which you sent me, dated 7<sup>th</sup> July 1902. 2. The house to which I am now going is my father-in-law's. 3. I wrote all the words you spoke to me. 4. The greatest of the cities which Alexander the Great built [made], was Alexandria. 5. The physician of whom you speak is in Europe. 6. Mr. Jacob is the man of whom we have read in the newspapers. 7. Do you know what I want? — I don't know what you want, if you do not tell me. 8. Let no one change that which I have written. 9. Do you know that I lost my purse full of money? 10. When I was in Constantinople I saw the goods in the shops changed every day. 11. Learn this from what you see. 12. I did not know that he went to Trebizond.

#### ترجمه ۶۵ Translation 65.

1. He that hath an ear, let him hear what the Spirit saith unto the churches. 2. For he knew what was in man. 3. They marvelled that he talked with the woman. 4. What shall be the sign of thy coming? 5. Let not thy left hand know what thy right hand doeth. 6. Have you not read what David did, when he was hungered, and they that were with him? 7. We heard of their having become soldiers. 8. I do not object to your going there. 9. The baker is not an honest (*doghrou*) man: he writes what is due to him [his credits] and does not write his debits (what he owes).

## تعليم قرائت Reading Exercise.

**Translate and tell the following story in Turkish fully.**

1. This is the house that Jack built.
2. This is the malt, That lay in the house that Jack built.
3. This is the rat, That ate the malt, That lay in the house that Jack built.
4. This is the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
5. This is the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
6. This is the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
7. This is the maiden all forlorn, That milked the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
8. This is the man all tatter'd and torn, That kissed the maiden all forlorn, That milked the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
9. This is the priest all shaven and shorn, That married the man all tatter'd and torn, That kissed the maiden all forlorn, That milk'd the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
10. This is the cock that crowed in the morn, That waked the priest all shaven and shorn, That married the man all tatter'd and torn, That kissed the maiden all forlorn, That milked the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.

11. This is the farmer sowing his corn, That kept the cock that crowed in the morn, That waked the priest all shaven and shorn, That married the man all tatter'd and torn, That kissed the maiden all forlorn, That milk'd the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.

**Translation.**

11. *Jackiñ yapdîghî évdé saqlanan, Arpayî yéyén, Faréyi êoldûrén, Kédiyi ûrkûdén, Kêôpéyi bouynouzlayan, Fyri bouynouzlou inéyi saghan, Bicharé qîzî êôpén, Esgi bûskû roubalî adémi nikiâhlayan, Daz qafalî (shaven), tûysûz (shorn) papazî ouyandîran, Sabah'-layîn êôtén horozou saqlayan, Boughdayî êkén chift'ji [ishté] bou dour.*

**مکالمه Conversation.**

(س) یعقوب کیانک یاپدیردینی اوده صاقلامش اولدینی آرپه یی یهین کیمدر؟  
(ج) اکری بوینوزلی اینه کک قاقدینی کوپکک قورقوتدینی کدینک یدیک  
فاره در.

(س) اول اکری بوینوزلی اینه کی صاغان قیز ایله نکاحلانا کیمدر؟  
(ج) اول اوکسوز قیزی اوپن اسکی پوسکو روبالی بر چوبان ایدی.  
(س) اول اوکسوز بیچاره قیزی شول پریشان چوبان ایله کیم نکاحلادی؟  
(ج) صباحلین اتن خروسک اویاندرمش اولدینی داز قافالی توپسز پاپاس  
نکاحلادی.

(س) داز قافالی پاپاسی اویاندرمش اولان خروسی صاقلایان هر یف کیمدر؟  
(ج) شویشللکلرله اورتولش اولان طاغری دره لری اکن رنجبر هارواغا در.

## درس ۳۰ Lesson 30.

### رابطه صیغه لر Gerunds.

§ 430a. The number of purely Turkish Conjunctions is very limited, only six in number: and these too are

derived from Verbs or Adverbs (§ 475). The place of Conjunctions is supplied by Gerunds, which are called Conjunctive Moods or Words, *Rabîta Sîyghêlér*. They are mere combinations of Conjunctions with the verbs, appended at the end of sentences (§ 230). The Gerunds, like the Conjunctions, serve the purpose of connecting sentences and parts of sentences. They have the same power of government as their verbs, but they are never used alone as governing words.

§ 430b. There are thirteen gerunds in Turkish, some of which we have already met with in the course of the previous lessons. Here we shall give them in order. (See the Table.)

§ 431. **The Third Gerund.** This is formed by adding the termination *ينجه* ' *-injé, -inja* to the root, (and *-yinjé, -yinja, -younja* if the root ends in a vowel). It means 'as soon as' or 'on'; ex.:

يازنجه گيتدی *yazinja gitdi* as soon as he wrote, he went out.

اوقوینجه اوطور *oqouyounja otour* on your reading sit down.

The meaning is also expressed in two other ways (§§ 334, 428).

§ 432. But the Negative form has a wholly different meaning.

يازماينجه گيتمه *yaz'mayinja git'mé*. Don't go unless you write.

§ 433. **The Eleventh Gerund.** The third form of the Gerund when annexed to *یه دکن* ' *-yé dék, -yé déyin, -yé qadar*, means until.

بن کالنجه یه دك اوطور *bén gélinjéyédék otour*. Sit until I come.

§ 434. **The Fourteenth Gerund.** By adding *ایکن* or *کن* *-ikén, -kén* to the Aorist, Present, Dubitative, Future and Necessitative third persons, another gerund-like expression is obtained, which is rendered by while.

*Gitmish ikén*. Now that the act of going has occurred.

*Yazayaq ikén*. While just about to write.

No.	Gerunds	Meaning	Derived from	Section §
1	یازارجه‌سنه	As if —, intending to —	Aorist	331
2a	یازمه‌دن	} Anteriorly to — Before —	Infinitive	299
b	یازمه‌دن اول		»	»
c	یازمازدن		Aorist	333
d	یازمازدن اول		»	»
3a	یازینجه	} As soon as he —	Root	431
b	یازار یازماز		Aorist	334
c	یازدینی گبی		Obj. Participle	428
4a	یازدقدہ	} When the — occurred, whenever, on the —, when the —	Past	345
b	یازدیندہ		Obj. Participle	426
5	یازدقجه		Root	346

6a	یازه‌لی	<i>yazalî</i>	} Since the act of — occurred, since he —, ever since he —	Optative	369
b	یازه‌لیدنبرو	<i>yazalîdan'bérou</i>		»	»
c	یازدی یازه‌لی	<i>yazdî' yazalî</i>		Opt., Past	»
7	یازه یازه	<i>yaza' yaza</i>	— on steadily, keeping on —	Optative	370
8	یازه‌رق	<i>yaza'raq</i>	continuing to —	»	371
9	یازه‌سی	<i>yaza'sî</i>	} May he —!	»	372
	یازه‌سیجه	——'ja		»	»
10	یازه‌جفکه	<i>yazajaghî'ña</i>	Instead of —, Rather than —	Obj. Participle	425
11	یازنجه	<i>yazîn'ja</i>	} Until he —	Root	433
	یازنجه‌یه قدر	—— <i>ya qadar</i>		»	»
12	یازدینغدن	<i>yazdîghîn'dan</i>		»	427
	یازه‌جغندن	<i>yazajaghîn'dan</i>	} Because he — by the act of —	Obj. Participle	»
13	یازوب	<i>yazîp'</i>	Having —	Root	435
14	یازارابکن	<i>yazar'kén</i>	While, during	{ Present, Aorist, Dubit., Future, Necessitative. }	434

§ 435. **The Thirteenth Gerund** is a conjunctive inflexion of the verb equivalent to a verb (generally of the same tense and frequently with the same object) found at the end of the phrase, followed by the conjunction 'and'. The sense may be such as to require the words 'also' and afterwards to be supplied, according as the succession of the two actions is intended. It is characterized by the termination **-oup, ip**, (or **-youb** — **یوب** if the root ends in a vowel [53]). § 17; as:

*yazîp* having written. *oqouyoub* having read.

*otouroup oqoudoular*. They sat and (afterwards) read, or having sat down they read: equivalent to *otourdoular ré oqoudoular*.

*gédip géôréjéyim*, equivalent to *gédéjéyim ré géôréjéyim*. I shall go and see [him also] (having gone I shall see).

### Words. لغت

f. <i>abanîz</i> Ebony	a. <i>mahjoub</i> humble
<i>damlamaq</i> to drop داملاق	a. <i>maghroor</i> proud مغرور
<i>sormaq</i> to ask صورمق	a. <i>razi ol'</i> to be content راضی او
<i>qourbagha</i> frog قورباغه	<i>génish</i> wide کنیش
<i>géchinmék</i> to subsist کچینمک	a. <i>jahil</i> young people جاهل
<i>piré</i> flea پیره	<i>tañrî</i> God تانری، تاگری
<i>bit</i> louse بیت	<i>ûrûmék</i> to bark اورومک
<i>dévé qoushou</i> ostrich دوه قوشی	<i>patlamaq</i> to burst. پاتلامق

### Exercise 66. تعلیم ۶۶

#### *Douroubou émsal*. Proverbs. ضرب امثال

۱ آغاج صوده طوره اولور آبانیز؛ اوشاق اوده طوره اولور  
 باباکز. ۲ طاملایه طاملایه کول اولور. ۳ صوره صوره بولنور بغداد.  
 ۴ قالین اینجه لینجه یه دک اینجه نك جانی چیقار. ۵ کوله صو کلنجه یه قدر  
 قورباغه نك کوزی پاتلار. ۶ زنکینک کوکلی اولنجه یه دک فقرانک

ایشی بیتر . ۷ قارینجه قدرنجه . ۸ اولومی کورونجه خسته لعه راضی  
اولدی . ۹ کنیش وقتکده دار کچین که دارلق کلدیکنده کنیش  
کچینه یله سین . ۱۰ پیره ایتده بولنور؛ پاره یکیتده . ۱۱ جاهلک  
تکریسی اولماز . ۱۲ آتال سوزی سسز توفنگه بکزر اوردیغی کبی  
یاتیریر . ۱۳ تابل دوه قوشینه بکزر: یوکه کلدیکنده «قوشم» دیر  
یه کلدیکنده «دویم» . ۱۴ ایت اورور کروان گوچر . ۱۵ اوله جغه چاره  
یوق؛ ایش اوله جغه واریر . ۱۶ دیوارک قولاغی وار . ۱۷ قورقولی  
دوش کورمه دن او یانلق یاتمه سی ایی در .

### 67. Translation ترجمه ۶۷

1. When the teacher began speaking, every one stopped his talk. 2. Until the teacher entered the school-room, all the pupils were talking together. 3. Since I came to Merzifoun I have three times visited Mounjousoun. 4. As soon as Eli goes, I will call you. 5. I read and write. He came and went afterwards. 6. He mounted his horse and went into the country. 7. The teacher Nasréd-din, taking an axe, mounted the tree and began to cut the branch on which he sat. 8. A man saw him and said that he would fall down from the tree. As soon as the man spoke the teacher fell down. 9. He ran after the man and caught him by his collar and said: As you knew that I would fall down from the tree, of course you must also know the time when I will die. 10. The man said: When your ass brays three times, you will die. 11. Do not go until I come.

### مکالمه Conversation.

(س) قونشوگز عالی بابا ناصل بر آدم در؟  
(ج) فقیر ایکن محبوب ایدی ایسه ده زنکیلند کجه مغرور لانیور.  
(س) برادرکز شیمدی یه قدر قاچ مکتوب یازمشدر؟  
(ج) برادر افندی استانبوله کیتدی کیده لی اوچ مکتوب یازمشدر.

س) خسته کز شیمدی ناصلدر؟  
ج) حکیمک ویردیکى علاجى ایچه لیدنبری خسته ایولشمکه یوز طوتدی.

## Reading Exercise. تعلیم قرائت

### انسانک حیواندن فرقی

### The Distinction between Man and Beast.

انسانک حیوانلردن فرقی سوز سویله مک و او قویوب یازمتق ایله در .  
انسان یارادیلیدنه<sup>۱</sup> حیوانلردن چوق عالی<sup>۲</sup> در . حیوانلرده حس<sup>۳</sup> وار در .  
مثلاً<sup>۴</sup> : کوپک افندیسنی کوردیکی کبی ، طانیهرق ؛ سوینوب قویروغینی  
صاللامغه<sup>۵</sup> باشلار . — بن سوز سویله یه بیلدیکم ایچون حالى<sup>۶</sup> بر آدمه  
آکلاده بیلیرم ؛ فقط بیچاره<sup>۷</sup> کوپک و سائر<sup>۸</sup> حیوانلر نطقدن<sup>۹</sup> محروم<sup>۱۰</sup>  
اولدقلری جهته<sup>۱۱</sup> ، حاللرینی بنم کبی افاده<sup>۱۲</sup> ایده مزلر .

بن بویم طوغری اولدیغی حالده<sup>۱۳</sup> یورورم . باشمی هر طرفه  
چیوره بیلدیکم کبی<sup>۱۴</sup> کوکه طوغری ده قالدیره بیلیرم . لکن سائر  
حیوانلر او یله یاپه مازلر . انسانده کورمک ، ایشیتمک ، ال و سائر  
اعضا<sup>۱۵</sup> ایله طوقونمق ، طاتمق<sup>۱۶</sup> ، قوقلامق حسلری وار در .

Words. 1. creation. 2. high, noble. 3. *hiss'* instinct (of animals). 4. for instance 5. to wag. 6. *hal* condition, case, situation. 7. poor. 8. a. *sayir* other. 9. a. *noutq* speech. 10 a. *mahroum* destitute. 11. *oldouqlarî jihêtlé* = *oldouqlarîndan*. 12. *ifadé ét.* to explain, to state. 13. being (being in the state of). 14. since I can turn. 15. *aza* members. 16. *tatmaq, datmaq* to taste.

### مابعد *mab'ad* Continuation.

بو حسلر حیوانلرده ده واردر . حتی<sup>۱</sup> بعض حیوانلر انساندن ده  
زیاده کورور و قوقو آلیر . بن آیاقلرم ایله یورویه بیلدیکمی ، قولاقلرم ایله  
ایشیده بیلدیکمی ، آغزیم ایله ییه بیلدیکمی ؛ بورینم ایله قوقو آله بیلدیکمی  
بیلیریم ؛ انجا<sup>۲</sup> حیوان بیلمز ، هر شیئی بیلمه یه رک اجرا<sup>۳</sup> ایدر . بن

Words. 1. *hat'ta* even. 2. *anjaq* only, but. 3. *ijra ét.* to do, to perform.

ادراک<sup>۴</sup> مالک اولدیغم ایچون<sup>۵</sup> هر بر شی ایچون دوشونه بیلیرم . مثلاً :  
 بر خانه یه نیچون قاپو<sup>۶</sup> پنچره<sup>۷</sup> اوجاق<sup>۸</sup> لازم<sup>۹</sup> اولدیغنی ؛ پنچره لره  
 جامک<sup>۱۰</sup> نیچون طاقیلدیغنی<sup>۱۱</sup> ؛ بر قابه<sup>۱۲</sup> نیچون قولپ<sup>۱۳</sup> قونولدیغنی  
 آکلاریم . بر چیزمه<sup>۱۴</sup> یایمق ایچون دمیر یاخود پاچاوره<sup>۱۵</sup> قوللانیلما یوب ده  
 نیچون مشین<sup>۱۶</sup> قوللایلدیغنی فرق ایدهرم<sup>۱۷</sup> .  
 کندی هوسمه<sup>۱۸</sup> ' فکر مه اویمایوب آنامه ' بابامه ' خواجه لریمه  
 اطاعت<sup>۱۹</sup> ایتمکلکم لازم اولدیغنی بیلیرم . (معلم ناجی<sup>۲۰</sup>)

4. *idrak* intellect. 5. = *malik oldoughoumdan: malik ol.* to possess. 6. *ojaq* a hearth. 7. necessary. 8. *jam* glass. 9. *daqmaq* to put, affix. 10. *qab* vessel. 11. *qoulp* handle. 12. *chizmé* out of door shoes. 13. *pachavra* a clout, rag. 14. *méshin* leather. 15. *farq ét.* to distinguish. 16. *hévés* a mania, wrong desire. 17. *ita-at' ét.* to obey. 18. *Mou-al'lim Naji*. Professor Naji (a distinguished Turk author 1850—94).

## درس ۳۱ Lesson 31.

### Nouns and Adjectives derived from Verbs.

#### Verbal Adjective. صفت مشبهه

§ 436. The regular form of the Verbal Adjectives (*Siféti Mûshéb'bihé*) ends in *-iji*, *-îjî*, *-oujou* and it is derived from every kind of verbs, except Passive and Reciprocal verbs; as (§ 53):

یازمق *yazmaq* to write: *yazîjî* یازیجی ؛ یاز *yaz* one whose business is to write, a clerk.

صاتمق *satmaq* to sell: *satîjî* ساتیجی ؛ سات *sat* one whose business is to sell, a seller, a dealer.

او قومق *oqoumaq* to read; *oqouyoujou* او قویسیجی ؛ او قو *oqou* one who to invite: habitually reads, a reader; inviter.

سیلمک *silmék* to wipe, to rub out: *silîjî* سیلیجی ؛ سیل *sil* a professional scrubber of floors.

§ 437. This form resembles the Subjective Present Participle in meaning (§ 401). The difference is that, while

*yazan, satan, oqouyan, pishirén* mean 'one who *occasionally* writes, sells, reads, or cooks', the Verbal Adjectives *yazîjî, satîjî, oqouyoujou, pishiriji* respectively mean 'one who *habitually* does so, whose *occupation* is to write, to read, to cook', that is to say 'clerk', 'reader' and 'cook'.

§ 438. There are other forms of verbal nouns and adjectives which do not always occur, not being formed from all roots, but they can be divided into classes as: —

§ 439. I. If the verbal root ends in a vowel, a verbal noun or adjective is obtained by omitting the *mim* of the Infinitive termination.

چورومك *chûrûmék* to rot: چوروك *ckûrûk* rotten.

صوغومق *sovoumaq* to be cold: صوغوق *sovouq* cold (§ 36).

ایشلەمك *ishlémék* to work: ایشلك *ishlék* that works well, smoothly.

§ 440. II. If the verbal ends in a consonant, the *mim* of the Infinitive is changed into *vav*, or *yé*:

آچمق *achmaq* to open: آچيق *achîq* open.

بوزمق *bozmaq* to spoil: بوزوق *bozouq* spoilt.

§ 441. III. By removing the Infinitive ending 'مق' *maq* and adding 'قون' *-qoun*, 'قین' *-qîn*, 'گون' *-ghoun* or 'کون' *-gûn*, 'کین' *-gin* to the root, another class of verbals is formed; as:

سورمك *sûrmék* to banish:

سورگون *sûrgûn* an exile.

پیشمك *pishmék* to become cooked:

پیشکین *pishgin* well baked.

جوشمق *joshmaq* }  
 تاشمق *tashmaq* } to overflow:

جوشقون *joshqoun* }  
 تاشقین *tashqîn* } overflowing.

یانمق *yanmaq* to be burnt:

یانغین *yanghîn* fire, conflagration.

§ 442. IV. Sometimes 'لی' *-li*, 'لو' *-lou* or 'ی' *-î*, 'ئ' *-ê*, 'و' *-ou*, 'ئ' *-û* is added to the root:

قاپامق *qapamaq* to shut:

قاپالی *qapalı* shut.

گیزلەمك *gizlémék* to hide:

گیزلی *gizli* hidden.

So also: صاقلی *saqlî* hidden; آصیلی *asilî* hung.  
 طولی *dolou* full; اولو *êlû* dead.

§ 443. V. The second and third forms of Derivative Infinitives are regarded as regular verbal nouns, as we have seen (§ 301):

دوکه *dêkmé* cast. باصمه *basma* printed.  
 الویریشلی *êlvérishli* sufficient. آصمه *asma* suspended.

§ 444. VI. Some of the verbal nouns are formed by the addition of 'یم' *-im*, *-îm*, *-oum* to the root:

یەمک 'یم *yémék* to eat: یم *yém* food.  
 اولمک *êlmék* to die: اولوم *êlûm* death.  
 ایچمک *ichmék* to drink: ایچیم *ichim* a draught.

§ 445. VII. Others are made by the addition of 'ی' *-i*, *-î*, *-ou*, *-gi* to the stem:

یازماق *yazmaq* to write: یازی *yazî* writing.  
 قورقماق *qorq'maq* to fear: قورقو *qorqou* fear.  
 ایچمک *ichmék* to drink: ایچکی *ichgi* intoxicating liquid.

§ 446. VIII. Another class of verbals is obtained from the passive verbs, by adding ج *j* to the stem (§ 265):

سوینمک *sévinmék* to be joyful: سوینج *sevinj* joy.  
 اودنمک *êdénmék* to be paid: اودونج *êdûnj* vulgar *êôn'dûj* a loan.

Similarly: کولونج *gûlûnj* laughable; اوسانج *osanj'* tiresome.  
 قازانج *qazanj* profit; قیصقانج *qîsqanj'* jealous.

§ 447. IX. By adding 'ندی' *-indi*, *-ti*, *-di*, another class of verbals is obtained:

یورلماق *bouyroulmaq* to be ordered: یورلتی *bouyroultou* an order.  
 آقماق *aqmaq* to flow: آقیندی *aqîntî* a current.  
 ییقماق *yîqmaq* to pull down: ییقینتی *yîqîntî* debris.  
 سوپورمک *sûpûrmék* to sweep: سوپرونتی *sûprûntû* sweepings.

*patîrtî, jayîrtî, chatîrtî, inîltî, gûrûltû* all mean a continuous or repeated clattering, noise, roar, hissing, creaking, crackling, rending and tearing of the sea, wind, lion etc.

§ 448. X. The Noun of Excess is formed by the addition of 'غان' *-qan, -ghan, -ghîj* to the stem:

*chalîshmaq* to work: *chalîshqan* assiduous.

*ishitmék* to hear: *ishitgén* quick to hear.

Similarly: *ounoutqan', ounoutghan'* forgetful.

*yapîshqan* sticky. *sûzgjéj* a strainer.

*yûzgjéj* a skilful swimmer. *dalghîj* diver.

*soloughan* shortness of breath, roaring.

§ 449. XI. The Noun of Location derived from the verb is obtained by adding *-q* to the root, if it ends in *élif*, and *-aq* if it does not end in that letter:

*yatmaq*: *yataq* bed.

*otlamaq*: *otlaq* a pasture.

*yayîlmaq* to pasture: *yay'laq, yayla* a summer-residence, or pasturage.

*qîshla* winter quarters, military headquarters, barrack.

§ 450. XII. Instrumental Nouns obtained from the verb, are formed irregularly:

*élémék* to sift: *élék* a sieve.

*daramaq* to comb: *daraq* a comb.

*sûrgû* sliding bar of a door. *orag* a sickle.

So also:

*bîchaq* a knife.

*bîchqî* gardener's knife.

*yastîq* a pillow.

*sarghî* bandage.

*basqî* press.

*chalghî* musical instrument.

*sûpûrgé* broom.

*asqî* braces.

*biléyi* a whetstone, from *bilémék* to sharpen.

## تعلیم ۶۸ Exercise 68.

Change the following verbs into verbal nouns or adjectives:

I. ایسلاماق *islamaq* to wet; ایستمک *istémek* to desire, to wish; دیلیمک *dilémek* to ask, to make a request; بودامق *boudamaq* to lop; اورکمک *ûrkmek* to startle.

II. آرتمق *artmaq* to remain over; اویانمق *oyanmaq* to awaken; ایلیمک *ilmek* to tie with in a loop; باریشمق *barishmaq* to make peace; صارمق *sarmaq* to wrap round; یانمق *yanmaq* to be burnt; سیلمک *silmek* to wipe; ایلیمق *ilimaq* to grow lukewarm; قورقمق *qorqmaq* to fear; قاشمق *qachmaq* to flee; اورتیمک *eortmek* to shut; کسیمک *késmek* to cut; قیرمق *qirmaq* to break.

III. یورمق *yormaq* to weary; دولمق *dolmaq* to be filled; دالمق *dalmaq* to become plunged in thought; اولمق *olmaq* to be ripe; شاشمق *shashmaq* to be stupid; کسیمک *késmek* to cut; ییلمق *yilmaq* to be frightened.

VI. آلمق *almaq* to take, buy; ساتمق *satmaq* to sell; آتمق *atmaq* to throw; یودمق *youdmaq* to swallow; بیچیمک *bichmek* to cut, to shape; دیلمک *dilmek* to cut into slices; سومک *sévmek* to love; اوچورمق *ouchourmaq* to cause to flee, to let fall from a height; ییلدیرمق *yıldirmaq* to flash.

VII. یایمق *yapmaq* to build; اولمک *eôlmek* to die; اولچیمک *eôlchmek* to measure; بیلیمک *bilmek* to know; ویرمک *vérmek* to give, to pay tribute; اورتیمک *eortmek* to cover; قایامق

*qapamaq* to shut; *chizmék* چیزمک to scratch, to draw a line; *doghmaq* طوغمق to rise (the sun); *batmaq* باتمق to set (the sun).

XI. *yalamaq* يالامق to lick; *younmaq* يونمق to wash one'sself; *batmaq* باتمق to sink down; *otourmaq, qonmaq* اوطورمق قونمق to halt, to rest.

### Exercise 69. تعليم ۶۹

۱ کونشک طوغدینی طرفه کون طوغی و باتدینی طرفه کون باقی  
 دیرلر . ۲ بیچاغکزی ییله دیکزمی ؟ — اگر بزده بر ییله کی طاشی  
 اولسیدی ' ییله رایدیم . ۳ اولومدن قورقوکز وارمی ؟ بو عمردن اوصانج  
 کلدیسده ده ؛ ینه اولمک ایسته م . ۴ چارشیده ایشلر ناصدر ؟ —  
 هیچ ایو دکلدر . آلم صاتیم یوق ' قازانج یوق . کیمسه کیمسه دن  
 اون پاره اودونج آلامایور . ۵ بوکون چوق سونجلی کورونویورسکز ؛  
 سزده نه وار ؟ — سوکیلو بر دوستمدن بر مکتوب آلدیم . اونک  
 ایچون چوق سونجده م . ۶ روبا کزی بکنمه دم . هیچ بیچیمی یوق  
 بیچیمسز برشی ' کیم بیچمش کیم دیکمش . ۷ دون برشی یه یه مه دم ؛  
 بر دیلیم اکمک یه دیم و ایکی یودوم صو ایچدم . ۸ ایچدیکک توتونک  
 ایچیمی ایی ایسه بر ایچیم توتون ویر . ۹ ایچکی ایچمه یک ! بر سرخوش  
 یلیرم که بر اوچورومدن کندیسنی دکیزه آتدی ' آقینتی کندیسنی  
 آلدی کوتوردی . صوکه اولوسنی چیقاردیلر . ۱۰ بر آتیم باروتکز  
 وارمی ؟ — چوق اونوتقان سکز ؛ برآز اول یوق دیدم ایدی .

### Translation 70. ترجمه ۷۰

1. My beloved son, I have read your letter with great joy. Now I shall give you some (an) advice. Don't bor-

row money from others: if your profit (income) is less, your expenses must be less. 2. Death is such a black camel, that it kneels before every door. 3. The divers plunge in the depth of the sea: they are also good swimmers. 4. That old man is not deaf, he is quick to hear. 5. Your uncle's horse is short in breath (broken-winded). 6. You are very forgetful; you forget everything. 7. He was sunk in the marsh, and was obliged to make a halt there. 8. The children are very fond of kites. 9. I ordered from the market three sieves, two combs, four suspenders, five musical instruments, ten iron bolts and one filter. 10. The soldiers were in the winter-quarters. 11. We shall go this summer to the pasturage of Télli-Oghlou.

### مکالمه Conversation.

- |   |                                  |
|---|----------------------------------|
| ایو دکدر . صاتیجی چوق ، آلیجی یوقدر .                                     | آلیش ویریشلر ناصلدر ؟            |
| پک ایشلک بر یولدر . کیدیجی کلیجی پک چوقدر .                               | صامسون یولی ناصل بر یولدر ؟      |
| پیشکین بر اکمک و اولفون بر الما اولسه ، یهرم .                            | بوکون یه مک یمکه ایستککز وارمی ؟ |
| قاپو آچیق دکل ، اورتوک در .   | قاپوی اورتوکز ؛ رجا ایده رم .    |
| خیر ! دائما پاکت ایچهرم .   | قاجاق توتون ایچرمیسکز ؟          |
| یتمش باریشیق اولمش .  | محاربه دن نه خبر وارددر ؟        |
| اصلا ! سلیک بشلکلر و قیریق کسک اوناقلر ایله قاریشیقدر .                   | ویردیکم پاره یی قبول ایتدیکزمی ؟ |
| خیر افندم ؛ ایرماق شیمدی پک جوشقون و طاشقین در . شیمدی کچمک شاشقینلقدرد . | قیزیل ایرماقدن کچه بیله جکمیز .  |
| آیاقلرینده زنجیر اوله رق درت سورکون وار ایش .                             | یاننین چیقان اوده کیم وار ایش ؟  |
| باشینده صاریق اولان شو افندیده وار در .                                   | کیمده برکسکین قلم تراش وارددر ؟  |

دالغین دورمایک ! پالتولریکزی پک ای ! ایلکلی ایلکله دیک .  
 ایلکله یک ! صوغوق آلیرسیکیز .  
 صاقلی کیزلی بر شیئیکز وارمیدر ؟ خیر افندم ! هر شیئیمز آچیقندن  
 آچیفه در .  
 خسته کز بو کون ناصل ایدی ؟ عقلی باشنده دکل ایدی ! اخشامه دک  
 بایغین ایدی .  
 یاری کیجه ده بوبکجیلر نه چاغیر یورلر ؟ « یانغین وار ! » دیو باغیر یورلر . آمان !  
 بنم کوزم یانغیندن پک ییلغین در .

### Reading Exercise. تعلیم قرائت

#### *Lateefé An Anecdote.* لطیفه

بر کون قونشولقدن بر آدم خواجه افندی یه کلوب : « کرم ایت  
 خواجه ! اشکی ویرده یوره کیل<sup>۱</sup> قریه سنه کیده جکم ' کیدوب کله یم »  
 دیش . — خواجه افندی « برشی دکل<sup>۲</sup> ' اوغل ' اما اشک اوده دکلدن<sup>۳</sup>  
 داغه اودون کتیرمه که کیتدی » دیر . حریف قاپردن دیشاری چیه جق  
 ایکن ؛ اشک در آخوردن آ کیرماسون می ؟ — « یا اشک آخورده  
 اکیریور<sup>۴</sup> خواجه ! » دیر قونشو . خواجه کندیسینی هیچ بوزمه یه رق<sup>۴</sup>  
 بر حدتله<sup>۵</sup> — « سن نه تحاف<sup>۶</sup> آدم ایمشین ؟ آخورده کی اشک  
 اکیرمه سنه اینانیورسین ده ' آق صقالم ایله بنم سوزیمه ایناغایورمیسین ؟ »  
 دیش .

Words. 1. *Uréyil qaryési* the village Urégil (at Caesarea).  
 2. nothing at all, you are welcome. 3. *añirmaq* to bray. 4. *kén-*  
*disini hich' bozmayaraq* indifferently. 5. *hid-dét* anger. 6. *touhaf*  
 queer, funny, strange.

## درس ۳۲ Lesson 32.

### Prepositions. (Continued.)<sup>1</sup>

#### 4. The Declinable Postpositions.

§ 451. Postpositions of this class are generally used as nouns in connection with other nouns and pronouns to supply the place of prepositions. Their use will be best understood from examples. These prepositions take possessive affixes and are used with the genitive case. Thus آرا *ara* means 'the midst'. آرامیزده *aramîzda* 'in our midst' i. e. 'between us'.

§ 452. The words thus employed and the English prepositions the place of which they supply are as follows (§ 236):

آرد <i>ard</i>	}	The back, the space behind.	Behind.	
آرقه <i>arqa</i>				
آلت <i>alt</i>		The space under.	Under.	
دیب <i>dib</i>		The bottom of anything.	Under.	
آرا <i>a-ra</i>		The midst.	Between, among.	
اوڭ <i>êñ</i>		The front.	Before, in front of.	
اوست <i>ûst</i>	}	The space over, the upper part.	}	Over, upon, on.
اوزره <i>ûzré</i>				
دیشاری <i>dîsharî</i>		The outer part of anything.	Out of, outside.	
ایچیری <i>ichéri</i>	}	The inside, interior, the inner part.	}	In, inside.
ایچ <i>ich</i>				
ایله‌ری <i>iléri</i>		The front part.	Forward.	
یوقاری <i>yoqarî</i>		The top or upper part of anything.	Above.	
آشاغی <i>ashaghî</i>		The lower part.	Below, under.	
یان <i>yan</i>		The side.	By, near, by the side of.	
یر <i>yér</i>		Place.	Instead of . . .	

<sup>1</sup> See Lesson 14, page 106, §§ 230—237.

گری <i>géri</i>	The hinderpart.	Back (backwards).
a. اطراف <i>étraf</i>	Surroundings.	Round, around.
اوتہ <i>ôtô</i>	The farther side.	Beyond.
p. برابر <i>bérabér</i>	Even with, breast to breast with.	Together with.
یاقین <i>yaqîn</i>	The space near.	Near, by.
a. حق <i>haqq</i>	A respect, regard, relation.	About, concerning.
اوزاق <i>ouzaq</i>	The space far away.	Far.
قارشى <i>qarshî</i>	The space opposite.	Against.
a. واسطه <i>vasîta</i>	A means, a go-between.	By means of.

### مثالر Misal'ler Examples.

آرقه سیندن کیت <i>arqasından gét</i>	Go after him.
آردیدن کل <i>ardîmdan gél</i>	Come after me.
قهوه آلتی <i>qahvé altî, qahyaltî</i>	After the coffee i. e. breakfast.
آلت قات <i>alt qat</i>	Lower story (of the house).
اوستینه چیقماق <i>üstüné chîqmaq</i>	To go to the top.
صندیغک دیبینه <i>sandîghîñ dibindé</i>	At the bottom of the boat.
حقمده 'حقکده' حقینه <i>haq'qîmda, haq'qîñda, haq'qînda</i>	About me, thee, him.
یاقینلرنده <i>yaqînîmîzda, yaqînlarînda</i>	Near us, them.
یانیمیزده در 'یانیمزه کل <i>yanîmîzda dîr, yanîmîza gél</i>	It is near us, come near us.
اونک واسطه سیله <i>onoun vasîtasîyîla</i>	By means of him.
اوزهرمه 'اوزهرکه <i>ûzérîmé, ûzérîñé</i>	On me, on thee.

### 5. Turkish equivalents for some English Prepositions.

§ 453. All the English Prepositions, which indicate a state of location or rest must be translated by the **locative**: all others which indicate a direction or motion from one place to another are to be rendered by the **dative** case (§ 237).

We entered the city before five o'clock and remained there five days. *Sa'at béshdén év'vél shéhré girib orada besh gûn dourdouq.*

§ 454. Study and compare the following sentences: The fight lasted **above** five hours. *Ghavgaha (or qar'ga) besh sa'-atdan ziyadé sûrdû.*

Above the knee	<i>Dizlérindén yoqarî.</i>
Those who were about him	<i>Etrafında olanlar.</i>
I have no change about me	<i>ûzérîmdé oufaqlıq yoq dour.</i>
I am about to go	<i>Gitmek ûzré yim.</i>
About noon	<i>Eoyléné doghrou.</i>
She laughed at him	<i>ûzériné gûldû.</i>
I wonder at what you have said	<i>Dédiyîñizé té-aj'-jûb édiyoroum.</i>
We were at your aunt's	<i>Halañ gildé idik.</i>

Mrs. Mania is loved by every body. *Manya Hanım hér késdén sévilir* or *Hér kés Manya Hanımî sévér.*

Cæsarea was taken by the Persians. *Farisilér Kaysériyeyi zabt étdilér* or *Kaysériyé Farisilérdén alîndî.*

Translated by a priest	<i>Bir papas marifétiy'le térjémé olounmoush.</i>
He sent it by him	<i>Onouñ rasîtasıyla gêndérđi.</i>
He came by sea	<i>Qaradan gêldi.</i>
Sit by me	<i>Yanında otour.</i>
After the Turkish fashion	<i>Türk ousoulou ûzré, alatourqa.</i>

### لغت Words.

a. طاوس <i>tavous</i> peacock	طولانماق <i>dolanmaq</i> to go round about
يوزمك <i>yuzmek</i> to swim	مردیون <i>mérdivén</i> stairs
a. زينب <i>Zéynéb</i> Zenobia	a. تعطيل <i>ta'til</i> vacation
قوشاتماق <i>qoushatmaq</i> to encircle	a. حصار <i>hisar</i> wall.

### تعليم Exercise 71.

- ۱ بعض قوشلار قيشدن اول بزی براقوب ايلك بهارده ينه بزه
- کاپيرلر . ۲ بوتون قوشلار آراسينده طاوس قوشيندن کوزلی يوقدر .
- ۳ عثمانلير اسکی استانبول شهرينک اوکنده الی آلتی کون قالديلر .
- ۴ کيجه ظرفنده دشمن قاچدی . ۵ ايچارينده برچوق ياره ليلر وار ایدی
- ۶ بنی غایت يوکسک بر طاغ دپه سینه چيقاروب بر طاش اوزرينه
- اوطورتدی . ۷ خیرسیز اولک اطرافنی طولاندى و بزی کوردیکی کبی
- ديوارک آرقه سينده کيزلندی . ۸ سکيز کوندن بری سزی آرايورم .
- ۹ انکلير اوردوسی دشمنه طوغری آغير آغير يورومکده ایدی .

۱۰ فقیرلر حقیقده مرحمتلی اولوکز ' اونلر هر وقت یانیکزده درلر .  
 ۱۱ خدمتچی آرمودیرینه الما کتیرمش . ۱۲ سویلدیکی یالاندن طولایی  
 (دولایی) خواجه افندی زینه چوق داریلدی . ۱۳ عسکرلر اونی طوتوب  
 اوکندن ' یانیدن و آرقه سیندن قوشاتدیله . ۱۴ محاربه یه دایر هیچ  
 بر شی ایشیده مه یورز . ۱۵ مزارک اوته سینده پادشاه ایله دیلنجی  
 آراسینده هیچ فرق یوقدر . ۱۶ مانیه خانمک سویله دیکینک کرچک  
 اولوب اولمادیغینه دایر بر دییه جککز وارمی ؟

### ترجمه ۷۲ Translation 72.

1. That package is for me: how much did you pay for it? 2. I have a great deal (*choq shéylér*) to tell you concerning this boy. 3. I have fallen (*youvarlandim*) down the stairs. 4. I shall read that book during the vacation. 5. The child threw the ring into the well: all the servants gathered around the well to take up the ring from the well. 6. Within a year. All the houses within the wall were burnt. Within some days. 7. Can you swim round the ship? 8. He must wait till five o'clock. 9. He spoke about his mother. 10. One sat above, the other below me. 11. The inn is without the town, but the hospital is within the walls of the town. 12. Nobody came yesterday to our house except Haji Hassan Effendi. 13. Your house is among the trees, my house is in front of the church.

### ترجمه ۷۳ Translation 73.

1. My father was not above twenty years old when he was married. 2. My uncle's house is very handsome, but it cost him (*mal oldou*) above 500 pounds. 3. It is above a year since my friend started for America. 4. Yozgad was built by Chapan Oghlou. 5. The poor man was driven out of his house by his creditors. 6. I shall get up to-morrow at six o'clock. 7. Were you at Dr. Tracy's last night? 8. He had no money about

him (*yanında*). 9. At noon. In the summer: at night. 10. The dog sprung out from under the table. 11. Now we turn towards the East.

### مکالمه Conversation.

نرہ یہ کیدیورسکز اسماعیل افندی ! قہوہ نك اوکوندہ اوطورمغہ کیدیورم .  
 اورادہ نہ یاہہ جقسیکز ? ہیج ! ہا ہر نارکیلہ ایچہ جکم .  
 بنی دہ برابر کوتورورمیسکز ? پک ای افندم بویورک کیدہلم .  
 قہوہ پارہسنی کیم ویرہ جک ، یانکدہ جانم نہ اولہ جق ! اللہ کریم ، برشی  
 پارہک وارمی ? یاپاربر ہایدی .  
 چالغی چالمق ییلر میسین ? اوت ! کوزل ساز چالارم .  
 بو آغاجی بودادک می ? بیچقیم کسمہ یور ، بودایہ مادم .  
 یالاقدن صو ایچن کیحک ایتی در ? بنم ایتم در .  
 خیر سینر نہ چشید آدم لر درلر ? آتیجی ، اوروجی ، قاپیچی آدم لر درلر .  
 باغچہ دہ کی اونلری ناصل بیچہ جکسکز ? اوراق ایلہ بیچہ جکم .

### تعلیم قرائت Reading Exercise.

#### *Kēoy Odasî* The Village Room. کوی اوطہسی

قیش کلنجه : ممالک محروسہ شاہانہ نك ہر طرفندہ اولدینی  
 کبی<sup>۱</sup> ، قیصریہ یاقین بولنان مونجسون<sup>۲</sup> قریہ سندہ دخی : ہراخشام :  
 قرانلق<sup>۳</sup> باصار باصماز<sup>۴</sup> ، کویلولر اوجاگک دوماننی<sup>۵</sup> کوردکلری  
 کبی<sup>۶</sup> ، کھیانک<sup>۷</sup> اوطہسنہ طوپلانیرلر : وچرق دفہہ یاری کیجہ یہ دک  
 اوطورورلر . قہوہ ، توتون ، نارکیلہ<sup>۸</sup> وچربوق<sup>۹</sup> ایچرلر . حکایہ لر  
 سویلرلر ، اکلہ نیرلر<sup>۱۰</sup> : توتونک ، نارکیلہ نك وچوبوغک دوماننی اورتہ لغی<sup>۱۱</sup>

**Words.** 1. as it is [custom] (429). 2. *Mounjousoun* a village near Caesarea, the ancient Pontusa. 3. *qaranlıq* darkness. 4. *basmaq* to set in, to prevail (darkness) [334]. 5. *dûman* smoke. 6. as soon as they see [428]. 7. *kéh'ya* the bailiff of a village (p. 126). 8. *nargilê* a hookah. 9. *choubouq* tobacco-pipe. 10. *éylénmék* to amuse one's self. 11. *ortalıq* the space, the whole room.

قابلا<sup>۱۲</sup> ، کوز کوزی کورمز<sup>۱۳</sup> اولور ؛ فقط کیف<sup>۱۴</sup> ده ایشته اورادن حقه-ار .

کوتوکلر<sup>۱۵</sup> اوجاقده ایگیل ایگیل یانار<sup>۱۶</sup> ؛ اوجاغک صیجاقلغی بر طرفدن ، آخورک صیجاقلغی دیگر طرفدن ، لاقیردینک<sup>۱۷</sup> صیجاقلغی ده او بر طرفدن گوگوللری ایصیندیریر<sup>۱۸</sup> . دیشاریکی صوغوغی هیچ دویمازلر . بعض دفعه هر ناصل ایسه<sup>۱۹</sup> لاقیردینک صوکی در کلیر . اول وقت هپ بر آغیزدن «جانم ! بو کون بو نه قدر صوغوق وار در» دیرلر . قیش نه قدر شدتلی<sup>۲۰</sup> اولورسه ، کویولر ده او قدر کیفلی<sup>۲۱</sup> اولورلر . صیجاجق<sup>۲۲</sup> آخور اوطه سینده برینک جاموسنی<sup>۲۳</sup> ، اولبرینک آتنی ، برباشقه سینک اوکوزینی ، اینکینی اوکرلر<sup>۲۴</sup> . بعض دفعه ده هوا مساعده لی<sup>۲۵</sup> اولورسه ، ایچلریندن بری شهره<sup>۲۶</sup> کیدر : کون دوغیدن ، کون باتیدن ، قبله-دن<sup>۲۷</sup> و پویرازدن<sup>۲۸</sup> تازه تازه حوادثلر<sup>۲۹</sup> خبرلرله یوکلنه نیر کلیر .  
( مابعدی وار )

12. *qaplamaq* to cover, to fill. 13. unable to see (404).  
14. a. *kéyf* pleasure, merriment. 15. *kútúk* root of the trees.  
16. *ĩnil iĩnil* with a clashing or crashing sound [447, 502]. 17. *la-qĩrdĩ* talk, chattering. 18. *ĩsĩndĩrmaq* to warm. 19. *nasĩlĩsa* in some way or other. 20. *shĩd-dĩtli* severe. 21. *kéyfli* merry, jolly (150). 22. *sĩjajĩq* rather warm, snug (156). 23. a. *jamous* buffalo. 24. *ĩdĩymĩk* to praise. 25. a. *mĩsa-a-dĩli* favourable. 26. *shĩhir* (*shĩh'rĩ*) the city i. e. Cæsarea. 27. a. *qĩb-lĩ* south. 28. f. *por'yaz*, *por'raz* north. 29. a. *havadis* intelligence, news (651).

## Lesson 33. درس ۳۳

### Adverbs. ظرف یاخود حال

§ 455. Adverbs are words modifying verbs, adjectives or other adverbs. They therefore denote manner, place, time, quantity, affirmation, doubt, negation, interrogation and order.

§ 456. Almost all Turkish adjectives may also be used as qualifying adverbs, with all the changes which the adjectives undergo. Ex.:

*Choq sêdylémék.* To talk too much or intrusively.

بنم مکتوبم سنککندن ایویازیلمشدر *Bénim méktouboum sênîkindén éyi yazılmîsh dîr.* My letter is better written than yours.

### 1. Adverbs of Manner. حال

§ 457. The Adverbs of Manner answer to the question 'نیجه' *ni'jé? na'sûl?* How? The adverb of manner is generally obtained by the addition of some particle or word to the adjective, and is expressed in English by the corresponding adjectives with the addition of the termination *-ly*.

§ 458. The adverb of manner is obtained in three ways: by repeating the adjective, by the addition of *-jé*, or of *sourétdé* صورتده, to the adjective:

*aghîr* آغیر صورتده *aghîrja*, آغیرجه *aghîr aghîr*, آغیر آغیر *sourétdé.* Heavily. طاتلی صورتده 'طاتلیجه' طاتلی طاتلی Sweetly.

§ 459. This *جه* or *جه‌سینه* is also added to nouns and pronouns, and thus we obtain an adverbial expression (§§ 155, 331):

*bénjé, kéndisinjé* کندیسینجه 'بنجه' according to me, to him.

*adamja, adamjasîna* آدمجه‌سینه 'آدمجه' in a manly way;

also: *adamjîlayîn, adam aqîllî.* آدمجیلاین 'آدم عقلی' also:

§ 460. The 4th and 8th Gerunds are also used as adverbs of manner (pp. 206, 207):

*hédiyé olaraq* هدییه اوله‌رق as a gift.

*istéméyérek gitdi* ایسته‌مه‌یه‌رک کیتدی he went unwillingly.

*sêdylédiyindé* سویلهدیکنده when he spoke.

### § 461. 1. Adverbs of Manner.

*yénidén* یکندن newly, anew. *biryol, biyol* بریول once.

ینه *yiné, yéné* }  
 کینه *giné, géné* } again,  
 a. تکرار *tékrar* } nevertheless.

یکین *yégin', yéyin'* strongly.  
 بویله جه *bédyléjé* thus, in this way.  
 بوشینه *boshouna* in vain, idly.

## § 462. 2. Adverbs of Time.

بو کون *bou gûn* to-day.  
 یارین *yarîn* to-morrow.  
 دون *dûn* yesterday.

ایرتهسی کون *értési gûn* the fol-  
 lowing day.

اوته کون *êôté gûn* } the  
 day be-  
 fore  
 اولکی کون *év'véłki gûn* } yester-  
 day.

شیمدی *shim'di* now.

نه زمان *né zéman* }  
 نه وقت *né vaqît* } when  
 قاجان *ha'chan* } (§§ 345, 426).

دمین *démin'* }  
 بایاقدن *bayaqdan'* } a few  
 minutes  
 ago.

چاپوجق *cha'poujaq* }  
 او ساعت *o' sa-at* } quickly.

بردن بره *birdén'biré* }  
 آپ آنسز *ap'ansîz* } suddenly.

بر آزدن *bir azdan'* soon, after  
 a while.

ار 'ار *ér, ér'kén* early.

کیج *géj* late.

آرا صیره *ara' sîra* }  
 ایکده برده *ikidé birdé* } now and  
 then.

کچن سنه *géchén séné* }  
 ییلدیر *bîldîr'* } last  
 year.

a. اول *év'vel* before.

صوکره *soñ'ra* afterwards.

a. دائما *da'yima* always.

a. نهایت *niha'yét* at last.

کچنده *géchéndé'* }  
 کچن *géchén* } lately.

## § 463.

## 3. Adverbs of Affirmation, Doubt and Negation.

اوت *év'vét, é-vét* }  
 هه *hé, hî-î!* } yes!  
 بلی *bé'li* }

هیچ *hich'* }  
 اصلا *as'la* } never.

a. واقعا *vaqa'a* truly, in fact.

کرچکدن *gérchékdén* truly, really.

نه دیمک! *né démék!* }  
 شبه سز! *shûb'hésiz* } of course,  
 no doubt!  
 certainly!

یوق *yoq'* }  
 خیر *kha'yîr* } no!

یله *bilé'* even.

عجا *ajé'ba* }  
 اوله! *ola'* } I wonder!  
 Is it so?

## § 464. 4. Adverbs of Interrogation.

نیچون <i>nī'chin?</i>	} why? where- fore?	ناصل <i>na'sil?</i>	} how? by what manner?
نه دیو <i>né'déyi?</i>		نیجه <i>nī'jé?</i>	
نه یه <i>né'yé?</i>		نه قدر <i>né'qadar?</i>	how much?
نه سبدن <i>né'sébébdén?</i>		نه <i>né?</i>	what?

## § 465.

## 5. Adverbs of Quantity and Comparison.

نیتکیم <i>nitékim</i> as, in the manner as.	بوسوتون <i>bús'bútún</i>	} entirely.
تک تک <i>ték' tûk</i> here and there.	a. کاملاً <i>kiâ'milén</i>	
هیچ اولمازسه <i>héch' olmazsa</i>	a. جداً <i>jid'dén</i>	seriously.
باری <i>ba'ri</i>	a. قصداً <i>qas'dén</i>	intentionally.
اولسه اولسه <i>ol'sa ol'sa</i> at the most.	p. باد هوا <i>ba'dihava</i>	} gratis, freely.
اولدقجه <i>oldouq'ja</i>	a. مجاناً <i>méj'janén</i>	
اپ ای <i>ép'-éyi</i>	طولاییدن <i>dó'layîdan</i>	indirectly.
کریک کبی <i>géréyi'gibi</i> properly, duly.	صایکه <i>say'ki, san'ki</i> almost, nearly (§ 478).	
آنجا <i>an'jaq</i> only.	صالت <i>salt'</i> only.	

*Note.* There are also a great many more adverbs which can easily be learnt by practice and reading (§ 212).

## § 466. 6. Adverbial Expressions of Time.

In adverbial expressions denoting time of day the word in is expressed by the addition of لاین *-léyin*, -*layîn*, and for the seasons by adding ین *-în, -ûn* (p. 55):

بهارین <i>baha'rîn</i> in spring.	کیجه لاین <i>géjé'léyin</i> at night.
کوزین <i>gû'zûn</i> in autumn.	اکشام لاین <i>akhsham'layîn</i> in the evening.
قوشلاق لاین <i>qoushlouq'layîn</i> at 9 o'clock A. M.	ایکیندی لاین <i>ikindi'léyin</i> in the afternoon.

## لغت Words.

a. مأذون *mé'zoun* graduate.

آواره *avara* useless.

a. وعد *vad* promise.p. بیهوده *bihoudé* in vaina. شقا *shaqa* joking

yatsi bed-time, curfew. یاتسو، یاتسی

## تعلیم ۷۴ Exercise 74.

- ۱ یلدر آناطولیه قولدن چقان ماذونلرک عددی قاچ ایدی؟ —  
 ۲ پنجشنبه کونی آماسیه یه یتیشوب ایرتهسی کون توقاده یولجی اوله جغم.  
 ۳ بر آراتق ایشیمز چوق ایی کیتدی ایسه ده چاپوجق بوزولدی.  
 ۴ ایکیده برده بنی چاغیریورسکز، نه دییه جکسکز؟ ۵ حسن  
 افدینک آدم عقلی برایشی یوقدر، هر ایشی ده آواره در.  
 ۶ آخشامه دک بوش بوشینه اوطوروورسکز؛ وقتلری بیهوده یه  
 کچیریورسکز. ۷ دمن بوزایه کلن افندی نزهلی ایدی. ۸ هر کون  
 شفقلاین اویانیر و یاتسولاین یاتارم. ۹ صباح ایله اوکلن اورته سینه  
 دوشن و قته قوشلق، اوکان ایله اخشام آراسینه دوشن و قته ایکیندی  
 و کونشک باتمه سیندن ایکی ساعت صوکه کی و قته یاتسو دیولر.  
 ۱۰ شقا سویله مه یورم جدی اوله رق سویله یورم ایشیدیورمیسکز؟  
 ۱۱ یاغورلر گره کی کبی یاغورلر. ۱۲ «جائاً آلدیکز جائاً ویریکز».  
 ۱۳ بورجکزی نهایت ویره جکمیسکز؟ سویله ییک! — نه دییک!  
 البته ویره جکم.

## ترجمه ۷۵ Translation 75.

1. When will you set out, to-morrow or the day after to-morrow? 2. He has been here at least three times. 3. That is beautiful indeed! 4. How much do you charge for it? — It will cost you 20 méjidiyés at most (*éñ choghov*). 5. At present (*shimdilik*) I want nothing else. 6. If we have given a promise, let us keep it; else we shall certainly lose our good name. 7. I could find him nowhere. 8. The preacher's house is

very far off. 9. The one came hither, the other went thither. 10. I could open the door neither from within nor from without. 11. Act as if you were (*olmoush-jasîna*) at your home. 12. Did you know him formerly? 13. Yes, I have long known him. 14. She is better to-day than yesterday. 15. The next time I shall be here betimes.

### مکالمه Conversation.

بزم اوه کلن مسافری طانیدیکز می؟  
 اوطوردیفکز بردن بردن بره نیچون  
 طانیه جفم ظن ایتدم اما؛ طانیه مادم.  
 قالدیکز؟  
 اجرا ایتمک ایچون عجله ایله  
 کیتدم.

یوزغادده نه قدر قالدیکز؟  
 بر سنه قالدیم؛ ایرته سی سنه چورومه  
 کیتدم.

بردن بیره مکتوبی کسدیکز؛ صیق  
 صیق یازیک رجا ایده رم!  
 اوچانس افندی نه یاپیور؟ نه ایش  
 هیچ بوش طوردیفن یوق؛ ویره  
 کوروپور؟  
 یازار.

### تعلیم قرائت Reading Exercise.

The Village Room. (Continued.) کوی اوطه سی (مابعد)

اول اخشام شهره کیده نی اوجاغک باشینده اوطوردیرلر.  
 ناریکله نک اک اعلاسنی و قهوه نک کوپو کلیسنی<sup>۱</sup> اوکا اکرام<sup>۲</sup> ایدرلر.  
 او ده آرتیق<sup>۳</sup> اوزه نه<sup>۴</sup> اوزه نه نقل ایتمه<sup>۵</sup> باشلار؛ هر کس صوص  
 اولوب آغزیندن آصیلیرلر قالیرلر.

کونلرده برکون<sup>۶</sup> کویلور دن ایکیسی بردن کویدن چیقارلر.  
 بریسی قیصریه کیدر و دیکری ده قیصریه دن بر ساعت بریده<sup>۷</sup>

Words. 1. *kêopûklû* foamy, creamy. 2. *ikram ét'*. to serve. 3. therefore. 4. *êôzénmék* to do carefully (§ 370). 5. *naql ét'*. to relate. 6. one day. 7. on this side.

بولتان تلاس<sup>۸</sup> قریہ سینہ کیدر . بوناردن اولکیسی کویدن درت ساعت  
 و صوکره کیسی ده درت بوچوق ساعت اوزاقلقده درلر . ایرتهسی کون  
 اخشام؛ هر کس دیبه کک<sup>۹</sup> سسنی آلیر آلماز ، قوشدیلر و غیجی<sup>۱۰</sup>  
 کیانک اوطه سنی طولدر دیلر . اوطه خینجا خینج<sup>۱۱</sup> طولی ویردی .

8. *Talas*, the classical *Mutalassi*. 9. *dibék* a wooden mortar, in which coffee is pounded. 10. *Ghîji* a very common proper name, Sticky. 11. *khînja khînj dolou vérmék* to become brim-full quickly (§ 286).

## درس ۳۴ Lesson 34.

### حرف عطف Conjunctions.

§ 467. Conjunctions are particles which serve to connect words and sentences, bringing them into a certain relation with one another.

§ 468. There are very few conjunctions of Turkish origin, the nature of the language being such that it scarcely requires them (§ 430). Many Persian and Arabic conjunctions, however, are used in the language.

#### § 469. 1. Copulative Conjunctions.

a. p. وَ <i>vé</i>	} and.	a. حتی <i>hat'ta</i>	} even.
له ایله <i>ilé, lé</i>		بیله <i>bilé</i>	
p. - هم - هم <i>hém— hém—</i> both, also.		p. هم <i>hém</i> and, also.	
ده دخی <i>dé, dakhi</i> also, and	(§§ 116, 117).	p. t. همده <i>hém dé</i> and moreover.	

§ 470. وَ *vé* is Arabic or Persian originally. The common people never use it in speech; its use is proper to books and educated people.

a) له ایله *ilé, lé* takes the place of وَ *vé* for nouns and pronouns, as بن ایله سن *bén ilé sén* پدر ایله اوغلی *pédér ilé oghlou*, i. e. *bén vé sén, pédér vé oghlou*; also: *Anam babam = anam ilé babam = anam vé babam* (§ 232).

b) But in place of 'and' between verbs the gerunds are used, as: *آلب ووردی* *alîp vérđi* = *آلدی ووردی* (§§ 371, 435).

§ 471. *حتى* *hat'ta* introduces a phrase which corroborates what precedes it, it is generally accompanied by *ده* *dé* or *بيله* *bilé*:

*حتى برادرڭ بيله كاهمهدي* *hat'ta biradériñ bilé or dé gélémédi*.  
Even your brother could not come.

## § 472. 2. Disjunctive Conjunctions.

p. <i>يا، ويا</i> <i>ya, vé ya</i>	} or	<i>گرك - گرك</i> <i>gérék - gérék -</i>	} whether or
p. <i>ياخود</i> <i>yakhod</i>		<i>ايستر - ايستر</i> <i>istér - istér -</i>	
a. <i>لا</i> <i>il'la</i> very rather		<i>ها - ها</i> <i>ha - ha -</i>	

p. *يا - يا* *ya - ya* - either - or -      p. *نه - نه* *né - né* - neither - nor -  
*يوكسا، يوغوسا، يوقايسه* *yokhsa, yoghousa, yoqisé* or, otherwise.  
(§ 243.)

§ 473. *Gérék, istér, ha* are put before two opposite words or phrases to state an alternative:

*Istér gélsin istér gélmésin*. Whether he choose to come or not; let him come or not. (I do not care!)

*Gérék béôyûk gérék kûchûk*. Whether great or small.

*Ha almîsh ha almanîsh*. Whether he has taken it or not.

§ 474. *Il'la* contradicts some words of the previous clause; it can be used only, if the antecedent clause contains a negation: it means *but on the contrary, nay rather*.

*Bén déyil, il'la pédérin' hasta dir*. I am not ill but my father.

*Qizîni déyil, il'la yégénini' sévérin*. I do not love his daughter, but his niece.

## § 475. 3. Contracting Conjunctions.

a. <i>اما</i> 'a. <i>لكن</i> 'a. <i>ولكن</i> 'a. <i>فقط</i> 'ايسه ده 'ايسه	} but, yet.
<i>i-sé; isédé; faqat; vélakin; lakin; am'ma, ém'ma</i>	

p. <i>هر نه قدر</i> 'p. <i>اگرچه</i> 'p. <i>گرچه</i>	} although.
<i>gérchi; ég-, éyérchi; hér né qadar</i>	

§ 476. *Amma, lakin, vélakin, faqat* are put at the beginning of the sentences, while *isé, isé dé* comes at the end (§§ 130, 239—240, 241, 245, 325, 339).

§ 477. *Gérchi, éyérchi, hér né qadar* are followed by *isédé* 'yet'.

*gérchi faqir isé dé.* Although he is poor, yet ...

#### 4. Miscellaneous Conjunctions.

§ 478. The remaining conjunctions are as under:

p. اگر *éyér, égér* if (§§ 238, 381—382).

p. صایکه <i>san'ki, say'ki</i>	} as if, as though (as was promised).
سوزده <i>sêzde</i>	
p. گویا <i>gûya</i>	

a. یعنی *yani* that is to say, i. e.

p. زیرا <i>zira</i>	} because.
p. چونکه <i>chûnki</i>	

a. p. مادامکه *madam ki* since.

a. ظن ایدهرم *zann' édérin, al'lahalém* vulg. *al'léhém* I think.

a. فرضا <i>faraza</i>	} supposing that.
طوتالم که <i>toutalîm ki</i>	

ایمدی <i>imdi</i>	} therefore.
اونک ایچون <i>onouñ ichin</i>	

*ol sébébdén* therefore.

a. بعده *badéhou* then, afterwards.

*anjaq* however, only.

p. که *ki* that, for.

p. تا *ta* until; so that.

*qaldî ki* there remains (to us) that.

p. تا که *ta ki* in order to; (before negatives) lest.

p. مکر <i>méyér</i>	} unless, and still, but.
p. t. مکرسه <i>méyérsé</i>	

*déyi* in order that (§ 392).

p. شاید <i>sha'yéd</i>	} perhaps.
p. بلکه <i>bél'ki</i>	

#### 5. Turkish equivalents for some English Conjunctions.

§ 479. Some English idiomatic conjunctive phrases are given below, with their Turkish equivalents.

As — so. As is the mother, so is the daughter آناسی ناصیل ایه *Anasî nasîl isa, qızı da öyle dir.*

- As — so.** As the stars in multitude, so shall thy seed be نسلک یلديزلر قدر چوغاله جقدر *Nésliñ yildizlar qadar choghajalaq dîr.*
- As — as.** I am as tall as you بن سنك قدر اوزونم *Bén seniñ qadar ouzounoum* (§ 229).
- Both — and.** Both good and bad were left to his choice. *Eyi vé kêotû ikisé dé onouñ kéndi keyfiné (ikhtiyarına) braqıldî.*
- Either — or.** Either he or I will do it يا او يا بن بونی ياپه جغز *Ya o' ya bén' bounou yapajaghîz.*
- Neither — nor.** Neither you nor I can go. *Né sén', né bén' gidé-biliriz* or *Sén'dé bén'dé gidémeyiz.*
- Whether — or.** I care not whether you go or stay. *Gitséñ dé git-méséñ dé oumouroumda déyil dir.*
- If — then.** If you will take this, then I will take that. *Sén bounou alırsañ Bén dé ol birini alîrîm.*
- So — that.** It was so late that I could not come. *Ol qadar géj idi ki gélémédim.*
- Not only — but also.** She was not only poor, but also very sick. *Hém faqir vé hém* or *hém dé hasta idi* (§ 474).
- Though — yet.** Though he live many years, yet his life is a failure. *Choq' sénélér yashadî isé dé, êmrû boshouna' gitdi.*
- Therefore — because.** Therefore doth my father love me, because I lay down my life. *Bén êmrûmû féda étdiyim ichîn* or *étdiyimdén péderim dé béni sévér.*

### لغت Words.

چالمق <i>chalmaq</i> to play	a. عفو <i>afv'</i> pardon
a. صنعت <i>san'at</i> profession	كل <i>kél</i> bald-head
ديكىلمك <i>dikilmék</i> to stand up directly	قاميش <i>qamîsh</i> reed
a. نقد <i>naqîd</i> money	اكيلىمك <i>éyilmék</i> to bend, to curve.
a. مركب <i>mérkéb</i> donkey; <i>mûrékkéb</i> made, composed of; ink.	

### تعليم Exercise 76.

۱ کاغذ و قلم . آت ايله مرکب . اشك و قاطر . ۲ نه اوقويه بيلير  
ايشسکز نه يازه بيلير ايشسکز ؟ اويله می ! — خير افندم ! سکا  
يا کليش آکلا تشار ؛ هم اوقوردم هم يازارم . ۳ قاپونک اوکنده ديكيلوب

طورمه؛ یا اچهری کل یا دیشاری چیق . ۴ چوق فقیر در؛ حتی جینده  
بر اونلغی بیله یوقدر . ۵ یارین ساعت قاچده سزه کلهیم؟ — ایستر  
آخشام کل ایستر صباح؛ آخشامه دک اودهیم . ۶ کرک سن کرک  
قارداشک دون مکتبه کلمه مش سکرز؛ نزهده ایدیکرز؟ ۷ هرنه قدر  
کلمک ایچون حاضرلاندق؛ حتی یوله بیله چیققدق ایسهده؛ آپ آنسر  
بابام خسته لاندی . ۸ اگرچه سزه اون لیرا قدر بورجم وار ایسهده؛ پاره  
یوق که ویرهیم . ۹ مادامکه پارهک یوقدر؛ بر سندن ویر .

### Exercise 77. تعلیم ۷۷

۱ برادر افندی! اگر ارکن کلسیدم؛ سوزده بکا هدیه اوله رق  
بر کتاب ویره جک ایدیکرز؛ اما ویره دیکرز . ۲ پدرکز دون بزه  
کادی؛ برآز اوطوردی؛ بَمَدَه آنهم ایله کایسه یه کیتدی . ۳ چاغیردم  
چاغیردم کلمه دی؛ مکرایسه (مکرسه) خسته ایمش . ۴ بن ایسته دیکم  
قدر ایو دکلم؛ سن ده بشقه لرینک دیدیکی قدر کوتو دکلسین . ۵ بن  
جاهل ایسمده جاهلکم یلیرم . وَلَکن سن جاهل اولدیفکی بیله  
یلمک (bilmén) . ۶ بن قهوه می ایچرکن سن ده درسکی حاضرلا .  
۷ چای انکلتزده قوللانیدیفی قدر آلمانیه ده قوللانیلماز . ۸ سن  
دها دقتلی اولغی وعد ایتدیکرک ایچون سکا عفواید جکم . ۹ نه سن  
بزه کل؛ نه بن سزه کاهیم . ۱۰ «ها کل حَسَن؛ ها حَسَن کل؛ ایکیسی  
ده بر در» . ۱۱ کرک ززکین کرک فقیر؛ کرک عالم کرک جاهل؛ جمله سی  
ده بر کون اوله جکدر . ۱۲ بونی کیمسه یلمز؛ انجق بن یلیرم .

### Translation 78. ترجمه ۷۸

1. Your sister and my niece. 2. We have written a long exercise, but we have not learnt it. 3. You must go home directly, or you will get wet; for it

will soon rain. 4. «The reed bends, but does not break.» 5. You ought to speak to your children, for they are very naughty. 6. Do not waste your time, for life is made up of it. 7. «Time is money.» 8. The horse may be very strong, nevertheless (*yiné*) it does not please me. 9. He was very tired, nevertheless he continued working. 10. I feared lest (*déyi*) he should die. 11. As [since] he does not work, I shall give him nothing. 12. I wish you to wait till I have done my exercise. 13. After I had breakfasted, I took a walk, although it was raining a little.

### ترجمه ۷۹ Translation 79.

1. Give me your letter that I may send it to the post-office. 2. He says he will not marry until he has a profession. 3. Read it twice, lest (*yokhsa*) you forget it (Aor.). 4. The lady must be careful, lest she fall (Fut.). 5. The more frequently you practice (what you learn in) your music lesson, the better you will play it. 6. Unless the Lord build the house, their labour is in vain, who build it. 7. Ask him when he will come. 8. Why did you sleep so long? — I slept so long, because I was very tired. 9. The more I study Turkish, the more I like the language. 10. I do not know whether he is rich or poor.

### مکالمه Conversation.

استانبوله کیتدیگک زده بنی ده	پک ای، کیدرسه م کورتورورم.
کوتورورمیسکز؟	
آته نیچون بینمه یورسکز؟	دوشهرم دیو قورقویورم.
شاید بزی صوران اولورسه ؛ سلام	مادام که امر ای دی یورسکز ، باش
سویله !	اوستنه !
بو باغی نیچون صاتون آلمادیکز ؟	چونکه پاره م یوغیدی .
یوخسه بکنم دیگک زدن می آلمادیکز ؟	خیر بکندم ؛ آنجق پاره م یوق .
پاره کز اولسیدی آلیرمی ای دی کز ؟	باغی دکل حتی باغچه یی ده برابر آلیردم .
طوالم که یارین پاره کز اولسه	شبهه سز آلیرم ، هیچ دیکله مم .
گینه آلیرمیسکز ؟	

## Reading Exercise. تعلیم قرائت

The Village Room. (Continued.) کوی اوطه‌سی (مابعد)

قیصریه کیدن کونس<sup>۱</sup> چاوش<sup>۲</sup> اوجاغٹ صاغ طرفنده و تلاسه  
کیدن قوبور<sup>۳</sup> اوسته<sup>۴</sup> ایسه<sup>۵</sup> اوجاغٹ صول طرفنده اوطوروپور؛ بری چبوق  
ایچیور دیکری نارکیله چکیور ایدی . هر کس قهوه‌سنی سیغاره‌سنی  
ایچدکن، کیفارینی<sup>۶</sup> چاتقدنصوکه، اوطه صاحبی غیجی کهیا؛  
فوق العاده بر حمتله: — «ای جانم کونس چاوش! خوش کلدک!  
صفا کلدک! سویله باقالم؛ شهرده نه وار نه یوق . یدیکک ایچدیگک  
هپ سنک اولسون؛ نه کوردگسه اونی سویله!» دیه‌رک چاوش  
آغایه خطاب<sup>۷</sup> ایتدی.

— «جانم غیجی کهیا! دون شهرده نه کورسم؟ هیچ<sup>۸</sup> عقلدن  
فکردن کچمه‌دک<sup>۹</sup> برشی کوردم» دیدی کونس چاوش.  
— «خیر اوله<sup>۱۰</sup>! عجباً نه ایمش؛ اوشاق<sup>۱۱</sup>! سسکزی کسیک؛  
دیکه‌یک<sup>۱۲</sup>» دیه کهیا امر ایتدی؛ هرکس کوز قولاق اوله‌رق<sup>۱۳</sup>، یوزینه  
باقدیلر.

(مابعدی وار)

*Words.* 1. *Kêônés* prop. name, Star (Slavonic). 2. *chavoush* a sergeant in the army. 3. *Qoubour* prop. name, a holster. 4. *ousta* a captain (of Janissaries). 5. *isé* while. 6. *kéyf chatmaq* to be in complete merriment. 7. *khitaḅ ét''*. to address. 8. never, absolutely. 9. See § 405. 10. *khayr ola* what is the matter! Good news, let us hope. 11. *oushaq!* children! boys! 12. *déyi* § 892. 13. *gêḏz qoulaq ol''*. to be all eyes and ears, to pay full attention.

## Lesson 35. درس ۳۵

### The Interjections. حَرْفِ نِدا

§ 480. Interjections are words which are used to express a sudden or violent emotion of the mind.

Sometimes they are used alone, and sometimes accompanied by the word to which they refer, which in Turkish is generally put in the dative:

*aférin* آفرین سکا! *aférin, aférin!* Bravo! Well done! *vay sizé!* وای سزه! Woe unto you! *saña!* Good for you!

<i>éy! héy!</i> ای!	} O! eh! halloo!	<i>vakh!</i> واخ!	} Alas!
<i>shish!</i> شیش!		<i>éyvah'!</i> ایواه!	
<i>oulán!</i> اوغلان!		<i>janím!</i> جانم! My dear!	
<i>ya'hóu!</i> یاهو!		<i>yazîq!</i> یازیق! What a pity!	
<i>biré, bré; bé!</i> بره! به!	} Fellow!	<i>aférin!</i> آفرین!	} <i>aférin!</i> Bravo! Capital!
<i>bé hérif!</i> به هریف!		<i>aman!</i> آمان! O dear! Oh! Pity!	

*baqsa'na!* باقسانا! Look! I say! *ajayib!* عجائب! Wonderful!

<i>haydé!</i> هایده! Come! Hie thee!	<i>yîqîl!</i> ییقیل!	} Begone!
<i>vay!</i> وای! Woe!	<i>déf'ol!</i> دفع اول!	

*sous!* صوص! Hush! a. *éy'vallah!* ای والله! Thank you!

a. *vés'sélam!* والسّلام! All right! All correct, O. K.

a. *ma'shallah!* ماشاالله! Beautiful! How strange!

a. *in'shallah!* انشاالله! If God will! Please God! I hope so!

a. *ma'zallah!* معاذالله! God forbid! Shocking!

a. *Al'lah kérin!* الله کریم! God is gracious! Let us hope!

a. *élhamdû-lil'lahi* com. *élhamdûl'lah!* الحمد لله! Thank God!

### تعلیم ۸۰ Exercise 80.

۱ اگر ترجمه کزی حاضر لادی کزایسه ' ییک آفرین سزه!  
حاضر لامادی کزایسه وای سزه! ۲ شیش! چوجوق! یولدن اوته کیت!  
آتار سنی دپه لرلر. ۳ دستور! یولدن گچه یم. ۴ واردا! آتارک اوکندن  
کیدک. ۵ اولان حسن! بورایه کل. سویله باقالم شو قاری کیمدر?  
— شو کویلونک عورتی در. ۶ بره هریف! بو قدر ارکندن چارشوده  
ایشک ندر? چین صباح کوزیکه چوپ می دوشدی. ۷ باقسانا علی!

کیت امام افندی بی چاغیر . ۸ دون مکتبه کیتتم شدم ، ماشاالله !  
 سزك چوجوقلر چوق ایلهری کیدیورلر . ۹ عجائب ! ناصل اولدی ده  
 کیتدیگز ؟ ممنون اولدم . انشاالله دعا کز برکتیه ده ایلهری کیدرلر .  
 ۱۰ انشاالله ! بعض چوجوقلر ده کوردیم که ، معاذالله ! هیچ آدم اوله جقلری  
 یوقدر . ۱۱ آمان حکیم باشی ! چاپوق کل ، والدم پک راحتسزدر .  
 ۱۲ یازیق ! خسته لغی نه در ؟ ۱۳ بیلمه یورم ؛ آمان آمان دییه رک یاتدی .  
 ۱۴ الله کیمدر ! چوق تلاش ایتمه . ۱۵ جانم افندیم ! شیمدی یه دک  
 زه لرده ایدیگز ؟ ۱۶ به چوجوق ! بر دها سنی بورالرده کورمه یه یم  
 ییقیل کیت شوندن !

### Reading Exercise. تعلیم قرائت

The Village Room. (Continued.) کوی اوطه سی ( مابعد )

کونس چاوش اوچ دفعه اوکسوردی<sup>۱</sup> ، درت دفعه آقصیردی<sup>۲</sup>  
 و سوزه باشلادی : — «دون قوشلق وقتلرینه طوغری شهره یتیشدم .  
 بر تاوه<sup>۳</sup> ایل بر تنجره<sup>۴</sup> آلق ایچون قازانجیلر چارشوسینه<sup>۵</sup> کیتدم . باقدم  
 که اوراده هیچ سس شماطه<sup>۶</sup> یوق . شاشدم<sup>۷</sup> قالدیم . اوته بری  
 دوشدم ، بونلر زه یه کیتتم شلر دیو صوروشدردم . دیدیلر که : 'شهرک  
 دیشاریسنده کی تارلالرده ایشله یورلر' .

«قوپدم<sup>۸</sup> کیتدم که ، نه کورهمیم ! بن دییه یم ایکیبیک ؛ سن دی  
 اوچبیک قازانجیلر ، قالایجیلر<sup>۹</sup> اللرنده برر چکیج<sup>۱۰</sup> ، کوروک<sup>۱۱</sup> اوله رق ؛  
 قوجه ! قوجه<sup>۱۲</sup> ! بر قازانک ایچینه کیرم شلر ، تاقور توقور تاقور توقور<sup>۱۳</sup>

Words. 1. *êöksûrmék* to cough. 2. *aqsırmaq* to sneeze. 3. *tava pan*. 4. *ténjéré* cauldron, saucepan. 5. *Qazanjılar Charshisî* (The market of) Boiler-Makers. 6. *shamata* an uproar. 7. to be astonished. 8. *qopmaq* to run. 9. *qalayjî* an artisan who tins copper vessels. 10. *chékij* hammer. 11. *kêorûk* a pair of bellows. 12. *goja! goja!* tremendous. 13. *taqour touqour* a repeated tapping and knocking noise.

سس شماطه اورته لغی<sup>14</sup> آلمش ' هر کس قولاقارینه پاموق طیقامش<sup>15</sup>  
قازانک بر طرفیندن آغزینه<sup>16</sup> قدر بر مردیون قوردمشله . (مابعدی وار)

14. *ortalıq* the whole (field). 15. *tıqamaq* to plug. 16. *aghzına* to the brim. (They have placed a big ladder on the outside of the cauldron from the bottom to the brim.)

مابعد Continued.

«مردیوندن چیقدم ' قازانک ایچینه باقدم که ' نه دیک<sup>1</sup> ! بر کومه<sup>2</sup>  
آدم قازانک بر کوشه سینده ' قوجه بر کومه بر باشقه طرفینده ، بیوک  
بر غلبه لک<sup>3</sup> ده دیکر بر طرفده ؛ کیمی چکیجلر<sup>4</sup> ' کیمی کینتله<sup>5</sup> '  
کیمی لهیمله<sup>6</sup> ' کیمی قالایلار<sup>7</sup> . اورته لاق آنا بابا کونی<sup>8</sup> ' قیامت قوپویور<sup>9</sup> .  
' بو نه اوله جق ' دیویانده کیلردن برینک قولاغینه باغیردم . چوق زورلقله  
کوجبلا کوج ایشیتدیره بیلدم . نهایت هریف قولاغیندن پاموغی چیقاردی  
وینه باغیره رق دیدی که : ' سلطان مراد<sup>10</sup> افندیوز ایکیوز الی بیک  
عسکرله بغداد سفرینه<sup>11</sup> کیدیور ده ' اوردونک پیلاوی چورباسی  
بو قازانده پیشه جکدر ' .

«بونی ایشیتدیکمه تعجب ایتدم<sup>12</sup> ؛ قازانی ' تاوایی اونوتدم '  
بر اقدم کلدم . عمرمده بویله بر شی نه ایشیتمش ایدم نه ده کورمش .  
حالا قازانک تاقیرتییسی<sup>13</sup> قولانمک دیندن کیتمه یور» — (مابعدی وار)

Words. 1. *né déñ!* what do you say! what a wonder! 2. *kêdmé* group. 3. *ghalabalıq* crowd. 4. *chékijlémék* to hammer (§ 276). 5. *kinétlémék* to clamp together. 6. *léhimlémék* to solder. 7. *qalay-lamaq* to tin. 8. a day when father and mother both are at home; hence, a state of noise and confusion. 9. *qıyamét qopouyor* a commotion is occurring: *lit.* the Day of Judgement is breaking. 10. *Soultan Mourad* Amurath IV. 11. *Baghdad séféri* the Baghdad campaign (A. D. 1638). 12. *té-aj-júb ét'*. to be astonished. 13. See § 447.

مابعد Continued.

کونس چاوشک نقلیتی<sup>1</sup> پک زیاده مراق<sup>2</sup> جلب ایتدی . اوطه

Words. 1. *naqliyét* story. 2. *méraqjélb ét'*. to arouse the interest.

خلقندن بعضیسی ایناندی<sup>۱</sup>، بعضیسی اینانادی<sup>۲</sup> . ققط غیجی کھیا دیدی  
که — «اوشاق! اینانیلمایه جق بر شی یوقدر<sup>۳</sup> . بزم مرحوم<sup>۴</sup> پدر  
شاهنامه ده<sup>۵</sup> بوندن غریب<sup>۶</sup> شیلر او قوم شد<sup>۷</sup> . چوجوقلغمزده بزه نقل  
ایدر دورور ایدی» .

حاضر اولانلردن قواص<sup>۸</sup> اغا — «سوزکی بال ایله کسدم<sup>۹</sup>، کھیا!  
امر ایت<sup>۱۰</sup> ده بزه قوبور اوسته ده نقل ایتسون؛ باقالم اونهلر کورم شد<sup>۱۱</sup>؟»  
دیدی .

— «بویور باقالم قوبور اوسته! سویله<sup>۱۲</sup> سن نه لر کوردک<sup>۱۳</sup>؟» دیدی  
اوطه صاحبی .

— «جانم! دیدی قوبور اوسته بیغینی بوره رق<sup>۱۴</sup>؛ اولکی کون  
تلاس اووه سندن<sup>۱۵</sup> کچیور ایدم؛ تا اوزاقدن قوجه جویز آغاجی کبی  
برشی کوردم . اما کورسه کز<sup>۱۶</sup>! غایت هیبتلی برشی ایدی . یاقلاشه  
یاقلاشه کوردم که عقلدن فکردن کچمز<sup>۱۷</sup> درجه ده ایری<sup>۱۸</sup> بر لحنه<sup>۱۹</sup>  
(لاحانه) ایمش .

3. *mérhoum* deceased, blessed. 4. *Shah'namé* 'The Book of Kings', the celebrated work of the Persian author Firdousi. 5. *gharib* wonderful. 6. *Qavas* prop. name. 7. 'I cut your speech with honey' (a polite expression used when one is obliged to interrupt the talk of another). 8. *émr ét.* allow, permit (him). 9. *bîyîghînî bourmaq* to twist his mustache. 10. *ova* field. 11. *gêr-sêñiz* if you had seen. 12. See § 404. 13. *i-ri* large. 14. *lahana* cabbage.

Continued. مابعد و ختام

«لحنه نك بر یاپراغینك آلتنده خنكار<sup>۱</sup> اوردو قورمش<sup>۲</sup>، بیکلرجه  
چادیرلر<sup>۳</sup> وار. او بر یاپراغینك آلتنده اون بیکلرجه آتلی عسکرلر جرید  
اوینایورلر<sup>۴</sup> . اولبر یاپراغینك آلتنده ایسه<sup>۵</sup> صاییلماز<sup>۶</sup> عسکرلر تعلیم

Words. 1. *p. hûn-kiâr* the Fortunate One, a title of the Ottoman sovereigns (§§ 535, 556). 2. to form a camp, to encamp. 3. *tent*. 4. *jirid* is a certain game played on horseback, in which a stick is used as a dart. 5. innumerable (§ 404).

ایدیورلر . 'بونلر نه در' دیو صوردم ایسه 'سلطان مراد افندیزک  
اوردوسی در' عجم سفرینه<sup>۶</sup> کیدیورلر' دیدیلر .»

بو قدر مبالغه‌لی<sup>۷</sup> بر نقلیته هر کس کولکه باشلادی . لکن  
اک چوق کولن کونس چاوش ایدی — «جانم! دیدی؛ او یله بر یالان  
سویله که ' یالانه اویسون<sup>۸</sup> . او قوجه لخنه بیتمز<sup>۹</sup> ' قوماز<sup>۱۰</sup> . هم او قوس  
قوجامان<sup>۱۱</sup> لخنه یی نه یاپه جقار ایمش .»

— «قوزوم کونس چاوش! بر آز اول قیصری اووه سینده سنک  
کوردیکک قازانک ایچینده پیشیروب ' عسکره ویره جکلر» دیدی  
قوبور اوسته .

بو سوزک اوزرینه اوطه خلقی<sup>۱۲</sup> هپ بر آغیزدن اول قدر شدتلی  
کولدیلر که ' بعضیلری بایلدیلر<sup>۱۳</sup> قالدیلر .  
کونس چاوش ایسه بو پاتیرتینک<sup>۱۴</sup> آراسینده جوبوغینی آلدیغی  
کبی سیویشی ویردی<sup>۱۵</sup> .  
(و . ا . آ .)

6. *Ajém séféri* the Persian expedition. Baghdad was then in the hands of the Persians. 7. *mûba-laghali* exaggerated. 8. *ouymaq* to fit, to match. 9. *bitmék* to grow (plant). 10. *qop-maq* to pluck out. 11. *qos qojaman* very big, gigantic. 12. *khalq* people. 13. *bayılmaq* to faint. 14. See § 447. 15. *sivishi vérmék* to slip away quietly (§ 286).

ختم *Khitam* End.

## درس ۳۶ Lesson 36.

### علاوه Appendix.

§ 481. The method in which to address and salute people always requires considerable attention. The Ottomans themselves are very careful about such matters, especially in writing. Every class of people has its especial title by which its members must be addressed.

## I. Salutation. سلاملاق *Sélamlamaq.*

§ 482. The Moslems salute one another with the address *Sélamûn aléykûm* 'peace be unto you', the answer is *Vé aléykûm sélam* 'unto you be peace'. And when necessary to return the salutation, the one saluted says *Mérhaba* 'you are welcome!', to which is answered *Ey'vallah* 'Thank you'.

§ 483. Christians salute Christians and non-Christians, and Moslems Christians in the morning by saying *Sabah'lar khayr olsoun!* 'May the mornings be good' = 'Good morning!' At noon-time or in the middle of the day, *Vaqîtlar khayr olsoun!* 'Good day'. In the evening they say: *Akhshamlar khayr olsoun!* 'Good evening!' When it is necessary to return the salute, the person saluted says: *Khosh géldiñiz* 'you are welcome'; or, *Sabah'lar khayr olsoun, Vaqîtlar khayr olsoun, Akhshamlar khayr olsoun*, according to the time of day.

§ 484. At parting, Moslems and Christians say *Qal sagh-lîqla, Khoshja'qal; Qa'lîñ saghlîqla, Khoshja'qalîñ*, all meaning 'Good-bye': the reply to which is *Khosh' géldiñiz, séfa' géldiñiz* 'you are welcome'.

§ 485. But at night when taking leave they say *Géjêlér khayr' olsoun* 'Good night': to which the answer is *Khayra qarshî* 'Toward the good one (morning)' which extends the idea of the salutation to the morning light.

## II. Congratulations. تبریکات *Tébrikiât.*

§ 486. Returning after an absence, one is greeted with *Khosh' géldiniz* 'Welcome!': to which he replies *Khosh' géôrdûk!* which may be rendered 'I am happy to see you'.

§ 487. If the new comer has entered the room in the absence of the person whom he comes to visit, the latter, on coming in, makes use of the same salutation, only substituting the Dubitative for the Past tense *Khosh' gélmishsiñiz*.

§ 488. In the East it is considered polite, in meeting a person, to ask after the health of absent parents or

friends. In answering such questions, it is necessary to consider the age of the person who asks:

a) If he is junior, the answer given is *Choq séamlar édér* 'He offers you many salutations'. Then the younger man replies *El'lerini êôpérîm, makhsous sélam séôylé* 'I kiss his hands, give (him) my compliments'. If the person regarding whom he has asked is of high rank, much superior to his own, he says, *Etéklérîni êôpérîm, makhsous sélam séôylé* 'I kiss his skirts, many compliments'.

b) If the person who enquires about the health of the absent person is aged and of good position, it is customary to answer *Ellérîñîzi êôpér* 'He kisses your hands', or with more formality *Etéklérîñîzi êôpérlér* 'They (he) kiss your skirts'.

§ 489. The person who is to convey these greetings assumes the responsibility by saying *Bash' ûstûné* 'on my head' = 'with pleasure!' and acquits himself of it when he meets the person to whom the greetings are sent by saying *Fîlan éfféñdi choq' choq' séamlar séôylédi, êllérîñîzi êôpér* 'Mr. S. offers you many salutations and kisses your hands'. To which the other replies a) *Téshék-kûr' édérîm* 'Thanks!'; b) *Sagh' olsoun* 'May he be well!'; c) *Gétirén géôndérén' sagh olsoun* 'May he who brings and he who sends the sélam be well!'; d) *El êôpén' sagh olsoun* 'May he who kisses hands be well!' As we say, 'I am much obliged both to you and to him' (§§ 365, 375).

§ 490. When somebody drinks something, or washes his hands or comes from the bath or shaves himself or is shaved by a barber, it is usual to say *Afiyét' olsoun!* 'Health be to you!': to which the other replies *Eomrûñ choq' olsoun!* 'May your life be long!'. Which may be rendered 'Thank you!' (§ 365.)

§ 491. At the beginning of the new year they say *Yéni sénéñîz mubarék' olsoun! Salî jédîdîñîz mûbarék' olsoun!* 'A happy new year to you!': the answer to which is *Choq' sénéléré* 'For many years!' (§ 365.)

§ 492. Among the Moslems on both their festivals (Ramazan and Qourban) the form of congratulation

is *Bayramîñîz mûbarék' olsoun*, or *eedîñîz sayid' olsoun* 'May your festival be blessed'.

§ 493. Besides the above, which are for set times, there is a great variety of occasional salutations and congratulations, such as (§ 365):

1. *Gêôzûñûz aydîn' olsoun!* or more learnedly, *Chésh-miñîz roushén' olsoun!* 'May your eye be bright', addressed to one whose daughter or son have just married, to parents on the birth of a child, or to those who have just welcomed a new relative or dear friend from abroad, or even received a letter from 'a distant friend. The reply to this is: *Aydînlîq' ichindé ol!* 'May you enjoy the light' or *Darosou éviñîzé' olsoun!* 'The same (millet) to your house!' or if addressed to a bachelor. *Darosou bashîñîza' olsoun!* 'May your turn come next!'

2. To one who enters a new dwelling the salutation is *Saghlîjaq' ilé otourasîn!* 'May you dwell in it in good health!'

3. To one who puts on a new garment *Saghlîjaq' ilé géyînésîñ!* 'May you wear it with health!'

4. To one who is commencing an enterprise *Allah ish' achîqlîghî vérsin!* 'May God give you success!'

5. To one who is convalescent after an illness *Géchmish' ola!* 'May it be past and forgotten!' (§ 365).

6. To one who has lost a friend, or to imply the death of a friend enquired after *Bashîñîz sagh' olsoun!* 'Life to you!': the answer is *Allah sizé ouzoun êômûrlér' vérsîñ!* 'God grant many years of life to you!'

7. When somebody receives any sum of money, he usually says, *Bérékét vérsîñ!* 'May God give you a blessing (blessed increase)' = 'Thank you!': the reply to which is *Bérékétîni' gêôrésin!* 'May you experience its increase!'

8. *Téshékkûr' édérîm*, *Mémnoun'oum*, are expressions in imitation of the European phrase, 'Thank you!' and their usage is confined to educated circles. The common people express the same meaning by such terms as: *Sagh' ol!* *Eliñé saghlîq'.* When addressed to a child or an inferior 'Thank you!' is expressed by *Choq' yasha*, *A'férîm oghloun!* ('Very good!, Well done my boy!')

9. When speaking of a disease from which the speaker has suffered in the past, he must add the expression *Shéytan' goulaghîna gourshoun!* 'Lead into Satan's ear' = 'May Satan's ears be stopped that he shall not hear what is now spoken!'

10. One who is obliged to use an impolite expression, or to name an unclean animal (as for instance the dog, donkey or pig which are considered unclean among the Moslems), he must add *Sêdzûm oña'! Sêdzûm yabana'! Ha'sha houzourdan!* 'My word to him! My word to the desert! Be it warded off from your honour' = 'Pardon the expression' or 'Excuse me for saying so!'

11. *Inayét' o-la! Al'lah vérsin!* 'May God's favour be upon you!' 'Let God give you': to the beggars, by way of refusing them alms (§ 365).

12. When somebody is going on a journey, in bidding farewell he says *Khoshja qalîñ!, Allaha sîmar-ladîq!, Bizi doudada ounoutmayîñ!* 'Good bye! Remember us in your prayers!': to which the answer is *Allaha émanét oloun!, Rab'bim bilénizjé olsoun!* 'We command you to God!', 'The Lord be with you'; or *Oughourlar olsoun!* 'God speed!', 'Good bye!', 'Good luck attend you!'

13. *Ziyadé olsoun!* 'May it be too much' = 'No, thank you!' Formula used in declining an invitation to partake of food.

14. 'Pardon the omission', 'Don't pay attention to my shortcomings!' and 'I beg your pardon!' are rendered in Turkish by *Qousoura qalmayîñ!, Afv édérsiñiz!*

### III. Modes of Address.

§ 494. The word *سن sén* 'thou' is not used except with reference to a child, an intimate friend, a servant or a pupil: at other times *سر siz* 'you' is used to one's equals, unless for politeness' sake one of the words now to be explained takes its place (§ 93).

§ 495. In addressing superiors, the words *افندم 'Efféndim, zatîñîz, or za'tî alîñiz* are used meaning 'Sir', 'Your Honour', or 'Your Lordship'.

Other such terms are *خاکپایلیز* *kha'kipayilîz*, *kha'kipayilêri* 'the dust of your feet': that is, the speaker addresses the dust of the foot of the other, out of humility (§ 69).

§ 496. *Note.* The word *Efféndimiz* has two different meanings: If it is used alone, among the Christians, it means 'Our Lord' (the Saviour). If it is connected with the word *shévkétmé-ab'* 'Imperial', as *Shévkétméab Efféndimiz*, it means 'H. I. M. our Sultan'.

Among the innumerable titles of H. I. M. the Sultan, the following: *zatî shahané*, *zatî hazréti padishahi* 'His majesty the Emperor' are very common.

§ 497. The words *hazrétlêri*, *jénablêri* 'his (lit. their) majesty, excellency, highness' are titles equivalent to 'his majesty, his lordship, his excellency', but they are placed after titles and names and not before them, as in most European languages:

<i>Imperator hazrétlêri</i>	H. I. Majesty.
<i>Ingiltér'ra qralichasî hazrétlêri</i>	H. M. the Queen of England.
<i>Vali pasha hazrétlêri</i>	H. E. the Governor.
<i>Qaymaqam béy hazrétlêri</i>	H. Honour the Qaymaqam.
<i>Hoja éfféndi jénablêri</i>	The respected teacher.

§ 498. It is considered more polite to address superiors in the third person plural: *Za'tî alilériné khay'lî zahmét vérdim* 'I have given your Excellency much trouble'.

§ 499. In high and polite circles the speaker cannot speak of himself as 'I', or others as 'he, we, they'. He must say:

*Béndéñiz*, *goulouñouz*, *ajizlêri* I (your servant).

*Béndélêri*, *goul'larî* I or we (your servant or servants).

*Dayilêri* I, he, we (who pray for you) used by and of clergymen.

*Jariyéñiz*, *jariyélerî* I, we (your maid servant) used by and of ladies.

§ 500. Generally the word *hazrét* before a single name indicates one of the prophets, saints or patriarchs of old; as: *Hazré'ti Ibrahim* 'the patriarch Abraham'. *Hazré'ti Davoud* 'the prophet David'. *Hazré'ti Souléy'man*

'the prophet (King) Solomon'. *Hazré'ti Isa* (ee-sa) *Efféndimiz* 'Our Lord Jesus'. *Hazré'ti Méryém*, *Méryém Ana* 'Saint Mary' (the virgin Mother). *Hazré'ti Méseeh* 'the Holy Anointed One' (Christ).

#### IV. Honorific Titles. القاب رسميه *Elqabî Résmiyé*.

§ 501. Titles of Honour also are of great importance, as every person of position must be addressed by his own proper title.

*shéha'métlou* 'valorous and successful', is used for the Shah of Persia.

*hash'métlou* 'royal, imperial' for Christian sovereigns.

*ésa'létlou* 'noble' for the ambassadors and consuls.

*rût'bétlou* 'honorable, venerable' (His Grace) for clergymen of high rank, patriarchs, archbishops, bishops and missionaries.

*fazi'létlou* 'reverend' for judges, priests, pastors and preachers.

*fékha'métlou dév'létlou* 'illustrious and magnificent' for the Khîdive of Egypt and Presidents of Republics.

*dévlétlou atoufétlou* 'illustrious and munificent' for Grand Viziers.

*dévlétlou* for *Valis* (Governors-General).

*sa-a'-detlou* 'prosperous' for the Mûtésar'rîfs.

*iz'zétlou* 'honorable' for the Qaymaqams.

*rif'atlou* 'eminent' for other officials.

*mûrûv'vétlou*, *hûr'métlou* 'generous, respected' to merchants, teachers, etc.

عصمتلو *is'métlou* 'virtuous' for married ladies.

عفتلو *if'fétlou* 'chaste' for unmarried ladies.

### مثالر *Misal'ér* Examples.

*Dûn dévlétkhanéyé<sup>1</sup> gèldim, ém'ma za'tî alînizi gêdrémédim.*  
I came to your house yesterday, but you were not at home.

*Faqirkhanéyé<sup>2</sup> né vaqit téshrif édéjéksiñiz?* When you will honour (visit) my house?

*Hémshiré hanîm nasîl dîr?* — *Hémshirém jariyélêri choq hasta dîr.* How is your sister? — My sister is very sick.

*Béndélêri pék faqirim, zatî alînz isé pék zéngin siñiz.* I am very poor, but you are very rich.

*Amériqa jûmhouriyéti réyisi fékhamétlou dévlétlou Mc Kinley hazrétlêri.* His Honour Mr. Mc Kinley, the President of the Republic of America.

*Dayilêri Anatolia Collegi mûdiri yim.* I am the President of Anatolia College.

*Jariyélêri Protéstan méktébi mou-al'limési yim.* I am the teacher of the Protestant School.

*Words.* 1. *Dévlétkhané* the abode of prosperity, i. e. your house, used as a term of politeness. 2. *Faqirkhané* the house of your poor servant, i. e. my house.

### تعليم ۸۱ Exercise 81.

۱ بو کون ذاتِ عالیگزی زیارتہ<sup>۱</sup> کہہ بیلیریم ؟ — اگر فقیرخانہ یہ  
تنزل<sup>۲</sup> ایدرسکمز 'خوش کلدیگمز صفا کلدیگمز! بویورک افندم . ۲ سلام  
علیکم احمد افندی! — وعلیکم سلام مراد<sup>۳</sup> بک' بویورک اوطورک.  
مرحبا! انشا اللہ ایوسکمز . ۳ مخدوم<sup>۴</sup> بکدن مکتوب آلییورمیسکمز?  
— چوقدن برو مکتوبک آرقہ سنی کسمش ایدی 'لکن الحمد للہ بو  
ہفتہ بر مکتوب آلہ بیلدک — کوزگمز آیدین اویلہ ایسہ . نہ وار نہ یوق?  
نہ یازیور ? ۴ آیدینلق ایچندہ اول! داروسی سزہ . چوق ایو ایملر .  
سزہ چوق چوق سلاملر ایتمش 'الریگزی اوپر . ۵ ال اوپن صاغ  
اولسون! مکتوب یازارسہ گمز بندہ گزذن مخصوص<sup>۵</sup> سلاملر یازیگمز!

*Words.* 1. a. *ziyarét* to go on a visit. 2. a. *ténés'sâl* to condescend. 3. a. *Mourad* prop. name. 4. a. *makhdom báy* your son Master . . . 5. a. *makhsous* especial.

— باش اوسته افندم! سز نصلسکمز؟ حالکمز دیولککمز<sup>۶</sup> ایو میدر؟  
 ۶ اوزریکمز شفالر اولسون<sup>۷</sup>! دون برآز خسته جه ایدم. فنا بر صوغوق  
 آلمشم. لکن شیطان قولاغنه قورشون! الحمدلله بوکون ایی ایم.  
 هیچ آراماز، عجباً شو دوستمز نصلدر نصل دکلدر دیو صورمازسکمز.  
 بزه تنزل<sup>۸</sup> ایتمزسکمز که! ۷ استغراالله افندم<sup>۸</sup>! حقیقه هیچ خبرم  
 یوغیدی. عفو ایدرسکمز. پدر افندی صامسوندن عودت ایتدیلر می؟  
 — اوت افندم؛ دون برادر بنده لری ایله برابر تشریف ایتدیلر.  
 ۸ لطفاً<sup>۹</sup> احترامات فائقه می<sup>۱۰</sup> تقدیم<sup>۱۱</sup> ایدیکمز؛ اتکلرینی اوپهریم.  
 ۹ باش اوسته افندم! خوشجه قالک! — سعادت ایله<sup>۱۲</sup> افندم؛ خوش  
 کلدیگمز صفا کلدیگمز؛ تکرار بویوریکمز!

6. *halîñiz dirliyiñiz* the circumstances of your life. 7. *uzeriñizé shifalar olsoun!* may it be health to you! 8. a. *éstagh'firoul'lah* lit. 'I ask pardon of God' = Not in the least, I have no such pretensions. 9. *loutfén* be kind enough! 10. *ih'tiramatî fayîqa* (my) highest respects. 11. *taqdîm ét.* to present. 12. a. *sé-a-dét ilé!* Go in happiness (said to a departing friend).

## تعلیم ۸۲ Exercise 82.

۱ شوکتیاب افندمز شهرمزه ققراسنه<sup>۱</sup> اون بیک غروش احسان<sup>۲</sup>  
 بویورمشار. ۲ شهامتلو ایران شاهی حضرتلری درسعادت<sup>۳</sup> تشریف  
 ایتمشار. ۳ آوروپا حکمدارلرینک اڭ قدملیسی<sup>۴</sup> انکلتره قرالیچهسی  
 حشمتلو ویقتوریا حضرتلریدر. ۴ فرانسه جمهوریتی رئیسی فخامتلو  
 دولتلو موسیو لوبه حضرتلری، سلطنت سنیه نک<sup>۵</sup> پارس سفیری دولتلو  
 عطوفتلو منیر<sup>۶</sup> پاشا حضرتلرینی حذورلرینه<sup>۷</sup> قبول بویورمشار<sup>۸</sup>. ۵ سیواس

Words. 1. a. *fouqara* poor people. 2. a. *ih'san bouyourmaq* to grant, to bestow. 3. *Dér'sa-a-dét* Constantinople (§ 519). 4. *qîdémli* senior. 5. *Saltana'tî sêniyé* The Ottoman Government. 6. *Mûneer* prop. name, Lucian. 7. *houzour* presence. 8. a. *qaboul bouyourmaq* to accept.

والیسی دولتو عطفو قتلو حاجی حسن پاشا حضرتلری ' توقاد متصرفی  
 سعادتو بکر پاشا حضرتلری و مرذیفون قائمقامی عزتلو محمود بك  
 حضرتلری آماسیه تشریف ایتمشار . ۶ ذاتکز بو ایشه نه دییورسکز ؟  
 — بنده کز بيلم ' ذات عالیلری ده اایی پیلیرسکز . ۷ همشیرم  
 جاریه لری غیرتله مکتبه دوام<sup>۹</sup> ایدیور . ۸ جاریه کز آرتین افدینک  
 والدسم . ۹ ذات عالیلری شیمدی زهده اقامت<sup>۱۰</sup> ایدیورسکز ؟ —  
 بنده کز شیمدی صوفیلر محله سنده<sup>۱۱</sup> اقامت ایدیورم . ۱۰ بو کون  
 خاکپایکزه یوز سورمک ایچون دولتخانه یه واردق ایسه ده تشریف<sup>۱۲</sup>  
 ایدمه دک .

9. a. *dévam* to continue. 10. a. *iqamét ét.* to dwell. 11. *Sofoular mahal'lési* the street called Sofoular (in Merzifoun). 12. a. *téshér'rúf* to be honored (we could not see you).

### ترجمه ۸۳ Translation 83.

1. H. I. M. the German Emperor, William II. 2. His Grace the Armenian Patriarch. 3. His Excellency the Governor of Angora. 4. His Eminence, the Mûtésarrif of Samsoun, Qadri Pasha. 5. H. E. the English Ambassador Sir Nicholas O'Connor. 6. H. E. the American Ambassador at Constantinople, Dr. Angel. 7. Rev. Charles Tracy, President of Anatolia College. 8. Rev. Carabet Kapriélian; Rev. Kéropé Yakoubian. 9. I request your Excellency to give me permission to go to England. 10. Under the shadow of His Majesty (*sayé'yi padi-shahidé*) we are all safe. 11. H. H. Artin Pasha, the Ambassador of the Ottoman Government in London. 12. I have received your letter. 13. I was for two hours waiting for you at my house, but you did not come: afterwards I went to your house, but you were not at home. 14. Please give me to-day's newspapers. 15. How is your father's health? 16. Thank you, Doctor, he is very well, through your kind assistance (*sayé'yi aliñizdé*). 17. My sister is the wife of Kémal Béy. 18. When did you come here? — I came three days ago with your son.

## V. Onomatopoeia.

§ 502. Is the term applied to words or phrases, the sound of which conveys some idea of or resemblance to the thing signified.

It is customary in common language to use some onomatopœic expressions. For instance, they say in Turkish:

*Sou kharîl kharîl aqîyor.* The water flows violently.

*Taq taq qapouya vourdou.* Tap tap he knocked at the door.

*Jombadaq* (or *jomb déyi*) *souya atildî.* He threw himself suddenly (with noise into) the water.

These words *kharîl kharîl*, *jomb* are intended to represent the sound of the water when flowing or splashing, just as *taq taq* does that of knocking at the door.

*Sa-at tîq tîq tîq édiyordou.* The watch was ticking, = 'going tick, tick'.

*Kiliséniñ chañi dañ douñ êôtûyordou.* The church bell was ringing, ding-dong.

*Ellérini shapour shoupour birbiriné vourdoular.* They loudly clapped their hands.

*Qoushlar jivil jivil êôtûyorlar.* The birds are singing tweet tweet.

## VI. اذان *Ezan*.

§ 503. Is the notification, announcement, call to divine worship, proclaimed from a minaret or any other place, five times a day, by the *mû-éz'-zin* (chanter). The following is the formula:

1. First of all الله أكبر *Al'lahou ékbér.* 'God is Most Great' four times repeated, turning the face towards the four directions of the world.

2. اشهد ان لا اله الا الله *Esh'-hédû én'né la ilahé illa'lah.* I bear witness that (there is) not a god, save God [twice repeated].

3. اشهد ان محمداً رسول الله *Esh-hé-dû énné Mouhammédén ré-soul oullah.* I bear witness that Mouhammed is the apostle of God [twice].

4. حي على الصلوة *Hay'yé alés'sélat.* Hasten to divine worship [twice].

5. حي على الفلاح *Hay'yé alél félah.* Hasten to permanent blessedness [twice].

6. الله أكبر *Aliahû êkber*. God is great [twice again repeated].

7. لا اله الا الله *La ilahé illal'lah*. [Once more repeated.]

The call chanted at daybreak has this addition after the fourth clause:

الصلاة خير من النوم *Es'-sélatû khay'rûn min én' névm*. Prayer is better than sleep.

In great and imperial mosques, the *mû-éx'-sins* sometimes make optional additions to the fifth clause; as:

الصلاة والسلام عليك يا حبيب الله! يا نور عرش الله! يا سيد الاولين والآخرين!

*Es'sélatû vés'sélamû aléyk, ya Habee ballah! or Ya nooré arshillah! or Ya séy'ydûl év'véleen vél a-khîreen! or Ya résoul ou'llah!* May blessing and peace be upon thee, O Beloved one of God! or O Light of the throne of God! or O Prince of the former and later (prophets)! or O Prophet of God!

Inside the place of worship also, this call is uttered when worship begins; but then with this addition after the fifth clause:

قد قامة الصلاة *Qad gamétis'salat*. Divine worship has already been entered on (begun) [twice].

## VII. The Christian Services. عِبَادَتِ مَسِيحِيَّة

### § 504. The Benediction:

*Rabbîmiz Hisous Kristosouñ [or Isa-él-Mésihiñ] inayéti, Pédér Allahîmîzîn mouhab'béti vé Rouhoul Qoudsouñ mûsharékéti jumléñiz ilé bérabér olsoun; Amin.*

The Lesson:

*Oqouyajaghîm mahal Tékvée'nûl Makhlouqat Kitabiniñ birinji babîniñ birinji ayétindén 16<sup>inji</sup> ayétiné qadar dîr.*

*Mat-téosouñ tahreer éylédiyi Injiliñ altînjî babîniñ iptidasîndan soñounadék oqouyajaghîm.*

*Pavlos Résoulouñ Romalîlara yazdîghî résaléniñ on ikinji babîndan oqouyajaghîm.*

*Onounjou Mézmourou oqouyajaghîm.*

The Text:

*Louqasîñ tahreer éylédiyi Injiliñ sékizînji babîniñ yirmi birinji ayéti haq'qînda mûta-la-a' édéjéyim.*

*Youhan'na Injiliniñ birinji bab yirmi doqouzounjou ayétiniñ ikinji qîsmî ûzériné vaz édéjéyim.*

*Esa'sî Kélamîmîz Amalî Rousoul Kitabînîñ dêordûnjû bab on ikinji ayétindé boulounour or mévjoud dour.*

The Hymn:

*Maqam Kitabînîn altînji sahifésindé boulounan onikinji ilahiyyi térén'-nûm édélîm.*

*Yûz otouz yédinji ilahiyyi térén'-nûm édélîm.*

*Téshék'kûr ilahisini térennûm édélîm.*

The Baptismal formula:

*Laura Eupheme, séni Pédériñ, Oghoulouñ vé Rouhoul Qoudsouñ namîna [or bismil Eb vél Ibn vél Rouhoul Qouds] vaftiz édérîm.*

The Ending of Prayers:

*Rabb vé Khélaskîârîmîz Hisous Krisdosouñ ismi shérifindé dilérîz, ih'san éylé, Ameen!*

انتہای قسم اول

---

قسم ثانی

لسان رسمی و ادبی

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Second Part.

# The Elements of Arabic and Persian Grammar

as  
they are used in Ottoman-Turkish.

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### Introductory Remarks.

§ 505. The Arabic and Persian languages and literature have for many centuries exercised a very extensive influence upon the Ottoman. Therefore there are very many Arabic and Persian words and phrases used in Ottoman. In order to be able to understand and use them correctly, it is necessary to have an elementary knowledge of Arabic and Persian Grammar.

§ 506. The following points should be noted:

a. All such Arabic and Persian words taken singly are declined according to the grammatical system of the Turkish language.

b. All such Arabic words taken singly may be used in accordance with the rules of Persian Grammar. But genuine Turkish words cannot be treated in this way.

c. Only genuine Arabic words are used according to the Arabic grammatical system, Turkish and Persian words cannot be so dealt with.

§ 507. There are, however, some very much used Turkish and Persian words which are treated according to the rules of Arabic Grammar, because they are supposed to be Arabic. Such words are called غلطات مشهوره *ghalata'tî mésh'houré* 'barbarisms' or 'manifest errors' (§ 583).

*Note.* There are some orthographic signs which are peculiar to Arabic; but as mention has been made of these in the Introduction, they do not require to be dealt with again here (§§ 35—48).

## درس ۳۷ Lesson 37.

### جمع فارسی The Persian Plural.

§ 508. In the Persian language there are only two numbers: the Singular and the Plural.

§ 509. Persian plurals are formed in two ways:

a. If the noun be the name of an animate being, it may form its plural by taking the termination **ان -an**; as:

مرد *mérd* a man

مردان *mérdan* men.

برادر *biradér* a brother

برادران *biradéran* brothers.

شیر *sheer* a lion

شیران *sheeran* lions.

b. If the Persian noun be the name of an inanimate object, it becomes plural by the addition of **ها -ha**; as:

سال *sal* a year

سالها *sal'ha* years.

دریا *dérya* a sea

دریاهها *déryaha* seas.

§ 510. If the animate nouns end in a vowel **hé** (**-a**, **-é**), their plural is made by changing that letter into **گ -g** (**giaf** **-g-**) and adding **ان -an**; as:

بند *béndé* a servant

بندگان *béndégiân* servants.

خواج *khajé*, *khoja* a teacher

خواجگان *khajégiân* teachers.

a. طلب *talébé* student

طلبگان *talébégiân* students.

§ 511. The following nouns, though denoting inanimate objects, may form their plurals in **ان -an**; as:

اختر *akh'tér* a star

اختران *akhtéran* stars.

هزار *hézar* a thousand

هزاران *hézaran* thousands.

So also: روزان *rouzan* days, شبان *shéban* nights, چشمان *chësh-man* eyes, دراختان *dirakhtan* trees.

### تعلیم ۸۴ Exercise 84.

Change the following nouns into the Persian plural.

- زنده<sup>۷</sup> ، مادر<sup>۶</sup> ، مرده<sup>۵</sup> ، فرشته<sup>۴</sup> ، پهلوان<sup>۳</sup> ، قهرمان<sup>۲</sup> ، باغ<sup>۱</sup> ،  
پادشاه<sup>۱۴</sup> ، شاه<sup>۱۳</sup> ، خان<sup>۱۲</sup> ، خانه<sup>۱۱</sup> ، دیو<sup>۱۰</sup> ، یاور<sup>۹</sup> ، ضابط<sup>۸</sup> ،  
خواهر<sup>۲۰</sup> ، فریق<sup>۱۹</sup> ، معتبر<sup>۱۸</sup> ، دختر<sup>۱۷</sup> ، اصلزاده<sup>۱۶</sup> ، شاگرد<sup>۱۵</sup> ،  
مسلم<sup>۲۱</sup> ، طلبه<sup>۲۴</sup> ، تجار<sup>۲۳</sup> ، بیچاره<sup>۲۲</sup> ، کس<sup>۲۱</sup> ، خسته<sup>۲۱</sup> .

Words. 1. vineyard. 2. *qah'riman* hero. 3. *péh'livan* wrestler. 4. *firishté* angel. 5. *múrdé* a corpse. 6. *madér* mother. 7. *zindé* alive. 8. *zabit* officer. 9. *yavér* attendant. 10. *deev*, *dév* a demon; a giant. 11. house. 12. inn, tavern. 13. *shah'* king. 14. *padishah* a great king. 15. *shagird* pupil. 16. *asílzadé* nobleman. 17. *dúkh'tér* daughter. 18. *mútébér* a notable (man). 19. *fériq* a general of Division (in the Army). 20. *khahér* a sister. 21. sick. 22. *kés* person. 23. poor. 24. *túj'jar* merchant [*táj'jara*n, *táj'jarlar*].

§ 512. Note. 1. a. مسلم *muslim* 'one who submissively obeys God = Moslem'. Persian pl. مسلمان *músliman* 'moslems; an orthodox believer', which is used as singular in Ottoman and Persian; and مسلمانان *múslimanan*, *múslimanlar* is considered as the double pl. of it.

2. So also a. طلبه *talébé*, *túj'jar* 'students, merchants', which are the Arabic plurals of طالب *talib*, *tajir* 'student, merchant', but are used in double pl. form in Ottoman and Persian: طلبكان *talébégîân*, *talébéler*. (See the Double Plurals of Arabic, Lesson 51.)

3. There is another word in use *músûlman*, *músélman*, *músúrman* meaning 'a moslem', which is of Syriac origin, but never admitted into the correct language, it is used in the Southern regions of Turkey among the common and uneducated people.

### تعلیم قرائت Reading Exercise.

#### کیبريتجی قیز The Match Girl.

«افندیلر، کیبريت کیبريت<sup>۱</sup>! اوچ قوطوسی اون یاره!

«مرحتلی<sup>۲</sup> بك افندیلر! آنهم خسته اکم کسز....»

Words. 1. a. *Kibrit! kibrit!* Matches! matches! 2. a. t. *mérhamétli* gracious.

«آلیک بونی ' قوزوم ! بکشا اون پاره جق ویریگ سز . »  
 یاوروجغک<sup>۳</sup> او صاریجه ' کور<sup>۴</sup> صاچاری طاغینیق<sup>۵</sup> !  
 کوزلرینگ آلتی ماوی<sup>۶</sup> ؛ یوزی کیرلی و یانیق<sup>۷</sup> ؛  
 اوستی<sup>۸</sup> اسکی ' آیاغینده قوجه<sup>۹</sup> بر چفت قوندوره .  
 شوزواللی قیزجیغاز ده بر لقمه<sup>۱۰</sup> اکمک ایچون  
 سوقاق سوقاق<sup>۱۱</sup> « کیریت ! » دیو طولاشیور<sup>۱۲</sup> بوتون کون .  
 نیچه چیرکین<sup>۱۳</sup> ' یاره پاره<sup>۱۴</sup> یوزلره :  
 « بنم کوزل بکم ! » دییور ' بلکه کونده یوز کره .  
 — « قیزم ! سنک باباک کیم در ؟ سنک اوک زهده ؟  
 « باق ' قیرق پاره ویره جکم ' صوردیغمی سویله ده :  
 « باباک یوق می ؟ بیلمز میسین اونی سن ؟ » —  
 — « بنم بابام یوقدر ! اوت ' بیلمه یورم اونی بن ! . . . »  
 زواللی قیز هر یرده غریب<sup>۱۵</sup> در ؛  
 هر کس اونی « پیج ! »<sup>۱۶</sup> دییه رک اینجیدیر<sup>۱۷</sup>  
 اونک ضعیف وجودینگ<sup>۱۸</sup> اوستنه  
 برکیمسه جک قاناد<sup>۱۹</sup> کروب<sup>۲۰</sup> طورمایور ؛  
 اونک ایچون هیچ بر یورک اورمایور .  
 بوکونه دک بیلمه مش که : بابا نه ؟  
 چالیشیور ' چالیشماسین نه یاسین ؟  
 چالیشمه دن باشقه یول یوق که صاپسین<sup>۲۱</sup> .

3. *yavroujouq* that little creature. 4. *gêr!* see! 5. *daghîniq* untidy. 6. *mavi* blue. 7. *yanîq* burnt. 8. *ûst* clothes. 9. *qoja* big. 10. a. *loqma* slice. 11. from street to street. 12. *dolashmaq* to wander. 13. *niché!* how many! *chirkin* dirty, ugly. 14. *yara-para* wounded. 15. *gharib* stranger. 16. *pîj* bastard. 17. *injitmek* to hurt. 18. a. *vûjoud* body. 19. *qanad* wing. 20. *gêrmek* to spread the wings. 21. *sapmaq* to swerve.

کندیسیچون چابالایان<sup>22</sup> کیمی وار؟  
 کیمی وار که؟ براککمی «آل! یه!» دیر؛  
 برشی ویرن، اوندن ده برشی ایستر،  
 آه یوقسوللق<sup>23</sup>! آه باباسز چوجوقلر! . . . . (م. امین<sup>24</sup>)

22. *chabalamaq* to struggle. 23. *yoqsoullouq* poverty. 24. *Méhemmed Emin* a living Turk poet (1860).

### Conversation. مکالمه

(س) فارسیده براسمی مُفَرَدَ حالیندن جمع حالینه گتیرمک ایچون قاچ  
 قاعده وار در؟

(ج) ایکی قاعده وار در: بو ایکی قاعده دن اولکیسی مُسَمَّاسِی<sup>1</sup> ذیروح<sup>2</sup> یعنی  
 جانلی اولان اسملرک جمعیدر در که، مفردلرینک صوگینه (ان) علاوه  
 قیلینه رق حاصل<sup>3</sup> اولور؛ مثلاً: پَدَر، پَدَران، زَن، زنان.

(س) فارسی اسملری جمع حالینه گتیرمک ایچون مَوْضوع<sup>4</sup> اولان ایکینجی  
 قاعده نه در؟

(ج) بو قاعده لرک ایکینجیسی مُسَمَّاسِی جانسز اولان اسملرک جمعیدر: بوده  
 مفرد بر اسمک صوگینه (ها) علاوه ایتمکدن عبارت<sup>5</sup> در؛ مثلاً:  
 باغ، باغها.

(س) مُسَمَّاسِی ذیروح اولمایان کَلِمَاتِ<sup>6</sup> فارسیه عبارتِ تُرکیه آراسینده (ها)  
 اداتی<sup>7</sup> ایله جمعه نیر می؟

(ج) اَلْیَوْمُ<sup>8</sup> ایرانده<sup>9</sup> جانلی وَ جانسز اولان اسملری علی العموم<sup>10</sup> (ها) ایله  
 جمعه نیرمک عادت اولمش ایسه ده، عبارتِ تُرکیه آراسینده مُسْتَعْمَلْ<sup>11</sup>  
 اولان جانسز اسملر (لر) اداتی<sup>7</sup> ایله جمعه نیر.

(س) بونی لطفاً<sup>12</sup> برقاچ مثاللر ایله ایضاح ایدرمیسگیز<sup>13</sup>؟

(ج) اوت افندم! مثلاً: «باغهام وَ خانه هام وار در؛ یولجیلر کوی خانهایسینده  
 راحت ایده مزلر» تعبیرلری<sup>14</sup> یرینه «باغلریم وَ خانه لریم وار در؛ یولجیلر  
 کوی خانلرینده راحت ایده مزلر» یازیلیر.

(س) ترکی وَ عربی اسم‌ فارسی قاعده‌ لر ایله جمله‌ نه‌ ییلیر می ؟

(ج) افندم ، ترکی وَ عربی اسم‌ فارسی قاعده‌ لر ایله اصلاً جمع‌ نمز . فقط مسملری<sup>۱</sup> ذیروح<sup>۲</sup> اولان عربی کلمه‌ لر دن بعضیلری لسانِ عثمانیده . (ان) ایله جمله‌ نیر : 'ضابطان' ، 'فریقان' ، 'معتبران' ، 'تجاران' ، 'صرافان' ، 'منشیان' ، 'راویان' ، 'شیدان' ، 'مدیران' ، 'پاپاسان' ، 'مختاران'<sup>۱۵</sup> ، کبی .

(س) 'خُسرو'<sup>۱۶</sup> افندی ا دون مکتبگزی زیارته کلن ذواتِ کرام<sup>۱۷</sup> کیملر ایدی ؟

(ج) 'مُشیران' ، 'عظایم‌ دن'<sup>۱۸</sup> دولتو یوسفْ پاشا وَ فریقانِ کرام‌ دن سعادتلو عالی پاشا حَضْرانی<sup>۱۹</sup> ایدی .

(س) 'مُرَدگان وَ زِنْدگان' نه معناه در ؟

(ج) 'مردگان اولور وَ زندگان دیرلر دیمکدر : مرده‌ لرک مکانی مزارستان ، زندکانک مکانی ایسه باغِ عالمدر'<sup>۲۰</sup> .

(س) 'اقامتِ ایتدیکیگز'<sup>۲۱</sup> رَمْزی افندی خانینک مُستأجری<sup>۲۲</sup> ملهان می خریستان می ؟

(ج) 'اصلرادگان‌ دن وَ صرافانِ معتبران‌ دن عزتلو الحاج عثمان افندی<sup>۲۳</sup> در . مرحوم<sup>۲۴</sup> پدرلری خواجکاندن ایدی .

(س) 'طلبگانک وَ ظیفه‌ سی' نه در ؟

(ج) 'پدر وَ مادرانه اطاعت' ، 'خواهرانی سیانت'<sup>۲۵</sup> وَ 'خواجکانه حُرمتِ ایتمکدر .

(س) 'شه' ، 'شیدان'<sup>۲۶</sup> نه صورتله اِرْتِحالِ دارِ بقا<sup>۲۷</sup> ایله‌ دیلر ؟

(ج) 'شاه' ، 'شیدان' حضرتِ حُسَینِ رضه<sup>۲۸</sup> (رَضِیَ اللهُ عَنْهُ) باشی کسیره‌ رک شهید اولوب کَرَبَلاده مَشْهَدِ مَخْصُوصنده<sup>۲۹</sup> دَفَن اولوغشدر . نیته‌ کیم مُنْشیان‌ دن مشهور ضیا پاشانک تَرْجیع بَنْدنده ده مُحَرَّر<sup>۳۰</sup> در :

بیت : \* مُسْمُوماً ایتدی ذاتِ حَسَنِ عَدَنه اِنْتَقَالَ \*  
\* مُظْلُوماً اولدی شاهِ شیدان بریده‌ سر \*

(س) 'فرهاد کیم' در ؟

(ج) 'پهلوانانِ قدیمان‌ دن'<sup>۳۱</sup> بر قهرمان ایدی ؛ دیوان کبی قوتلی اولدیفنی راویانِ اِخبار وَ ثنا ایدرلر . شیرین ایله اولان مُعاشَقه‌ سی<sup>۳۲</sup> مشهور در .

(س) بو گونکی جریده لرده شایان دِقَّت<sup>83</sup> بر شی کورولدی می ؟  
 (ج) اوت افندم ایاوران حضرت پادشاهیدن سعادتلو سلیمان پاشا حضرتلری بیچار  
 کان وَ خستکانه اعانه اولمق اوزره ۲۰۰ عدد لیرای عثمانی اعطا  
 بویورمشلر<sup>84</sup>. کذا خیرخواهان سلطنتِ سنیّه عثمانیاندن<sup>85</sup> آلمانیه لی  
 موسیو هوفانه بزنجی رتبه دن مجیدی نشانِ ذیشانی<sup>86</sup> احسان بویورلمشدر.  
 بونی در سعادته نشر اولونان «آختر» نام غزته ده اوقودم.  
 (س) القابِ رسمیه دن 'سعادتلو' عنوانی کیملره اعطا اولونور<sup>84</sup> ؟  
 (ج) 'سعادتلو' عنوانی فریقانِ کرامدن<sup>17</sup> اولان ذاتلره ویریلیر.  
 (س) 'سعادتلو' دولتلو، فضیلتلو وَ 'سعادتلی' دولتی، فتیلتلی، کضمه لرینک<sup>6</sup>  
 بربرلرندن فرقلری<sup>86</sup> نه در ؟  
 (ج) ایکی نوعی ده ترکی اسم منسوبدر: (لو) ایله اولانلر القابِ رسمیه ده  
 مستعملدرلر<sup>87</sup> (باق صحیفه ۲۷۷). 'سعادتلی'، 'فضیلتلی'، 'دولتلی' ایسه القابِ  
 مقامنده مُستعمل اولمایوب<sup>88</sup> صفت مقامنده<sup>89</sup> مُستعملدرلر: «فضیلتلی  
 زنان سعادتلی عائله لر تشکیل ایدرلر؛ یعقوب افندی دولتی بر ذات در»  
 کبی. (§ ۱۷۹).

(س) عاکِف افندی ناصل بر آدمدر ؟  
 (ج) اوزی<sup>40</sup> سوزی دوغری، مسلمان (Mussulman) بر آدمدر.  
 (س) هندستانده کی مسلمانلرک مقدار ی نه قدر در ؟  
 (ج) هندستانده بولونان مسلمانانک مقدار ی آتمشیر ملیوندر.  
 (س) ناحیه لرک<sup>41</sup> اداره سیندن کیملر مسؤلدرلر ؟ (صحیفه ۱۲۶).  
 (ج) ناحیه لرک اداره سیندن مدیران، مختاران، امامان وَ پاپاسان مسؤلدرلر.

*Note.* 1. For the words included in the Conversation see the Key.

2. For the sentences indicated by a, b, c, see more in the next Lesson; the letters show the order in the composition.

## درس ۳۸ Lesson 38.

### اضافت The Persian Izafét.

§ 513. In books and in conversation also, when elegance is studied, instead of the Turkish way of connecting noun with noun and noun with adjective, the Persian method is used, especially when the words employed are either Arabic or Persian.

#### I. The Construction, when two nouns are connected with one another as possessor and possession.

§ 514. The Turkish way is, as we have seen (§ 109), to put the possessor first and the thing possessed afterwards, just like the English possessive followed by the noun which governs it; as: پدرک کتابی *pédérîñ' kitabê* the father's book.

§ 515. The Persian method consists simply in putting the thing possessed first and the name of the possessor after it, with an *ésré* between the two, if the first noun ends in a consonant. This corresponds to the ordinary English use of 'of' between two nouns:

کتاب پدر *kita'bê pédér.* The book of the father.

اعمالِ رُسُل *amal'ê rousoul.* The Acts of the Apostles.

#### II. The Construction, when a noun is qualified by an adjective.

§ 516. The Turkish method is simply to put the adjective before the noun (§§ 107, 669); as:

کتاب مقدس *mouqad'dés' kitab* 'The Holy Book = The Bible'.

§ 517. The Persian method, when both words are either Arabic or Persian, is to put first the noun and afterwards the adjective, with an *ésré* between them:

کتاب مقدس *kita'bê mouqad'dés* the Book the Holy = the Bible.

سالِ جدید *sal'ê jédid* 'the new year'.

§ 518. *Remarks:* 1. If the first member of the construction, *i. e.* the noun, end in *élif* or *vav* used as a vowel (-*a*, -*ou*), instead of the ordinary *ésré*, a *yé* (-*y*-) is inserted for the sake of euphony (§ 53).

Instead of پاشا بغداد *pasha-i-Baghdad*, we must write پاشای بغداد *pasha'yi Baghdad* 'the Pasha of Baghdad'.

بالای خانه *bala'yi khané*. The upper (part) of the house.

چارسوی کبیر *charsou'yi kébir*. The Grand Bazar.

*Note.* The original Persian word چارسو *charsou* (a square) is commonly spelt in Ottoman as چارشو 'چارشى' *charshí', charshou'*.

§ 519. 2. If the first member of the construction, *i. e.* the noun, end in the vowels *yé* and *hé* (-*i*, -*e*), a *hémzé* (-*y*-) is placed over the final letter for the sake of euphony (§ 53):

Instead of خانه پدر *khané-i pédér*, it must be خانه پدر *khané'yi pédér* 'the house of the father'.

قاضی آماسیه *qadî'yi Amassia* the judge of Amassia.

باغچه کبیر *bagh-ché'yi kébir* the great garden.

### مثالر Misal'lér Examples.

حرکت ارض *harékét'i arz* the movement of the earth, earthquake.

در سعادت *Dér'i Sa-a-dét* the door of Prosperity } Constantinople.  
در علیہ *Dér'i Aleeyé, Déraliyé* the lofty door }

باب عالی *Bab'î Alee* the Sublime Porte.

کره ارض *kûré'yi arz* the sphere of the earth, the Earth.

پادشاه عالم *padisha'hî além* the king of the world.

§ 520. In Turkish the pronominal suffixes corresponding to my, thy, his, etc., that of mine, yours, etc. are always put after the noun to which they refer. In Arabic and Persians constructions, if the noun be followed by an adjective, simple or compound, or by another noun with which it is conjoined, their suffixes

are put at the end of the last word. This is the case with declensional endings also:

کتاب مقدس *kitab'î mouqad'désin* of the Holy Book.

آرزوی شدیدیزه *arzou'yi shédidimizé* to our strong desire.

خاک پایلرند *khakipaylérindé* at the dust of your feet, with you.

آواز بلند ايله *avaz'î bûlénd ilé* with a loud voice.

### تعلیم ۸۵ Exercise 85.

1. زمین *zémeen* earth + رو *rou* face. 2. a. احمر *ahmér* red + a. بحر *bahr* sea. 3. سفید *séfid* white + بحر *bahr*. 4. a. بحر *bahr* + سیاه *siyah'*. 5. بحر *bahr* + محیط *mouheet* [Ocean]. 6. بحر *bahr* + کبر *kabr* + محیط *mouheet*. 7. (a. عهد *ahd* testament + جدید *jédeed* new.) 8. (a. عهد *ahd* + اتیق *ateeḡ* old.) 9. (پا *pa* foot + تخت *takht* throne) [= the capital]. 10. (خاک *khak* dust + پا *pa*). 11. (a. انجیل *injeel* Gospel + شریف *shérif* holy.) 12. (بلند *bûlénd* loud + آواز *avaz* voice.) 13. (a. شدید *shédeed* strong + آرزو *arzou* desire.) 14. (a. سلطنت *saltanat* government + سینه *sénee-yé* sublime.) 15. (a. ذات *zat* person + عالی *a-lee* high.) 16. (a. شاه *shah* + ایران *ee-ran* Persia.) 17. (a. حرارت *hararét* + شمس *shéms* sun.) 18. (a. صرف *sarf* grammar + عثمانی *Osmanee* Ottoman.) 19. (a. لسان *lisan* language + عثمانی *Osmanee*). 20. (a. کثیره *késeere* many, great + فواید *févayid* benefits.) 21. (a. ضابط *ṣāḡṭ* + خانه *khāne*). 22. (a. کتاب *kitāb* + شریف *shérif*). 23. (a. ارض *arṣ* + مقدس [= Palestine]). 24. (چارسو *chārsu*). 25. (یوحنا *Youhan'na* John + مذکور *mézkūr* mentioned.)

+ a. *vahee* revelation.) 26. (a. *émsal* proverbs + a. *mé-zameer* Psalms.) 27. (a. *Davoud* David + a. *Souléyman*.) 28. (a. *ésma* names + a. *adad* numbers.)

*Key.* زمینک روی (یاخود) یوزی *zémeenîñ rouyi* (yakhod) *yûzû*; روی زمین *rou'yi zémeen* the face of the earth; *yûz* is Turkish and *rou* Persian, both meaning 'face'.

### اسمای اعداد The Persian Numerals.

§ 521. The Persian numeral adjectives are also sometimes used in written Turkish, and in gambling. They are the following:

یک <i>yék</i> 1	چار، چار <i>chîhar, char</i> 4	هفت <i>héft</i> 7
دو <i>dû</i> 2	پنج <i>pénj</i> 5	هشت <i>hésht</i> 8
سه <i>sé</i> 3	شش <i>shésh</i> 6	نه <i>nûh'</i> 9

صد *sad* 100; هزار *hézar* 1000; نیم *neem* half; یکانه *yégîané* single; یکان یکان *yégîûn yégîûn* one by one.

§ 522. The terms used in backgammon, dominos and other games are as follows; (*ou* means 'and'):

*dû-shésh* 6 × 6, *dû-bésh* 5 × 5, *déört-chîhar* 4 × 4, *dû-sé* 3 × 3, *dû-baré* 2 × 2, *hép-yék* 1 × 1; *shésh-bésh* 5 × 6, *shésh-chîhar* 4 × 6, *shésh ou-sé* 3 × 6, *shésh ou-dû* 2 × 6, *shésh ou-yék* 1 × 6; *bésh-déört* 5 × 4, *pénj ou-sé* 5 × 3, *pénj ou-dû* 5 × 2, *pénj ou-yék* 5 × 1; *chîhar ou-sé* 4 × 3, *chîhar ou-dû* 4 × 2, *chîhar ou-yék* 4 × 1; *sé-ba-dû* 3 × 2, *sé-yék* 3 × 1, *iki-bir* 2 × 1.

### § 523. مثالر Misal'ér Examples.

*yékvijoud* of one body.  
*yékparé* of a single piece.  
*yék takhtadan* at once.

*yékdil* of one heart.  
*yékchéshm* one-eyed.  
*charpa* a quadruped.

ششخانه *shésh-khané* a (six-celled) rifle, an arquebuss.

یکدیگر *yékdigér* one another, each other.

نیم جزیره *neem jézeeré* (half island) peninsula.

نیم رسمی *neem résmee* semi-official (paper, etc.)

سه پا *sépa, sîpa* a tripod, a three-legged stool.

## تعلیم ۸۶ Exercise 86.

۱ بحر احمر عربستان ایله مصر<sup>۱</sup> آراسنده در . ۲ در سعادتده  
 نشر اولنان<sup>۳</sup> 'صبح' غزته سی سلطنت سنیه نك نیم رسمی غزته سی در .  
 ۳ در علیه ده اسیر بازارنده<sup>۳</sup> رمزی افندی خاننده<sup>۴</sup> طلبه علومدن<sup>۵</sup>  
 رفعتلو واهان افندی یه . ۴ انکلتره دولتک پایتختی لوندره شهری در .  
 ۵ روی زمینده بنی آدمک<sup>۶</sup> مقداری ۱۶۱۰ ملیوندن زیاده در . ۶ کره  
 ارضده بر چوق دولتله وملتله وار در . ۷ چارشوی کیردن بر عدد ششخانه  
 توفنک آلدیم . ۸ حاکم افندی آواز بلند ایله ذات حضرت پادشاهی  
 نامینه بر دعای بلیغ<sup>۷</sup> قرائت<sup>۸</sup> ایتدی . ۹ معلم<sup>۹</sup> افندی درسی  
 طلبکانه یکان یکان تعریف ایله دی<sup>۱۰</sup> . ۱۰ یکچشم اینجه کیهانک  
 پارمغنده یکپاره الماس طاشلی بر یوزوکی وار در . ۱۱ افندیمز حضرت  
 مسیح 'یکدیگریگری سویگنز' دیو امر بویوردیلر . بوآیت<sup>۱۱</sup> اینجیل  
 یوحناده محرر<sup>۱۲</sup> در . ۱۲ طالعک<sup>۱۳</sup> یاور 'زارک' هر وقت دوشش  
 کایور . ۱۳ زوالی هر یف شاشیدی ششی بش کورویور .

Words. 1. *Mîsîr* Egypt. 2. *néshr ét.* "to publish. 3. *Esir-pazarî* the street called Esir Pazarî (the Market of Slaves). 4. *Rémzi Effendi khanî* the inn named Rémzi Effendi. 5. *talébéyi ouloum* students (the seekers after science). 6. *béni Adém* the children of Adam, mankind (575). 7. *béleegh* eloquent. 8. *qra'at ét.* "to read. 9. *mou-al'lim* teacher. 10. *tareef ét.* "to explain. 11. *ayét* verse. 12. *mouhar'rér* written. 13. *tali'yiñ* your star, fortune. 14. *zar* a die used in playing.

## Reading Exercise. تعلیم قرائت

اسامی<sup>۱</sup> فضائل<sup>۲</sup> و تنبیہات<sup>۳</sup>

A list of Moral Maxims (= Franklin's Principles).

حکیم<sup>۴</sup> مشہور<sup>۵</sup> فرانکلین<sup>۶</sup> تنظیم<sup>۷</sup> حرکات<sup>۸</sup> و اصلاح<sup>۹</sup>  
نفس<sup>۱۰</sup> ضمنتہ<sup>۱۱</sup> اتخاذ ایلدیک<sup>۱۲</sup> اون ایکی قاعدہ<sup>۱۳</sup> ل:

ریاضت<sup>۱۴</sup>: — آغیرلانہ جق<sup>۱۵</sup> صورتہ یمہ! سرسام (سرسم)<sup>۱۶</sup>  
اولہ جق قدر دہ ایچمہ!

سکوت<sup>۱۷</sup>: — کندیکہ و باشقہ سنہ بر فائدہ یی مفید<sup>۱۸</sup> اولمایہ جق  
سوزی سویلہ مہ!

انتظام<sup>۱۹</sup>: — خانہ گدہ ہر شینک یوینی و ہر بر ایشک وقتی  
تعین<sup>۲۰</sup> ایلہ!

تخصیص<sup>۲۱</sup> مقصد<sup>۲۲</sup>: — یاپغہ مجبور اولدیغ<sup>۲۳</sup> شینی قرار لاشدیر<sup>۲۴</sup>  
و بلا<sup>۲۵</sup> قصور<sup>۲۶</sup> اجرا ایلہ!

امر تصرف<sup>۲۷</sup>: — کندیکہ و یا آخرہ<sup>۲۸</sup> لزوم<sup>۲۹</sup> حقیقیسی<sup>۳۰</sup> اولان  
شیندن ماعداسنہ<sup>۳۱</sup> بر اچہ صرف ایتہ<sup>۳۲</sup>!

Words. 1. *é-sa'mee* names, lists. 2. *fézayil* virtues. 3. *tén-beehat* (commands), maxims. 4. *hakeem* a philosopher. 5. *mésh'hour* celebrated. 6. Benjamin Franklin. 7. *tanzeem* to put in order. 8. *harékîât* acts, conducts. 9. *islah' ét.* reforming. 10. *néfs* life; self, personality. 11. *zîmnînda* for, regarding. 12. *it'tikhas ét.* to adopt. 13. *qayidé* a rule. 14. *riyazét* ascetic discipline. 15. to be heavy. 16. *sérsém* stupified. 17. *sûkût* silence. 18. *mûfced* profitable. 19. *intizam* order, regularity. 20. *tayeen ét.* to fix, appoint. 21. *takhsees* to assign or specially appropriate. 22. *maqsed* an aim, endeavor. 23. *méjbours ol.* to be obliged. 24. to decide, to settle. 25. *bila* without. 26. *gousour* defect (= perfect, complete). 27. *emri tesar'rouf* frugality, economy (*émr* work). 28. *akhér* other (people). 29. *louzoum* necessity. 30. *haqiqi* real. 31. *ma-a-da* except. 32. *sarf ét.* to spend.

سعی و عمل<sup>۳۳</sup> : — وقتشکی ضایع ایتمه<sup>۳۴</sup> و دائما فائده لی بر شیله  
مشغول اول<sup>۳۵</sup> !  
(معلم ناجی)

33. *say ou amél* labour and work. 34. *zay' ét.* to waste.  
35. *méshghoul ol.* to be busy.

### مکالمه Conversation.

*Dérs haqqında sıvallar.* درس حقنده سؤالر

س ( بنیامین فرانقلین کیم در؟ — آمریقالی مشهور بر فیلسوفدر.  
س ( فرانقلین هانکی عصرک فیلسوفلرندن در؟ — اون سکزنجن عصرک.  
س ( فیلسوف نه دیمک و حکیم نه دیمک؟ بونلرک آراسنده نه فرق وار؟  
— فرق یوقدر. ایکسیده بر معناده. فقط 'حکیم' اگرچه *hékim* اوقونورسه ؛  
طیب دیمکدر.

## Lesson 39. درس ۳۹

### Persian Compound Adjectives. ترکیب توصیفی

§ 524. The simple adjectives of the Persian language are much used in Turkish; as: *siyah'* black, *al* red, *béd* bad, *séfid* white.

§ 525. The compound adjectives of the Persian language are formed in two ways: either by the addition of particles, or by joining two words together.

#### A. The Derivative Adjective, formed by the addition of particles to nouns.

§ 526. The most common derivative adjectives used in Turkish are made by the addition of the following particles to Arabic or Persian nouns (§§ 149, 579):

§ 527. I. The letter *yé* (-*i*), signifies relation. If the word ends in the vowels *ی* ' (-*a*; -*i*; -*é*, -*a*), they are changed into *و* (-*v*-), and afterwards the *yé* is added:

*ingliz* Englishman انگلیز *inglizi* English انگلیزی

افرنج <i>éfrénj</i> a European	افرنجی <i>éfrénjî</i> European.
a. عقل <i>aql</i> mind	عقلی <i>aqlî</i> mental.
چین <i>chin</i> China	چینی <i>chînî</i> chinaware.
a. دنیا <i>dûnya</i> world	دنوی <i>dûnyavî</i> worldly.

§ 528. II. *-ané* انه signifies relation and resemblance. If the word ends in the vowel *he* (*-é*), this is changed into *ك* (*-g-*): and if it ends in *و* vowel (*-ou*) a *ی* (*-y-*) is inserted between the word and particle; as:

شاه <i>shah'</i> king	شاهانه <i>shahané</i> royal.
بند <i>béndé</i> servant	بندگانه <i>béndégiané</i> as a servant.
a. عدو <i>adou</i> enemy	عدویانه <i>adouyané</i> as an enemy.

§ 529. III. The terminations *بان* 'وان', *کار* *-ban, -van, -kiâr, -giâr* form nouns denoting 'doer, keeper', etc. *باغبان* *bagh-ban* keeper of vineyard. *خدمتکار* *khîdmétkiâr* a servant.

*خداوندکار* *khûdavéndigiâr* the sovereign, the Sultan.

*پروردکار* *pêrvêrdigiâr* the Nourisher (God), Providence.

*یادکار* *yadgiâr, yadigiâr* a remembrance, memento.

§ 530. IV. The prefixes *نا* *na-*, *بی* *bi-* mean 'without', and denote the absence of something; *na-* is used with adjectives, *bi-* with nouns:

*نامعلوم* *nama'lûm* unknown. *ناپاک* *napak* unclean.

*بیچاره* *bicharé* unfortunate. *ناخوش* *nakhosh* unpleasant.

*بی وفا* *bivêfa* inconstant (friend), unreliable.

*خواه ناخواه* *khah'nakhah* willingly or unwillingly.

§ 531. V. *هم* *hém-* prefixed to a noun expresses companionship.

*همشهری* *hémshéh'ri* fellow-citizen. *همجنس* *hémjins'* homogeneous.

*همشیره* *hémshêré* who sucks the same milk, a sister.

§ 532. VI. Adjectives are also formed by the

addition of اسا 'asa, -vésh, -een, -ménd, -nak, -vér or -var.

نسا اسا *nisa-asa* womanlike. موش *méh'vésh* like the moon = bright.

آتشین *atésheen* fiery. حصه مند *his'séménd* partaker.

a.p. غمناك *ghamnak* sorrowful. فرحناك *férah'nak* cheerful.

اميدوار *ûmmidvar* hopeful. جانور *janvér* (wild) animal.

هنرور *hûnérvér, hûnérménd* skilful.

§ 533. VII. By doubling some words and inserting an *elif* between them, fulness or multifariousness may be expressed:

برابر *bérabér* breast to breast; together; equal.

لبالب *lébaléb, malamal* (lip to lip) brimful.

رنگارنگ *rengiâréng, gûnagûn, névanév* varied in hue, variegated.

## B. Compound Adjectives composed of two words.

§ 534. The compound adjectives obtained by the union of two words are generally formed either: 1. of a noun and a participle, or the root of a verb, 2. of an adjective and a noun, or, 3. of two nouns.

They may consist of two Persian words, or of an Arabic and a Persian word, or of two Arabic words.

§ 535. a. Adjectives formed of a noun and a participle or the root of a verb.

دل *dil* heart, بر *bér* take, captivate: دلبر *dilbér* enchanting.

مدد *médéd* help, رس *rés* arrive: مدرس *médédrés* helper.

دلشکسته *dilshikésté* broken hearted. See also: § 556.

§ 536. b. Adjectives formed of an adjective and a noun.

بو *bou* odour خوشبو *khosh'bou* sweet scented, odorous.

تهی *téhi* empty تهیدست *téhidést* empty-handed, deprived.

§ 537. c. Adjectives formed from two nouns.

آهو *ahou* gazelle: آهوشم *ahouchéshm* gazelle-eyed, attractive.

شیر *sheer* lion: شیردل *sheerdil* lion-hearted.

گلزار (گل + ا. عذار) *gûlazar* rosy-cheeked; Rose (pr. name).

§ 538. Many such compound words lose their meaning as an adjective and are considered as compound nouns:

گلدسته *gûldésté* a bunch of flowers, a bouquet.

سرعسكر *séraskér* head of the army, a commander-in-chief.

قانوننامه، نظامنامه *nizam'namé, qanoun'namé* a code of laws.

### The Degrees of Comparison.

§ 539. The Comparative is obtained by the addition of *-tér* to the simple form of the adjective, and the Superlative by adding *-téreen*:

بد *béd* bad: بدتر *béd'tér* worse: بدترین *béd'téreen* worst.

بالا *bala* high: بالاتر *balatér* higher: بالاترین *balatéreen* highest.

### تعلیم ۸۷ Exercise 87.

Change the following nouns into adjectives:

527. شرق *sharq* a. ترك *tûrk* *fréng* European. ادرنه *Edirné* Adrianople. اليهود *yéhoud* (Judah) Jew. حلب *Haléb* the wilderness. یابان *yaban* *Fransa* the east. فرانسه *Fransa*. خاك *khak* earth. صلیب *salib* a cross. Aleppo. a.

528. دوست *dost* a. مرد *mérd* man. دیو *deev* a demon. عاجز *ajiz* humble. پدر *pédér*. خالص *khalis* sincere. a.

529. خلاص *khélas* a. کناه *gûnah*. باغچه *baghché*. deliverance. پاس *pas* watch (at night). ساخته *sakhté* false. صندوق، صندوق *sandouq, sandîq* a coffer. کار *kîâr* profit. قلم *qalm* pen, graver. روز *rouz* day. در *door*.

530. a. أساس *asās* foundation. t. صوح *souch* sin, fault.  
 a. مقبول *maqbol* acceptable. a. قدرت *goudrét* power.  
 مرد *mérd* (brave) man. a. مزاج *mizaj* state of health.  
 a. حضور *houzour* a becoming in repose, ease. تاب *tab* strength.

531. a. ملت *mil'let* nation. a. مذهب *mézhéb* religion.  
 a. جوار *jivar* neighbourhood. راه *rah* way, road.

535. (ره *réh* way + نما *nûma* show), (شیر *sheer* +  
 خوار *khôr* eat), (خان *béy*, زاده *zadé* born).

536. (ساده *sadé* simple + با *baha* price), (کران *giran* heavy +  
 ساده *sadé* simple + دل *del* heart), (سیاه *siyah* + چشم *cheshm* eye +  
 شاد *shad* + دل *del*), (بخت *bakht* + بد *bad*), (کور *keôr* +

538. (a. تبریک *tabrik* congratulation + روز *rooz* day  
 + letter), (a. اذن *adn* + letter), (نو *nev* new + سال *sâl* year), (a. نو *nev* new + letter).

539. خوش *khosh* nice, مه *mih'* great, به *bih* good.

### تعلیم ۸۸ Exercise 88.

۱ خلاصکارگز حضرت مسیح افندیز ' کناهکارلرک خلاصی  
 ایچون بودنیایه تشریف بویوردی . ۲ لسان انکلیزی بی و فرانسوی بی  
 چوق سوهرم . ۳ شوکتاب لسان ترکی اوزره یازمیشدر ' ترکیلری  
 و شرقیلری حاویدر<sup>۱</sup> . ۴ چینی طباقلری<sup>۲</sup> چیندن کاربانلر واسطه سیله<sup>۳</sup>  
 کلیر . ۵ سزه دوستانه بر نصیحت ویرهیم : دنیوی اوله یگز .  
 ۶ خدمتکارکز دیوانه میدرنه در ؟ برشی آکلادیغی یوقدر . ۷ پاسبانلر  
 نصف لیلده<sup>۴</sup> بنی چارشوده یا قالا یوب<sup>۵</sup> بنده لرینه عدویانه سویله دیلر .  
 ۸ گلعدارخانم دون نامزاج اولدقلرندن پک غمناک ایشلر . یازه جقلری

Words. 1. a. *havee* containing. 2. *tabaq* plate. 3. a. *vasita* hand, means. 4. a. *nisf* half, a. *léyl* night. 5. *yaqalamaq* to collar, seize.

فرانسوی مکتوبی خواه ناخواه یازدهم امشمار . ۹ همجواریزده بولنوب ده  
نساآسا اولرنده ناامید برحالده اوطورانلره یاردیم ایتدیم ' اونلره مردانه  
یاشامه لر ییچون نصیحت ایله دیم . ۱۰ خانه مز اول قوناقدن بالاتر وهواسی  
ایسه خوشتردر .

### ترجمه ۸۹ Translation 89.

1. Richard I., king of England, was called<sup>1</sup> lion-hearted. 2. That ungrateful servant did not write a letter of congratulation on New Year's-Day. 3. That beautiful woman (*dilbér*) is very inconstant. 4. The gardener is not a coward, but he is a simple-hearted man. 5. To eat with unclean hands is very unpleasant. 6. Is your fellow-traveller a skilful man? 7. I was a partaker of the supper<sup>2</sup>. 8. I did not lose hope (hopeless), I am hopeful yet<sup>3</sup>. 9. He prayed to the Saviour sincerely and humbly. 10. A forger is a great sinner. 11. He is not an empty-handed person, he has a costly<sup>6</sup> gold watch in his hand. 12. The leader was a helper to me on the way<sup>4</sup>. 13. That caravan, which comes from China and India, was loaded with china-ware and odorous spices<sup>5</sup>.

Words. 1. *tésmeeyé oloundou*. 2. *akhsham ta-a-mi*. 3. *hala*. 4. *ésnayi rahdé*. 5. *p. béhar, bahar*. (Ar. pl. *béharat*.) 6. *qlymédar* (§ 535).

### تعلیم قرائت Reading Exercise.

حکیم مشهور فرانقلینک تتهیاتدن مابعد و ختام  
استقامت<sup>۱</sup>: — کذب<sup>۲</sup> و حيله دن<sup>۳</sup> حذر<sup>۴</sup> ایت . دائما دیدیکڭ  
کبی یاپ و دوشوندیکڭ کبی سویله !  
حقانیت<sup>۵</sup>: — کړک وظیفه کڭ<sup>۶</sup> داخلنده<sup>۷</sup> وکړک خارجنده<sup>۸</sup> اجراسنه  
مجبور اولدینکڭ<sup>۹</sup> حسناتدن<sup>۱۰</sup> فرار<sup>۱۱</sup> و هیچ برکیمسه یی اضرار ایله مه<sup>۱۲</sup> !

Words. 1. *a. istiqamét* honesty. 2. *a. kizb* falsehood. 3. *a. heelé* cheating. 4. *a. hazér ét.* to beware. 5. *a. haq'qaneeyét* justice, equity. 6. *a. vazeefé* duty. 7. *a. dakhil* the inside. 8. *a. kharij* the outside. 9. *a. méjbour ol.* to be obliged, compelled. 10. *a. hasanat* good works, pious deeds. 11. *firar* to run away, to desert, flee. 12. *a. izrar ét.* to injure.

اعتدال<sup>13</sup>: — افراطدن<sup>14</sup> احتراز ایله<sup>15</sup> و حقسزدن عقلکجه  
 لایق کوردوکک<sup>16</sup> صورتده اخذ ثاره<sup>17</sup> قیام ایله مه<sup>18</sup> !  
 نظافت<sup>19</sup>: — کړک وجود و اثوابکجه و کړک خانه کجه نظافته  
 اهتمام ایله<sup>20</sup> !

حضور قلب<sup>21</sup>: — اوافق تفک<sup>22</sup> شیلردن ' عادی<sup>23</sup> و یا خلاصی  
 ناقابل<sup>24</sup> اولان وقوعات<sup>25</sup> و صدماتدن<sup>26</sup> مضطرب<sup>27</sup> اوله !  
 عفت<sup>28</sup>: — کندک کبی باشقه سنک دخی امنیت<sup>29</sup> و صلاح<sup>30</sup>  
 حال و شاننی<sup>31</sup> تهلکه یه<sup>32</sup> قویه !  
 (معلم ناجی)

13. a. *etidal* moderation. 14. a. *ifrat* excess. 15. a. *ih'tiraz ét.* to guard one's self. 16. a. *layîq geôrmék* to judge worthy. 17. a. *akhz* taking; *sar* vengeance = to revenge one's self. 18. a. *qî-yam ét.* to set about. 19. a. *nézafét* cleanliness. 20. a. *ihitimam ét.* to be careful. 21. a. *houzour* ease, quietness; *qalb* heart. 22. trifles. 23. a. *a'dee* inferior, ordinary. 24. *naqabil* impossible. 25. a. *vouqou-at* events. 26. a. *sadémat* blows, misfortunes. 27. a. *mûztarib ol.* to suffer. 28. a. *if'fét* chastity. 29. a. *émneeyét* safety. 30. a. *salah'* peace, virtue. 31. *hal ou shan* position and honour. 32. a. *têh'liké* danger.

### مکالمه Conversation.

(س) باغچه کزده نه وار ؟  
 (ج) باغچه مزده رنکارنک خوشبو چیچکلر وار ایسه ده ، باغچه بان بر دانه سنی  
 یله بکا ویرمه یور ؛ سرعسکر پاشا حضرتلرینه تقدیم ایتیمک اوزره  
 برکدسته یاپه جق ایمش .  
 (س) بالاده کی فضائلِ مُحَرَّرَه یی اکتساب و اعتیاد آرزوسنده اولانلر ذهنلرینی  
 عمومیه بردن می حصر ایتمه لی درلر ؟  
 (ج) خیر افندم ؛ حکیم مومی الیه علاوة دییورلر که «آنجا ق برنده ملکّه پیدا  
 ایتدکدنصوکره ، دیگرینه تَشَبُّث ایتمه لی و بو صورتله اون ایکسینی ده  
 موقع اجرا یه قویه یه چالیشمالی در» .  
 (س) استقامت نه کلمه در ؟  
 (ج) استقامت عربی بر کلمه اولوب معناسی طوغرولق در .  
 (س) نظافت نه دیکدر ؟

(ج) بو دخی بر عربی کلمه اولوب تمیزلک و پاکلک دیمکدر.  
 (س) فراتقلینک آثارندن بو بالاده و اولکی درسه کوردیکمز تنیهاتی کیم  
 ترکجهیه نقل ایتمشدر?  
 (ج) شاعر و منشی مشهور مرحوم معلم ناجی افندی ترجمه ایتمشلر در.

## Lesson 40. درس ۴۰

### The Persian Derivative Nouns.

§ 540. Persian derivative nouns are of four kinds: Nouns of Location, Nouns of Instrument, the Abstract noun, and the Diminutive noun.

#### The Noun of Location. اسم مکان

§ 541. The noun of Location is made by the addition of *-istan* 'place', *-giah* 'plot or bed', *-khané* house (§ 162):

هندستان <i>hindistan</i>	India.	گلستان <i>gûlistan</i>	} rosary, a garden of roses.
چمنستان <i>chiménistan'</i>	} meadow.	گلزار <i>gûlzar</i>	
چمنزار <i>chiménzar'</i>		میگده <i>méygédé</i>	} wineshop, drinking-saloon.
اردوگاه <i>ordougiah'</i>	a camp.	میخانه <i>méykhane'</i>	

*top-khané, top-hané* arsenal of ordnance and artillery.  
*kiârkiâh* vulg. *kérgéf* a work-frame. (کار work.)  
*bézistan* vulg. *bédéstén* a covered market-place. (بازار cloth.)

#### The Noun of Instrument. اسم آلت

§ 542. The noun of Instrument is made by the addition of *-dan* 'a holder, receptacle, case':

a. شمع *sham* candle: شمعدان *shamdan'* a candlestick.  
 بخوردان *boukhourdan'* a censer, incense-box.  
 یاغدان *yaghdan* an oil can. p.t. توگردان *tûkûrdan* a spittoon.  
 ریگدان *reek'dan* vulg. *rîghdan* a sand-holder; *reek, rîgh* sand (to dry writings).

گلآب *gûlab* rose-water (§ 538): گلابدان *gûlabdan* a flask for sprinkling scented water.

### The Abstract Nouns. اسم معنا *Ismi Mana*.

§ 543. Abstract nouns are made by the addition of *-i* at the end of adjectives. If the word end in *elif*, then the *yé* is doubled (*-yi* [§ 53]); if it end in a vowel *hé* (*-é*), it is changed into *ك* (*-g-*), but the sound *é* is retained (§§ 163, 581).

آسان *asan* easy, facile: آسانی *asani* facility.

بند *béndé* slave: بندگی *béndégi* servitude.

روشنا *roushéna* bright: روشنایی *roushénayi* brightness.

*Note.* *Yé* added to a noun, changes it into an adjective (§ 526).

### The Diminutive Nouns. اسم تصغیر *Ismi Tasghir*.

§ 544. Diminutives are made by the addition of *-ché*, *-jé* at the end of nouns. Some diminutives are terms of endearment, as in Turkish (§ 167).

مور *moor* ant: مورچه *moorché* a little ant.

پا *pa* foot: پاچه *pacha* trotters of sheep.

ا. عمّو *amm, am'mou* uncle: عموجه *amja, amouja* dear uncle.

### تعلیم ۹۰ Exercise 90.

Change the following nouns into Derivative Nouns:

541. تاتار *yéhoudi* Jew. ا. یهودی *fréng* European. ا. فرنگ  
 ا. عرب *ajém* a Persian. ا. عجم *Turk* ترک  
 Arab. 2. t. بنفشه *kûh'* mountain. پ. طاع *dagħ*, t. 2. کوه  
 violet. 3. a. مزار *qabr*, ا. قبر *sûnbûl* hyacinth. ا. سنبل  
 grave. ایتام *éy'tam* ایتام *atésh* + hut. 4. t. اوکسوز *atésh* آتش  
 orphans + house. ا. دباغ *deb'bagħ* vulg. *tabakh* tanner +  
 house. کار *kîâr* manufacturing + house. 5. a. کتاب *kitab*,

book + house. a. *éjea* (vulg. *éza*) a drug + house.

*ash* food + house. *shikiâr* game, prey + place.

542. *jamé* cloth + holder. *khamé*, a. قلم *galém* + case. *teer* arrow. *némék* salt.

543. *ashina* آشنا *asoodé* آسوده *poor* پریشان *khasté* خسته *séza* سزا worthy. intimate. آزاده *téng* تنگ narrow.

544. *paré* پاره piece. *bagh* باغ *bogh* a square wrapper for a bundle. *geôrûm* کوروم husband's sister. *chékmé* چکمه a drawer. *kéman* کمان a violin. t. آق

### Exercise 91. تعلیم ۹۱

۱ قدس شریف<sup>۱</sup> یهودستانک پایتختی ایدی. ۲ میلادک اونبرنجی و اون ایکینجی عصرلرنده فرنکلر فرنکستانک هر طرفدن طاق طاق سوریه<sup>۲</sup> یورودیله بولره صلیبی نامی ویریلمشدر. ۳ دون بزستانه کیتدیم و بر طوپ چوقه<sup>۳</sup> ایله ایکی طوپ آمریقان بزى<sup>۴</sup> اشترا ایدوب<sup>۵</sup> بوغچه لایه رق 'ایتاخانه یه ارسال ایلدم<sup>۶</sup>. ۴ همشیره م سنبلستانده اوطوروب کارگاه ایشله یور. ۵ شیمدی مرذیفونده کی آمریقان اوکسوزخانه سینده ۱۴۰ نفر ایتم موجود<sup>۷</sup> در. ۶ ریکدان و قلمدان ماصه نك<sup>۸</sup> اوزرینده در. ۷ ما کینه یی یاغلا یه جق ایدم اما یاغدانده یاغ یوغیدی. ۸ شو قارشو کی قبرستانده کوردیکم تر به<sup>۹</sup> کیمک در؟ ۹ طاغستانلی بر شیخ<sup>۱۰</sup> مزاری در. ۱۰ عمو جه م ایله برلکده بنفشه زارلرده و چمنزارلرده کزدک. هر یرده آسودکی وار ایدی.

Words. 1. a. *Qoudsou Shéreef* Jerusalem. 2. *Souriya* Syria. 3. *chouqa, choukha* broad-cloth. 4. *ameriqan bézi* unbleached linen. 5. a. *ishtira ét.* to buy. 6. a. *irsal* to send. 7. a. *mévjoud* existent. 8. f. *masa* table. 9. a. *tûrbé* tomb. 10. a. *shéykh'* a head of a tribe.

## ترجمه ۹۲ Translation 92.

1. The owner of that big tannery and the keeper of the prison [-house] are the friends of the saloon-keeper. 2. «The beer-seller<sup>1</sup> is the witness<sup>2</sup> of saloon-keeper.» 3. The orphans are in the orphanage. 4. That Tartar has come from Tartary. 5. There were 3000 soldiers in the camp. 6. The people who dwell<sup>3</sup> in mountainous regions are generally brave. 7. Daghistan is a great region in Russia. 8. Where is your donkey<sup>4</sup>? — He is always in the meadow. 9. Please stick<sup>5</sup> a candle into the candlestick. 10. There was a big rosary in the garden of the manufactory of the attar of rose<sup>6</sup>. 11. The Parsees<sup>7</sup> and the ancient Persians were worshipping<sup>8</sup> the fire in the fireplaces.

*Words.* 1. *birajî, bozajî* (157). 2. a. *shahid*. 3. a. *îqamét ét.* 4. *chiménzarzadé* vulg. *chiméndérzadé* the son of the meadow = donkey. 5. *dikmék*. 6. *gûl yaghî*. 7. *parsee, giâvour, gébr* a Zoroastrian, a fire worshipper, a Guebre; (in Turkey) a non-Moslem [said in contempt]. 8. a. *ibadét ét.*

## تعلیم قرائت Reading Exercise.

The Story of the Donkey and Fox.  
اشک ایله تیلکی حکایه سی

چیتدی بر باغک ایچندن بر یاشلی حمار<sup>1</sup> ،  
نقل<sup>2</sup> ایچون بلده یه<sup>3</sup> یوکلنمشیدی روی نگار<sup>4</sup> ؛  
دیرکن<sup>5</sup> ، آج قارنه بر تیلکی کورونجه ؛ کلدی  
بویله بر تازه اوزوم حسرتی<sup>6</sup> باغریں<sup>7</sup> دلدی .  
اوتہ کی چیفته یی<sup>8</sup> آتدی بو یاناشدجه برآز  
صوگره لکن آره دن قالقدی بوتون ناز و نیاز<sup>9</sup> .  
تیلکی : — «کله سم اولماز می حضوره<sup>10</sup> ؟ آ بنم آرسلانم !

*Words.* 1. a. *hîmar* donkey. 2. a. *naql* to carry. 3. a. *béldé* town. 4. *rouyi nigâr* a kind of light pink colored grapes. 5. *dérkén* just then (while he was saying this). 6. a. *hasrét* desire, affection. 7. *baghrîn* for *baghrînî* his heart, bosom. 8. *chifté atmaq* to kick with the hind legs. 9. p. *naz ou niyaz* graceful disdain. 10. a. *houzour* presence.

«تا یاقیندن باقیم؛ حسنکزه<sup>11</sup> حیرانم<sup>12</sup> !  
 «دائِم<sup>13</sup> اولسون بکیمک سایه لطف و کرمی<sup>14</sup> !  
 «گل بیت<sup>15</sup> باصدیغی یرلرده مبارک<sup>16</sup> قدمی<sup>17</sup> ،  
 «بشکر اول خوش قوقولی قویروغی اعلا<sup>18</sup> میسکه<sup>19</sup> ،  
 «قوقلارم؛ بورنومه وورمازسه افند<sup>20</sup> فیسکه<sup>20</sup> ؛  
 «ایلر عرفاتی<sup>21</sup> ایما<sup>22</sup> او سخنکو<sup>23</sup> کوزلر ،  
 «یاقیشیر آغزینه موزون<sup>24</sup> و مُقفا<sup>25</sup> سوزلر .» —  
 أَشْكَ افراط<sup>26</sup> نشاطندن<sup>27</sup> آڭیردی<sup>28</sup> ، دیر ایکن ،  
 صانکه قارپوز قابوغی کوردی یاخود تازه دیکن .  
 تیلکی: — «جانیمه ایشلهدی<sup>29</sup> کیتدی او فرحناک هوا<sup>30</sup> !  
 سز سکوت<sup>31</sup> ایتسه گز اما ، کینه وار باشقه صفا<sup>32</sup> ؛  
 چونکه بلبل<sup>33</sup> ایشیدوب نغمه گزی<sup>34</sup> سرقت ایدر<sup>35</sup> ،  
 چاغیریر<sup>36</sup> بلکه ، کلیر دیکلهینه حزن و کدر<sup>37</sup>» —  
 تیلکی بویه نیجه دیلر دوکدرک ذوق<sup>38</sup> ایتدی .  
 اشکی بر قویونک باشینه دک سوق<sup>39</sup> ایتدی .  
 تیلکی — «بوراده<sup>40</sup> بر کوزل آخور ایله یملک وار در ،  
 «نیه یم یوکلہ کیریلمز قاپیسی پک دار در»

11. a. *hûsn* beauty. 12. a. *hayran îm* I am confounded. 13. *dayim olsoun!* Let it be long, eternal. 14. *sayéyi loutf ou kérémi* the shadow or protection of his kindness and mercy. 15. *bitmék* to grow. 16. a. *mûbarék* graceful. 17. a. *qadém* foot. 18. a. *a-la* excellent. 19. p. *misk* musk. 20. a. *fiské* a fillip with the middle-finger. 21. a. *îrfan* wisdom. 22. a. *eema ét.* "to express. 23. *súkhén-gû* eloquent (§§ 535, 556). 24. *méozoun* well proportioned. 25. a. *mou-qaf'fa* rhymed. 26. a. *ifrat* excess. 27. a. *néshat* mirth, joy. 28. *añirmaq* to bray. 29. *janîma ishlédi gétđi* it pierced into my heart (§ 348). 30. a. *hava* air, song. 31. a. *sûkût* silence. 32. a. *séfa* pleasure. 33. a. *bûlbûl* nightingale. 34. a. *naghmé* song. 35. a. *sîr-qat* stealing. 36. sings. 37. a. *huzn ou kédér* sorrow. 38. a. *sévq* mockery; pleasure. 39. a. *sévq* driving. 40. here (in this well); *néyléyim* for *né éyléyéyim* [what can I do?] alas!

«اویوب یاتمه کبی ذوق<sup>38</sup> وُ صفا چوق آنده

«صو ایچوب، یم یه مه دن غیری<sup>41</sup> جفا<sup>42</sup> یوق آنده

«اونده ساکن دیشیلرده<sup>43</sup> او لطافت<sup>44</sup> باشقه

«هله<sup>45</sup> بر کره باقک؛ دوشمه یگ اما عشقه<sup>46</sup>»

یاقلاشنبه اشک آینه آبه<sup>47</sup> باقدی

یوزی عکسین<sup>48</sup> سزه رک<sup>49</sup> آغزی صوی پک آقدی:

اشک: — «واقعا<sup>50</sup> کورمه ده یم دلبر و نازک<sup>51</sup> بر باش».

تیلکی: — «چاغیرک تیز اونی، کلسین سزه اولسون اویناش<sup>52</sup>».

«بورایه کل!» دیو فریاد<sup>53</sup> ایدهرک طاشدی<sup>54</sup> حمار

قویودن عکس صداسین<sup>55</sup> ایشیدوب شاشدی<sup>56</sup> حمار؛

تیلکی: — «کوردوگزمی؟ سزی شیمدی ایدیورلر دعوت<sup>57</sup>؛

«بو ضیافتده<sup>58</sup> عجب<sup>59</sup> یوقی بکشا برخدمت<sup>60</sup>»

«بونده قالسین یوککمز؛ تک اینیکیز سز آشاغی

«آرقه کزدن کلیم اوله یه طاوولا<sup>61</sup> اوشاغی» —.

اشک آتدی یوکنی یرله، کندین قویوه؛

تیلکی میراث یدی<sup>62</sup>، تا اوکا رحمت<sup>63</sup> اوقویه. (شناسی)

41. a. *ghayri* other, than. 42. p. *jéfa* trouble. 43. *dishi* female. 44. a. *létafét* loveliness. 45. *hélé!* if you please! 46. a. *ashqa dûshmék* to fall in love. 47. p. *ayinéyi ab* the mirror of the water. 48. a. *aksini* reflection (of image). 49. *sézmék* to see. 50. a. *vaqa'a* truly, really. 51. a. *nazik* delicate. 52. *oydash* playmate, sweet heart (§ 165). 53. p. *féryad ét.* to scream, call out. 54. *tashmaq* to exceed the bound of moderation in joy. 55. a. *aksî sédasîn'* for — *sédasînî* reflection of sound, echo. 56. *shashmaq* to be surprised. 57. a. *davét ét.* to call, invite. 58. a. *ziyafét* feast. 59. a. *ajéb* for *ajéba* I wonder. 60. a. *khîdmét* service. 61. *tavla oushaghî* stable boy. 62. a. *meeras yémék* to inherit. 63. a. *rahmét oqoumaq* to pray for the deceased.

## Conversation. مکالمه

### درس حقنده بعض سوآلر

بو حکایه نك سرنامہ سی<sup>۱</sup> نه در؟      'اشك یله تیلکی حکایه سی' در.  
 بونك محرری<sup>۲</sup> کیم در؟      عثمانلی ادیبلرندن<sup>۳</sup> مشهور شناس<sup>۴</sup>  
 افندی در.

شناسی افندی حیاته می یوخسه      مرحوم در افندم ؛ ۱۸۷۱ تاریخینده  
 مرحوم<sup>۵</sup> می؟      قیرقبر یاشینده اوله رق وفات  
 اشك نه یوکلایدی؟      اعلا اوزوم یوکلنمشیدی. [ایتمشدر.  
 بونی کیم کوردی؟      قارنی آج اولان خ<sup>۶</sup>ن بر تیلکی.  
 تیلکی قارداشلق نه یاپدی، وَ نه سویله دی ایسه، بزه نقل<sup>۷</sup> ایدیکز باقالم!  
 تیلکی باقدی که اشك کوکلی ایله اوزومدن یه دیرمه یه جك، اونك ایچون  
 بر چوق دیلر دوکهرک نه یاپدی یاپدی اشکه یوکنی براقدیره رق، کندینی  
 قویویه آتدیردی، وَ اوزوملری صفای خاطر<sup>۸</sup> ایله عافیت ایتدی<sup>۹</sup>.

*Words.* 1. *sérnamé* a heading (§ 538). 2. a. *mouhar'rir* a writer. 3. a. *édib* an author. 4. *Shinasee Efféendi* (1830—71). 5. a. *merhoom* deceased, dead. 6. a. *khayin* treacherous. 7. to tell. 8. heart, mind (*séfa'yi khatîr* ease, peace of mind). 9. a. *afeeyét ét.* to eat [he helped himself].

## Lesson 41. درس ۴۱

### The Persian Verb.

§ 545. The Persian Infinitive ends in دن *-dén* or تن *-tén*: کشادن *kûshadén* to open, پرستیدن *péréstidén* to worship.

§ 546. None of the tenses of the Persian Verb are used in Ottoman. The Roots of the verbs are very frequently employed in the formation of compound adjectives (§ 535); as: پرست *pérést*, root of *péréstidén*, پت پرست *pout pérést* idol-worshipper.

§ 547. Only one Derivative of the Infinitive and

three of the Verbal Roots are used in Ottoman, which are the following.

### I. The Objective Participle. اسم مفعول

§ 548. The Objective or Past Participle is made by changing the last letter of the infinitive into *hé* vowel (-é) (§§ 402, 604):

دادن <i>dadén</i> to give:	داده <i>dadé</i> given.
شکستن <i>shikéstén</i> to break:	شکسته <i>shikésté</i> broken.
دیدن <i>deedén</i> to see:	دیده <i>deedé</i> seen; eye.

### II. The Subjective Participle. اسم فاعل

§ 549. The Subjective or Present Participle is made by the addition of *-éndé* -نده to the Root. If the Root ends in an *élif* or *vav* vowel (-*a*, -*ou*), a *yé* (-*y*-) is inserted (§ 53).

خوان <i>khan</i> read, sing:	خواننده <i>khanéndé</i> singer.
دار <i>dar</i> hold:	دارنده <i>daréndé</i> bearer.
نما <i>nûma</i> show:	نماینده <i>nûmayéndé</i> who shows.
ساز <i>saz</i> make:	سازنده <i>sazéndé</i> composer.

### III. The Verbal Noun. اسم مصدر

§ 550. The Verbal Nouns are made by the addition of *-ish* -ش to the Root. If the Root ends in *élif* or *vav* vowel (-*a*, -*ou*), a *y* (-*y*-) is inserted for the sake of euphony (§§ 53, 288).

رو <i>rév</i> go:	روش <i>révish</i> going.
دان <i>dan</i> know:	دانش <i>danish</i> knowledge.

So also we have: آسایش *asayish* peace, نمایش *nûmayish* a show, سپارش *sîparish* ordering, order.

§ 551. There is another kind of verbal noun which is obtained by the removal of *-én* -ن from the end of the Infinitive:

کشادن *kûshadén* to open: کشاد *kûshad* opening.

انداختن *éndakhtén* to throw: انداخت *éndakht* throwing, propelling.

فروختن *firoukhtén* to sell: فروخت *firoukht* selling.

§ 552. Verbal nouns are also formed by adding two shortened infinitives of different verbs or the shortened infinitive and the root of the same verb together:

آمدن و گذار *améd shûd, gésht ou gûzar* a coming and going.

گفت و گو *gûft ou gû* talk; chat; scandal.

داد و ستد *dad ou sitéd* selling and buying, trade.

#### IV. Verbal Adjectives. صفت مشبهه

§ 553. The Verbal Adjectives are formed by the addition of *-a*, *-an* to the root of the verb; as:

دان *dan* know: دانا *dana* wise, savant (§§ 436, 606).

جوی *jouy* seek: جویان *jouyan* that seeks.

رو *rév* go: روان *révan* that goes, fluent.

لرز *lérz* tremble: لرزان *lérzan* trembling.

#### The Persian Roots. فارسی امر حاضر لر

§ 554. The following table contains most of the Persian Verbal Roots, which are current in Ottoman. They are used only in compound words, and never used alone. Slightly changing their meaning in composition they help to form adjectives (§§ 535, 556).

آرا <i>ara</i>	adorn	آلا <i>a-la</i>	defile, soil
آزار <i>azar</i>	torment	آمین <i>ameez</i>	minge
آزما <i>azma</i>	try, prove	انداز <i>éndaz</i>	throw
آشام <i>asham</i>	drink	اندوز <i>éndouz</i>	collect
آشوب <i>ashoub</i>	excite	انگیز <i>engeez</i>	excite
افراز <i>éfraz</i>	raise	آور، آر <i>avér, ar</i>	bring
افروز <i>éfrouz</i>	light, illuminate	آویز <i>aveez</i>	hang
آفرین <i>aféreen</i>	create	بار <i>bar</i>	rain
افزا <i>éfza</i>	increase	باز <i>baz</i>	play

بر	<i>bér</i>	carry
بخش	<i>bakhsh'</i>	give
بند	<i>bénd</i>	tie
بین	<i>been</i>	see
پرور	<i>pérvér</i>	feed, nourish
پذیر	<i>pézeer</i>	accept, receive
پرداز	<i>pérdaz</i>	engage in
پسند	<i>pésénd</i>	approve
پی‌را	<i>peera</i>	ornament
پرهیز	<i>pérhiz</i>	abstain
پوش	<i>poosh</i>	put on, wear
پیما	<i>peema</i>	measure
تاب	<i>tab</i>	shine
تاز	<i>taz</i>	rush
تراش	<i>trash</i>	shave
جوی	<i>jouy</i>	seek
چین	<i>cheen</i>	gather
خراش	<i>khîrash</i>	scratch
خوار	<i>khôr</i>	eat
خوان	<i>khan</i>	read, chant
خواه	<i>khah'</i>	wish
خیز	<i>kheez</i>	rise
دار	<i>dar</i>	hold, keep
دان	<i>dan</i>	know
دوز	<i>dooz</i>	sew, stitch
ده	<i>dih</i>	give; grant
ران	<i>ran</i>	urge, drive
رس	<i>rés</i>	arrive
رسان	<i>résan</i>	cause to reach
رو	<i>rév</i>	go

ریز	<i>reez</i>	shed
ربا	<i>rûba</i>	carry off; rob
زا	<i>za</i>	bear
زن	<i>zén</i>	strike
ساز	<i>saz</i>	make; com- [pose
سپار	<i>sipar</i>	order
ستا	<i>sita</i>	praise
سوز	<i>sooz</i>	burn
شتاب	<i>shitab</i>	haste
شکن	<i>shikén</i>	break
شمار	<i>shûmar</i>	count
شناس	<i>shinas</i>	recognize
شوی	<i>shouy</i>	wash
فرسا	<i>férsa</i>	rub, corrode
فرما	<i>férma</i>	command
فروش	<i>firoush</i>	sell
فریب	<i>fireeb</i>	deceive
کداز	<i>gûdaz</i>	melt
گذار	<i>gûzar</i>	pass
گزین	<i>gûzeen</i>	choose
کش	<i>késh</i>	draw
گیر	<i>geer</i>	seize, take
کشا	<i>kûsha</i>	open
کن	<i>kûn</i>	do, perform
گو	<i>gû</i>	speak
مال	<i>mal</i>	rub
نشین	<i>nisheen</i>	sit
نما	<i>nûma</i>	show
نواز	<i>nûvaz</i>	caress
نویس	<i>nûvees</i>	write

نگاه *nigāh* lookنه *nih* place; putیاب *yab* find.

## § 555. Persian Objective (Past) Participles.

آراسته <i>arasté</i>	adorned	زاده <i>zadé</i>	born
آزاده <i>azadé</i>	free	زده <i>zédé</i>	{struck; suffered
آزموده <i>azmoudé</i>	experienced	ساخته <i>sakhté</i>	made; false
آماده <i>amadé</i>	ready	سوخته <i>soukhté</i>	burnt
آمده <i>amédé</i>	come	شکسته <i>shikésté</i>	broken
آسوده <i>asoudé</i>	at rest, quiet	فرسوده <i>férsoudé</i>	worn
آورده <i>avérdé</i>	brought	فرستاده <i>firistadé</i>	sent
آویخته <i>avikhté</i>	hung	فرفته <i>firifté</i>	deceived
افتاده <i>ûftadé</i>	fallen	فرموده <i>férmoudé</i>	commanded
افسوده <i>éfsûrdé</i>	frozen	گذشته <i>gûzéshté</i>	{past; interest on money
ایستاده <i>istadé</i>	standing, erect.	کرده <i>kérdé</i>	made, done
بسته <i>bésté</i>	tied; tune	گرفته <i>girifté</i>	seized
پرورده <i>pérvérdé</i>	nourished	گزیده <i>gûzeedé</i>	{chosen; best
خورده <i>khordé</i>	eaten	کشاده <i>kûshadé</i>	open
داده <i>dadé</i>	given	گفته <i>gûfté</i>	word
دیده <i>deedé</i>	seen; eye	مانده <i>mandé</i>	left
رنجیده <i>rénjidé</i>	injured	مرده <i>mûrdé</i>	dead
رسیده <i>réseedé</i>	arrived; ripe	نهاده <i>nihadé</i>	put
رفته <i>réfté</i>	gone	یافته <i>yafté, -ta</i>	found; label.

## § 556. Examples.

جهانگیر *jihangeer* world conquering, conquerer.نورسیده *névréseedé* newly arrived, young.پزمرده *pezmûrdé* vulg. *pézvarda* faded; untidy.پرتوسوز *pértévsouz* » *pértafsîz* burning-glass.جانباز *janbaz* » *jambaz* rope-dancer; a horse dealer.دوربین *dourbeen* » *dûldûl* far seeing; telescope.

- t.p. امکدار *émékdar* an old and faithful servant, veteran.  
 a. p. سلاحدار *silahdar* vulg. *zilifdar* armour bearer.  
 a. p. اصلزاده *asîlzadé* of noble descent, a noble.  
 a. p. قفادار *qafadar* an intimate friend.  
 a. p. آفتزده *afétzédé* who has suffered misfortune.  
 a. p. طرفدار، طرفگیر *tarafdar, tarafgeer* a partisan.

### تعلیم ۹۳ Exercise 93.

Connect the following words with each other and give the meanings:

535. 1. (نام *nam* name + hold.) 2. (ا. حکم *hûkûm* authority + hold.) 3. (ا. خزینہ *khaziné* treasure + hold.) 4. (ا. مقاس *maqas* a tailor's scissors + hold.) 5. (ا. ضرر *zarar* injury + seen.) 6. (جهان *jihan* world + seen.) 7. (ا. حریق *hariq* fire + struck, suffered.) 8. (ت. بك *béy* prince + born.) 9. (شاه + born.) 10. (لنگر *lêngér* anchor + throw.) 11. (نا *na* un- + know.) 12. (ا. خیر *khayr* good + wish.) 13. (بد *béd* evil + wish.) 14. (چوال *choural* sack + sew.) 15. (سخن *sûkhén* word + speak.) 16. (ا. صلح *soulh* + nourish.) 17. (ا. نعل *na'l* horse-shoe + tie.) 18. (ا. مصلحت *maslahat* state affair + pass, do.) 19. (ت. ایش *work* + pass, do.) 20. (ف. موسیقی *mousiqi* music + engaged in.) 21. (خنک *khûnk* happiness, prosperity + bring [*khûnkiâr* p. 240].)

550. Translate the following Participles into Persian.

Increase, augmentation; giving, present; a wishing, a desire; caressing, petting; praising; an act of opening, cheerfulness.

## Exercise 94. تعلیم ۹۴

۱ قواص اغا فامیلیامزك امكدارى در ' ۴۰ سنه ددهمه و ۲۰ سنه بابامه خدمت ایتمشدر . ۲ یشیل ایرماق جوشمش و شهرک اوچ محله سنی سورمش . شهزاده لر مددرس اولوب آقزادکانی صولرک ایچندن خلاص ایتمشلر . برچوق اصلزادکان وبکزادکان دخی اکمک و البسه یتیشدیرمشلر . ۳ یارین ساعت درتده آماده اوله جغم ' کلیرسکز سزگله برابر رسم کشادی اجرا اولنه جق اولان مکتبه کیده ریز ؛ ساعت آلتیده اورایه رسیده اولورز . ۴ واپور قوشلق صیره لرنده صامسون لیما نه لنگر انداز اولدی . ۵ افندی پک خیرخواه بر ذات ایش ؛ ترزینک مقاصدارینه بول کیسه دن یاریم لیرا بخشش ویرمش . ۶ دیده لردن کوز یاشلری ریزان اولدی . ۷ ساخته سوزلر سویله مه ' پاره می گذشته سیله برابر ویر . ۸ بو ترشم اولوان مقامی پک بکندم ؛ دوغروسی بشایان ستایش در . ۹ عجا کیم تألیف ایتمشدر ؟ ۹ گفته سنی شاعر مشهور جورجی افندی و بسته سنی دخی موسیقی پردازانن حاجی آرشاق افندی تنظیم ایله مشدر . ۱۰ آسمان یوزنده بی شمار آخترلر وار در . ۱۱ صنفک اک گزیده سی نجیب افندی در .

## Translation 95. ترجمه ۹۵

1. Mehemmed II. was a great conqueror; he was also a brave ruler. 2. The horsedealer was very untidy. 3. I had a small telescope, but I sold it; now I have a burning glass. 4. The number of the sufferers from the fire was more than 300. 5. The princes were among the partisans of the king. 6. The steamer anchored towards morning. 7. The treasurer distributed £ 400 to those who have suffered from the fire. 8. That man

is a very famous rope-dancer. 9. The armour-bearer of the prince was very ungrateful. 10. Ali Effendi is my intimate friend. 11. Who is Mr. Riddle? — He is the Chargé d'affairs of the American legation at Constantinople.

### تعلیم قرائت Reading Exercise.

#### A Supplication and Praise. مناجات مع التمجید<sup>۱</sup>

سن جهان آفرین<sup>۲</sup> سین یارب! خالق العالمین<sup>۳</sup> سین یارب<sup>۴</sup>!  
 سنن شعله افروز<sup>۵</sup> آسمانین<sup>۶</sup>! توشه بخش<sup>۷</sup> زمین سین یارب!  
 کرمک هپ جهانہ شاملدر<sup>۸</sup>! اکرم الاکرمین<sup>۹</sup> سین یارب!  
 کیمہ بیام واروب فغان<sup>۱۰</sup> ایدہیم؟ ارحم الراحمین<sup>۱۱</sup> سین یارب!  
 بن نہ حاجت<sup>۱۲</sup> کہ عرض حال<sup>۱۳</sup> ایدہیم؟ سینہ دہ<sup>۱۴</sup> دلنشین<sup>۱۵</sup> سین یارب!  
 ظاہرم<sup>۱۶</sup> باطنم<sup>۱۷</sup> سکا معلوم<sup>۱۸</sup> حضرتک غیب بین<sup>۱۸</sup> سین یارب!  
 (دیوان فاضل)

Words. 1. a. *Mûnajat ma ét'témjeed*. 2. *jihan* world, universe. 3. a. *khalī'qûl-alémeen* creator of the universe. 4. a. *ya Rébb'* O Lord! 5. *shoulé éfrouz*; a. *shoulé* flame, light. 6. p. *asûman*, *asman* heavens. 7. *toushé bakhsh*; *toushé* provisions. 8. a. *shamil* containing. 9. *ékrém' ûl ékrémeen* the most gracious of the gracious ones. 10. *fighan* a moan, cry of distress. 11. a. *érhém ûr rahi-meen* most merciful. 12. a. *hajét* need (what is the need?). 13. a. *arzihal* petition. 14. *seené* heart. 15. *dilnishin* seated in one's heart. 16. a. *zahir* outside. 17. a. *batîn* inside. 18. *ghayib-been* who see the invisible. *Divanî Fazil* (from) The Divan of Fazîl [† 1803].

Note. The Nos. 2, 5, 7, 15, 18 are Persian compound adjectives (§ 535) and the Nos. 3, 9, 11 are Arabic compound adjectives (§ 669).

### مکالمہ Conversation.

بالادہ کی شرک محرری کیمدر؟ شُعرآدن فاضل افندی مَرُحوم در.  
 دیوان نہ دیمکدر؟ اَشعار مَجموعہ سن دیمکدر.  
 ظاہرم باطنم سکا معلوم نہ دیمک؟ ایچہریم دیشارم جناب اللہ آشکار  
 غائب بین نہ معنادہ در؟ در دیمک در.  
 کوروغز اولان شیری کورن دیمکدر.

۲، ۵، ۶، ۱۰ و ۱۸ نومرولرله مُرَقَمْ      وَصَفِ ترکیبی یا خود ترکیب توصیفی  
اولان کلماته صرفِ فارسیده نه دیرلر؟      دیرلر: 'وصف' صفت دیمکدر.  
۳، ۹ و ۱۱ نومرولر نه در؟      اضافتِ عربیه در (§ ۶۶۹).

## درس ۴۲ Lesson 42.

### The Persian Prepositions.

§ 557. The Persian prepositions of frequent use in Ottoman are the following (§§ 236, 451):

a) *éž* 'from': forms the Ablative case.

*éž jan ou dil* 'from soul and heart' = heartily, devotedly.  
از جان و دل

*ézhér jihét* in every respect.  
از هر جهت

*ézbér* 'from breast' = by heart, committed to memory.  
از بر

*éž jûmlé* 'from the number of' = as for example.  
از جمله

*éž qadeem* from olden times.  
از قدیم

b) *bé* 'to, in': forms the Dative case.

*rou bérrou* face to face.  
رو برو

*béna'mî khûda* in the name of God.  
بنام خدا

*béhémé hal* 'in every condition' = absolutely.  
بهمه حال

*béhér séné* every year. *mah'bémah'* month by month.  
بهر سنه ماه باماه  
gûn bégûn day by day. کون بکون t.

c) *ba* 'with, by': forms the Instrumental case.

*ba ilm ou khabér* by a receipt.  
با علم و خبر

*ba savab* correct. *ba tapou* with a deed.  
با صواب با طاپو

*ba sénéd* with a note.  
با سند

*ba khousous* especially.  
با خصوص

*ba férma'nî ali* by an (Imperial) exalted edict.  
با فرمان عالی

*ba imtiyaz* with a privilege, privileged.  
با امتیاز

d) در *dér* 'in, at': forms the Locative case.

در دست *dér dést* at hand; arrested, seized.

در آنبار *dér anbar* in the; store, stored.

در عقب 'در حال' *dér hal, dér aqab* immediately.

در خاطر *dér khatîr* in the mind, in heart.

در استانه *dér Asitané* in Constantinople.

e) بر *bér* 'on'.

بر عکس *bér aks* on the contrary. بر طرف *bér taraf* aside.

بر دوام 'بر قرار' *bér qarar, bér devam* continually, firmly.

بر وجه 'بر منوال' *bér vej'hi, bér min'a'lî, bér mouj'bi*  
according as.

f) تا *ta* 'until, as far as'.

تا طاغك دپهسنه قدر *ta daghîñ dépesiné qadar* as far as the top of  
the mountain.

تا بصباح *ta bésabah* till the morning.

g) برای *bérayi* 'for, for the sake of'.

برای مصلحت *bérayi maslahat* for a business.

برای امتحان » *imtihan* for the examination.

برای عبادت » *ibadét* for worship.

برای حرمت » *hûrmét* for the sake of respect.

### مثالر Examples.

در خاطر ایتمك *dér khatîr étmék* to remember.

بر موجب بالا *bér mouj'bi bala* in the above-mentioned manner.

بر وجه آتی *bér vej'hi atee* in the following manner.

*dér dést ét."* to arrest.

*bér taraf ét."* to set aside.

*dér anbar ét."* to store.

*éz sér ta pa* from head to foot.

### Substitution. ابدال *Ibdal*.

§ 558. Substitution of one letter for another rather rarely occurs in the Persian language. This change of one letter into another does not produce any change

of meaning: For instance, **ب** *b* is changed into *v* in some words; as: بالا *bala* high = والا *vala* high, تابه *tabé* frying pan = تاوله *tava* frying pan.

§ 559. Substitution occurs often in the following letters:

ب to پ : <i>b</i> = <i>p</i>	بازار <i>bazar</i> market:	پازار <i>pazar</i> .
د » ذ : <i>d</i> = <i>z</i>	خدمت <i>khîdmét</i> service:	خدمت <i>khîzmét</i> .
	جادو <i>jadou</i> wizard:	جاذو <i>jazou</i> .
	شاد <i>shad</i> merry, joyful:	شاذ <i>shaz</i> .
ب » و : <i>b</i> = <i>v</i>	باغچه بان <i>baghchéban</i> gardener:	باغچه وان <i>bagh-chévan</i> .
ر » ل : <i>r</i> = <i>l</i>	پرکار <i>pérkiâr</i> compass:	پرکل <i>pérgél</i> .
ف » پ : <i>f</i> = <i>p</i>	کفچه <i>kéfcché</i> skimmer:	کپچه <i>képjé</i> .
ك » ج : <i>g</i> = <i>j</i>	کوهر <i>gévhér</i> jewel:	جوهر <i>jévhér</i> .
ش » س : <i>sh</i> = <i>s</i>	مشك <i>mûshk</i> musk:	مسك <i>misk, mûsk</i> .
خ » ح : <i>kh</i> = <i>h</i>	خنکار <i>khûnkiâr</i> king:	حنکار <i>hûnkiâr</i> .

### Omission. حذف *Haẓf*.

§ 560. The Omission of letters is very frequent in the Persian language, without changing the meaning of the word:

The original word شاه *shah'* 'king' is written as شه *shéh'* 'king'. افغان *éfghan* 'lamentation' is written also فغان *fighan*. مه *méh* for ماه *mah* 'month', and گه *géh* for گاه *giâh* place.

§ 561. The following is a list of such words frequently used in Ottoman:

پای <i>pay</i> foot:	پا <i>pa</i> .
چهار <i>chîhar</i> four:	چار <i>char</i> .
بدتر <i>béd'tér</i> worse:	بتر <i>bétér</i> or <i>béttér</i> .
استاد <i>oustad</i> master:	اوسته 'اوستا <i>ousta</i> .
امیر <i>émeer</i> prince:	میر <i>meer</i> .

بیابان <i>béyaban</i> desert:	یابان ' <i>yaban</i> .
خوشنود <i>hoshnoud</i> content:	خشنود <i>hoshnoud</i> .
خانه <i>khané</i> house:	خان <i>khan</i> .
سار <i>sar</i> head:	سر <i>sér</i> .
آزاده <i>azadé</i> free:	آزاد <i>azad</i> .
a. فقیه <i>faqeeh</i> student of Canon law:	فقی <i>faqî</i> , vulg. <i>fakhî</i> .
کاروان <i>kiarvan</i> caravan: (§ 529)	کروان <i>kérvan</i> .

### تعلیم ۹۶ Exercise 96.

۱ خنکاریمز سلطان عبد الحمید خان حضرتلری در . ۲ کریم افندی  
 خواجه نك هر سؤالنه جواب باصواب ویردیکنندن ' خواجه افندی ذحی  
 ازجان و دل آفرین دیدی . ۳ اختیار بر آدم کوردیککگزده برای حرمت  
 ایاغه قالقیگز ! ۴ آناطولیه قوله جی با فرمانِ عالی کشاده اولمشدر .  
 ۵ درسگزی ازبر ایتمك ایچون بر دوام سعی و اقدام ایتمه لیسکز .  
 ۶ خدمتجی درعقب عودت برله بر وجهِ آتی خبر کتیردی . ۷ قوبور  
 اوسته النده بر کفچه اوله رق خان قاپوسندن ایچهری کیرمش ؛ هر کس  
 بونی کورور کورمز شاذ و مسرور اولوب آفرین دیو ندا ایتمشلر . ۸ ساعت  
 بشده بهمه حال اوه عودت ایتمه لیسکز . ۹ بر موجب سند مذیون اولدیغم  
 اوتوز سکز عدد لیرایی بوکون با گذشته تأدییه ایله یوب سندیمی قورتاردم .  
 ۱۰ با علم و خبر ۲۰۰۰ غروش آلدیم . ۱۱ تاوه ده بولنان یاغ مسك کبی  
 کوزل قوقویور .

### ترجمه ۹۷ Translation 97.

1. From olden times he has been the friend of our family. 2. He was satisfied with me in every respect. 3. This mother loves her children devotedly. 4. He said this to me and immediately went out. 5. He sends me a present at the beginning of every

year: (for instance) this year I received a gold pen. 6. Day by day he was progressing in his lessons. 7. In the name of God come quickly and help me! 8. He is continually sick. 9. Kérîm Effendi went to Salour for business. 10. He climbed up to the top of the mountain. 11. He cried incessantly until morning; because his body from head to foot was full of wounds. 12. Néjib Bèy went to the mosque for worship. 13. He spoke in the following manner. 14. The thief was arrested. 15. The wheat and the barley were stored. 16. The caravan lost its way in the desert.

## تعلیم قرائت Reading Exercise.

### The Hunter. آوجی (\*)

— ۱ —

قوشجیغزلر! سَوِیْلِ فِتّانلر!<sup>۱</sup>  
 سزه میل<sup>۲</sup> ایتمه سین می وجدانلر<sup>۳</sup>?  
 بو نه جمیعتِ سُروِد آیین<sup>۴</sup>!  
 بو نه جُنُبُشْکِه سرور آکین<sup>۵</sup>!  
 بریدر اولسه منشرح<sup>۶</sup> دلِ تنک<sup>۷</sup>،  
 چالیلِق صَوْتُکْزله<sup>۸</sup> پر آهَنک<sup>۹</sup>؛  
 حالکز ساده<sup>۱۰</sup>، شَکْلْکْز ده ظریف<sup>۱۱</sup>،  
 سسْکْز خوش، مَقامْکْز ده لطیف<sup>۱۲</sup>،  
 لکن، اندیشه<sup>۱۳</sup> ایلَه یَکْ که زمان  
 بوزه جقدر بو انتظامی<sup>۱۴</sup> همان .  
 صوصیْکْز! قوشجیغزلرم! صوصیْکْز!<sup>۱۵</sup>

— ۲ —

کلور اشته آوجی سُرْعَت<sup>۱۶</sup> ایلَه، دها یوق چانطه سنده سرچه ییله .  
 تنک<sup>۱۷</sup> طورورمی؟ الینده چفته سی وار، رحمی<sup>۱۸</sup> یوقدر، سزی کورورسه قییار<sup>۱۹</sup> .

**Words.** (۱) 1. a. *fét'tan* naughty (boy [§ 609]). 2. a. *méyl* incline. 3. a. *viĵdan* heart; conscience. 4. *jémeeyé'ti sûroodakeen* an assembly full of chants (§ 536). 5. *jûnbûshqé'hi sûrouakeen*: *jûnbûshqéh* a place of pleasure (§§ 541, 560), *sûrouakeen* joyful (§ 536). 6. a. *mûnshé'rih'* cheerful; *yeri dir* it is lawful (just the place). 7. *dîli téng*: *téng* poor, miserable; *chalîlîq* bush. 8. a. *savt* chant. 9. p. *pûr* full; *ahéng* melody. 10. *sadé* simple. 11. a. *sareef* graceful; a. *maqam* singing. 12. a. *latif* nice, beautiful. 13. *éndishé ét!* take care! 14. a. *intizam* quietude, order. 15. *sousoufious!* be silent! *qoushjîghazlarîm* my dear birdies (§§ 166—67).

(۲) 16. a. *sûr'at* speed; *chanta* bag. 17. *dék dourmaq* to keep still, quiet; *chifté* double-barreled fowling piece. 18. a. *rahm* mercy. 19. *qîymaq* to kill (he will not spare you).

(\*) فرانسز شاعر مشهوری «برانژ» نیک بر منظومه سندن مقتبسدر.

آوجیدن مرحمت اومارمیسکز؟ \* کوزی وار سزده، کوز یومارمیسکز؟<sup>20</sup>  
 شان دکل، شین<sup>21</sup> آدمیتدر؛ بویله ایشل سزای لغتدر<sup>22</sup>.  
 جان یاقان شخصی خوش کورورمی الله؟ کیمه آ کلاقالی؟ نه یاپمالی؟ آه!  
 صوصیگنز! قوشجیغزلرم! صوصیگنز!

— ۳ —

بر کون ایتمش ایدم شویرده قرار<sup>23</sup>، ایکی قیرلاتفیج ایلهوردی گذار.  
 اوتوشورلردی بختیارانه<sup>24</sup>، وبرمه سینلرمی نشوه<sup>25</sup> انسانه؟  
 بنده عودتترین ایدوب تبریک، اولدم آنلرله ذوق وشوقه<sup>26</sup> شریک.  
 ناکهان<sup>27</sup> آتش ایتدی بر صیاد<sup>28</sup>، اولدی بی چاره یولجیلر بر باد<sup>29</sup>.  
 اوزاق اولق ایچون بلایادن<sup>30</sup>، اتقا<sup>31</sup> ایله یگ بریادن<sup>32</sup>.  
 صوصیگنز! قوشجیغزلرم! صوصیگنز!

— ۴ —

ییلک انسانلرک خصائلنی<sup>33</sup>، کورک افکارینک دلائلنی<sup>34</sup>!  
 ضعیفاسی<sup>35</sup>: وسیله جوی ستیز<sup>36</sup>، اقویاسی<sup>37</sup>: بوتون بوتون خونریز<sup>38</sup>!  
 ایلهمشر جهانی ظلم آباد<sup>39</sup>، بونلر انسانی؟ بر آلاي<sup>40</sup> جلاد<sup>41</sup>!  
 اوله مازلر محب صادق و خیر<sup>42</sup>، بونلرک اک رحیم<sup>43</sup>: قاتل طیر<sup>44</sup>.  
 یلیریم کرچه: وصف<sup>45</sup> لایقمی؟ بکا سویلتمه یگ! حقایقمی<sup>46</sup>؟  
 صوصیگنز! قوشجیغزلرم! صوصیگنز!

20. *yummaq* to shut, close. 21. *sheeni adémeeyét*: *sheen* shame; a. *adémeeyét* humanity (§ 581). 22. *sézayî la'nét* detestable: *séza* subject; suitable, fitting; a. *la'nét* curse.

(۳) 23. a. *qarar ét.* to sit; *qîrlanghîj* swallow. 24. *bakhtiyarané* in a happy way (§ 528). 25. p. *nesh'vé* pleasure; a. *avdét* arrival; a. *tébrik ét.* to congratulate. 26. a. *zévqou shévq* pleasure and mirth (§ 696); a. *shérîk* companion. 27. *nagéhan* suddenly. 28. a. *say'yad* hunter (§ 610). 29. *bérbad* ruined, lost (§ 557 e). 30. a. *bélaya* evils, misfortunes. 31. a. *it'tîqa ét.* (from *vîqayé*) to be cautious. 32. a. *béraya* men.

(۴) 33. a. *khasayil* character; a. *éfkiâr* opinion. 34. a. *délayil* tokens, proofs. 35. a. *zou-a-fa* the poor (ones). 36. *véseelé-jouyi siteez*: *vésiléjouy* who seeks for a pretext (to quarrel) (§ 535); *siteez* quarrel. 37. a. *aqveeya* the rich, the strong (ones). 38. *khoonreez* blood-shedder (§ 535). 39. *zoulm abad* a place of cruelty; hell. 40. *alay* troop. 41. a. *jél'lad* executioner (§ 609). 42. a. *mouhibbi sadîq ou khayr* (§ 696): *mouhibb'* friend; a. *sadîq* just, true; *khayr* good. 43. a. *raheem* merciful. 44. a. *qatîl* murderer; a. *tayr* bird. 45. a. *vasf* praising, eulogy. 46. a. *haqayiq* right, just.



دستِ صیاده یاور اولدی تتيك<sup>47</sup>، قانادندن وورلدى بر ککلیک.  
 قوشوب آلدی آنی همان کلبی<sup>48</sup>، آکا وابسته<sup>49</sup> اولرك جلبی.  
 نه سويندك؟ نه کوندك؟ ای صیاد! سفك دمدن<sup>50</sup> اولورمی آدم شاد؟  
 بوستمکر<sup>51</sup> بو قانلی شیمدی کيدر، ظلمه بدن زیاده لغت ايدر<sup>52</sup>.  
 هم سور شری؛ همده دشمن شر<sup>53</sup>، نه در اغرب<sup>54</sup> جهانده؟ طبع بشر<sup>55</sup>!  
 صوصیگنز! قوشجیغزلرم! صوصیگنز!



قوشلرم! مژده! آوجیکز کیدیور، کوردی برباشقه آو شتاب ایدیور؛  
 برکلن یوق! تباعد<sup>56</sup> ایتدی کیدن؛ شیمدی آهنکه باشلايك یکیدن؛  
 قلمادی شمديك محلّ حذر<sup>57</sup>، ویریگنز مشربمجه<sup>58</sup> بر قونسر<sup>59</sup>؛  
 ویردی مهلت<sup>60</sup> زمانه<sup>61</sup> بر مقدار، اوتك! اطرافى اوتدیرك تکرار!  
 لکن! اول ظالم طمع<sup>62</sup> پرور، بورالردن یاربى ایدرسه کذر؛  
 صوصیگنز! قوشجیغزلرم! صوصیگنز!  
 (معلم ناجی)

(•) 47. *yavér* helper; *tétik* trigger; *kéklík* partridge. 48. a. *kélb* dog. 49. *vabéste* appropriated; a. *jélb* bringing, fetching. 50. *séf'-ki dém* shedding of blood. 51. *sitémkér* unjust, cruel (§ 529). 52. a. *lanét ét.* to curse. 53. a. *shérr* evil. 54. a. *éghréb* wonderful. 55. a. *tab* heart, nature; a. *béshér* humanity.

(۶) 56. p. *múzhde!* good news! a. *tébayûd* to disappear. 57. a. *mahélli hazér* place (= need) of caution, fear. 58. a. *mésh-rébmjé* as I like, according to my taste. 59. f. *qonsér* concert. 60. *múhlét vérmék* to grant a delay. 61. a. *zémané, zéman* Time; *bir mîqdar* a little; a. *zalim* cruel. 62. *tama-pérvér* avaricious (§ 535).

## Lesson 43. درس ۴۳

### The Gender of Arabic Nouns. کیفیت

§ 562. There is no gender in Turkish or Persian, but there is in Arabic. With respect to gender Arabic nouns are divisible into two classes: a) those which are only masculine; b) those which are only feminine. There is no neuter gender in the language.

§ 563. That a noun is of the feminine gender (*kéy-fiyét*) may be ascertained either from its signification or from its termination.

a. The feminine nouns which are such because of their signification, are all words denoting females; as:

خديجه *Hadijé, Zéynéb, Manyá* (fem. prop. names).

والده *validé* a mother, عروس *arous* a bride, بنت *bint* a daughter.

b. The feminine nouns and adjectives which are such by reason of their termination, are all substantives and adjectives ending in ه or ة ' ت ' ا (-é, -ét, -at, -t, -a), when those terminations do not belong to the root; as:

مملكت *mémlékét* a country, جنة *jén-nét* paradise, محكمه *mah'kémé* a court, كبرا *kúbra* greater (§§ 29 c, 32 c, 610).

But ماء *ma* water, سكوت *súkût* silence, تنبيه *ténbeeh* warning, وقت *vaqît* time: are not feminine, because their terminations are radical; i. e. ا ' ت ' ه (-a, -t, -h) belong to the root (§ 587).

§ 564. Masculine nouns and adjectives are usually rendered feminine by the mere addition of the letters ه ' ت ' hé, té (é, t), which are called feminine letters:

عظيم *azeem* great:

عظيمه *azeemé* great (fem.).

جد *jédd* a grandfather:

جده *jéddé* a grandmother.

اخ *ékh, úkh* a brother:

أخت *úkh̄t* a sister.

بن *bén, bin* a son:

بنت *bint* a daughter.

§ 565. *Note.* When the noun is feminine, the adjective must agree with it, and be also of the feminine gender (§ 656).

## تعليم ٩٨ Exercise 98.

I. Change the following masculine nouns into feminine ones:

نجیب<sup>۸</sup>، وارث<sup>۷</sup>، متصرف<sup>۶</sup>، معلم<sup>۵</sup>، خال<sup>۴</sup>، عم<sup>۳</sup>، حفید<sup>۲</sup>، والد<sup>۱</sup>، نبی<sup>۹</sup>، ثالث<sup>۱۵</sup>، شاعر<sup>۱۴</sup>، مرحوم<sup>۱۳</sup>، غزال<sup>۱۲</sup>، فلان<sup>۱۱</sup>، مومنین<sup>۱۰</sup>، حامل<sup>۹</sup>، کریم<sup>۱۶</sup>، شهید<sup>۲۰</sup>، ملک<sup>۲۰</sup>، صاحب<sup>۱۹</sup>، باکر<sup>۱۹</sup>، اله<sup>۱۸</sup>، زوج<sup>۱۷</sup>، ثانی<sup>۱۶</sup>.

Words. 1. *valid* a father (genitor). 2. *hafeed* grandchild. 3. *amm'*, vulg. *ém'mi* father's brother, uncle. 4. *khal* mother's brother, uncle. 5. *mou-al'lim* teacher. 6. *mûtésar'rîf* owner; governor. 7. *varis* heir. 8. *néjib* noble. 9. *hamil* bearer. 10. *mûmin* believer. 11. *filan* so and so (man). 12. *ghaz'zal* gazelle. 13. *mér-houm* the deceased. 14. *shayir* poet. 15. *salis* third. 16. *sanee* second. 17. *zévj* husband. 18. *ilah'* god. 19. bachelor. 20. King.

II. Ascertain whether the following words are feminine or masculine:

مسرت<sup>۷</sup>، فوت<sup>۶</sup>، موت<sup>۵</sup>، اخت<sup>۴</sup>، بذت<sup>۳</sup>، جبه<sup>۲</sup>، ظلمت<sup>۱</sup>، نوری<sup>۸</sup>، نِعْمَت<sup>۱۳</sup>، لطف<sup>۱۳</sup>، کرم<sup>۱۳</sup>، ابو<sup>۱۲</sup>، نبات<sup>۱۱</sup>، بیت<sup>۱۰</sup>، حدیقه<sup>۹</sup>، مصلحت<sup>۸</sup>.

1. *zoulmét* darkness. 2. *hab'bé* a grain. 3. *bint* daughter. 4. sister. 5. *mévt*, 6. *fért* death. 7. *mésér'rét* joy. 8. *maslahat* business. 9. *hadeeqa* garden. 10. *béyt* a house; a stanza. 11. *nébat* plant. 12. *ébou* father. 13. *kérém*, *loutf*, *nimét* kindness.

### کیت The Number of Arabic Nouns.

§ 566. The Arabic language has three numbers (*kémiyyét*): Singular, Dual and Plural, and three cases (*hal*) in each number: Nom., Acc., and Genitive.

§ 567. Note. Of the three Arabic cases, only the Nom. and Acc. of the Singular and the Acc. of the Dual and Plural are in use in Ottoman, the Acc. of the Dual and Plural being used in place of the Nominative, and that too in a form shortened by the omission of the final short vowels. The Acc. Sing. is used only as an adverb in Ottoman (§ 682). In the following Lessons the short final vowels and everything else not used in Ottoman are omitted, but the student will find them in Arabic phrases adopted into the language as single words (§ 666—670).

### تثنیه Dual. *Tésniyé*.

§ 568. The Dual indicates two things of the same kind and is formed by adding ان *-an* and ین *-éyn* to the singular. [Compare with the *-an* of Persian (§ 509)]; as:

ساحل *sahil* sea-coast:

ساحِلَيْنْ 'sahiléyn', *sahilan* two coasts.

ثلث *sûls* one third:

ثُلُثَيْنْ 'sûlséyn', *sûlsan* two thirds.

قطب *qoutb* the Pole:

قُوتْبَيْنْ 'qoutbéyn', *qouthan* the two Poles.

§ 569. If the word end in *hé* (-é) feminine (*hayi téénis*), it is changed into *té* feminine (-t-) (*tayi téénis*), before the dual termination is added (§ 32 c, 564, 592):

نُسخه *nûskhé* a copy: نُسخَتَيْنْ 'nûskhétéyn'.

سفينه *séfiné* a ship: سَفِينَتَيْنْ 'séfinétéyn'.

§ 570. The following duals are much in use, although they do not indicate two things exactly similar to one another:

أَبُو، والد *validéyn', ébévéyn'* the parents. (Sing. والد).

زَوْجَيْنْ *zévjéyn'* husband and wife. (Sing. زوج).

قَمَرَيْنْ *qaméréyn'* the sun and moon. (Sing. قمر).

حَرَمَيْنْ *haréméyn'* the sacred cities of Mecca and Medina.

Note that they do not mean 'two fathers', 'two husbands' and 'two moons'.

## تعليم ٩٩ Exercise 99.

Change the following nouns into the dual:

١ 'مَنْزِلْ' *ménzil*, ٢ 'جِهَتْ' *jihét*, ٣ 'دَحِيفَه' *sahefé*, ٤ 'ضَمَّه' *zammé*, ٥ 'شَرْطْ' *shart*, ٦ 'بَلَدَه' *béldé*, ٧ 'سُدْسْ' *sûds*, ٨ 'فِقرَه' *fîqra*, ٩ 'شَرِيكْ' *shérik*, ١٠ 'وَارِثْ' *varis*, ١١ 'مَرْقُومْ' *mérqoum*, ١٢ 'جُمْلَه' *jûmlé*, ١٣ 'طَرَفْ' *taraf*, ١٤ 'بَحْرْ' *bahr*.

Words. 1. *ménzil* a halting place; a house. 2. *jihét* a side; a quarter. 3. *sahefé* page. 4. *zammé* the vowel *éotré*. 5. *shart* condition. 6. *béldé* country. 7. *sûds* one sixth. 8. *fîqra* a sentence, paragraph. 9. *shérik* companion. 10. *varis* heir. 11. *mérqoum* the above said. 12. *jûmlé* clause. 13. *taraf* a side. 14. *bahr* a sea.

## جمع Jém. The Plurals in Arabic.

§ 571. There are two kinds of plurals in Arabic:

a. One of these has only two forms, and is called the regular or sound plural (*pluralis sanus*), because

all the vowels and consonants of the singular are retained in it (*Jémi Mûzékké'ri Salim, Jémi Mûénné'si Salim*); ex: مأمور *mé-mour* an officer: مأمورین *mé-mou-reen'* officers.

b. The other which has various forms is called the broken or irregular plural (*pluralis fractus*), because it is more or less altered from the singular by the insertion or elision of consonants, or the change of vowels; ex.: سفینه *séfeené* a ship: سُفُنْ or سَفَائِنْ *sûfén* or *séfayin* 'ships'. Here the form of the noun is broken. So also شَيْءٌ *shéy* a thing: أَشْيَاءُ *ésh'ya* things.

§ 572. The different ways of forming the irregular Arabic plurals are so numerous and complex that a separate chapter is requisite to explain them, which will be found further on (Lesson 51, § 637—652).

### The Regular Masculine Plural. جمع مذکر سالم

§ 573. The *pluralis sanus* of masculine nouns is formed by adding the termination ون *-oon* and ین *-een*; as: مسلم *mûslim* a Moslem: مُسْلِمُونَ *mûslimeen'*, *mûslimoon'* Moslems. مؤمن *mûmin* a believer: مُؤْمِنُونَ *mûmineen'*, *mûminoos'* believers.

§ 574. This way of forming the plural is employed only in the case of names of rational beings, therefore اسد *éséd* 'a lion', مکتوب *méktoub* 'a letter' cannot be اسدین *ésédeen*, *méktouboon*: because they cannot reason or speak (§ 578).

§ 575. But the plurals of سنه *séné* 'year', اَلم *além* 'universe' are exceptions: they are سِنِينَ *sineen*, *séneen*, عَالَمِينَ *alémeen*. The plural of بن *bén* 'son, child' is بَنِينَ *benee* when in con-

struction with a noun following; as: *بنی آدم* 'the children of Adam, mankind'; the full form, however, does not occur in Ottoman.

### تعليم ١٠٠ Exercise 100.

Give, if possible, the regular plurals of the following nouns.

‘مَشْهُورٌ’<sup>٦</sup>، ‘مَظْلُومٌ’<sup>٥</sup>، ‘طَیْرٌ’<sup>٤</sup>، ‘قَارِیٌ’<sup>٣</sup>، ‘مُعَلِّمٌ’<sup>٢</sup>، ‘مُدَرِّسٌ’<sup>٢</sup>، ‘كِتَابٌ’<sup>١</sup>، ‘نورٌ’<sup>١</sup>، ‘رَسُولٌ’<sup>١٢</sup>، ‘وَالِدَةٌ’<sup>١٢</sup>، ‘بَنْتٌ’<sup>١١</sup>، ‘سَارِقٌ’<sup>١١</sup>، ‘حَوَارِیٌ’<sup>١٠</sup>، ‘مُجْرِمٌ’<sup>٩</sup>، ‘سَامِعٌ’<sup>٨</sup>، ‘رِیَاضِیٌ’<sup>٧</sup>.

Words. 1. Book. 2. *mûder'ris*, *mou-al-lim* teacher. 3. *qaree* reader. 4. *tayr* a bird. 5. *mazloun* poor, oppressed. 6. *mésh-hour* remarkable (man). 7. *riyazi* astronomer. 8. *sami* hearer, audience. 9. *mûjrim* criminal, sinner. 10. *havari* apostle (of our Lord). 11. *sariq* a thief. 12. *résoul* an apostle, prophet.

### جمع مؤنث سالم The Regular Feminine Plural.

§ 576. The regular way of forming the plural of Arabic feminine nouns and adjectives (*Jémi Mûénnési Salim*) is by dropping the final *ه* *hé*, *ت* *té* (*-é*, *-t*, *-ét*) of the singular (§§ 563—64) and adding *ات* *-at* to the word.

*مُسْلِمَةٌ* *mûslimé* a female Moslem: *مُسْلِمَاتٌ* *mûslimat* Moslem women.

*سَمَرَةٌ* *séméré* a fruit:

*سَمَرَاتٌ* *sémérat* fruits.

*أَمَلَةٌ* *a-lamét* a sign:

*أَمَلَاتٌ* *alamat* signs.

§ 577. If the word end in *ات* *-at*, the *ت* *-t* is dropped and *élif* is changed into *vav* (*-v*):

*ذَاتٌ* *zat* person:

*ذَوَاتٌ* *zévat*.

*صَلَاةٌ* *salat* prayer:

*صَلَوَاتٌ* *salavat*.

*بَرَاءَةٌ* *bérat* an edict:

*بَرَائَاتٌ* *béravat* edicts, firmans.

§ 578. Some of the masculine nouns denoting things which have not reason or speech, form their plurals by adding *ات* *-at*, as they cannot take the regular masculine plural (§ 574):

تحریر <i>tahreer</i> a writing:	تحریرات <i>tahreerat</i> writings.
غلط <i>ghalat</i> a mistake:	غلطات <i>ghalatat</i> mistakes.
نبات <i>nébat</i> a plant:	نباتات <i>nébatat</i> plants.

### تعلیم ۱۰۱ Exercise 101.

Give the feminine plural of each of the following words:

تَسْلِيمٌ<sup>۷</sup>، عَادَتٌ<sup>۶</sup>، خِدْمَتٌ<sup>۵</sup>، مُعْجَزَةٌ<sup>۴</sup>، آلتٌ<sup>۳</sup>، حَيَوَانٌ<sup>۲</sup>، غَايَةٌ<sup>۱</sup>، نَقَرٌ<sup>۸</sup>، زَكَاتٌ<sup>۱۳</sup>، تَقْصِيرٌ<sup>۱۲</sup>، تَأْلِيفٌ<sup>۱۱</sup>، شِكَايَةٌ<sup>۱۰</sup>، عِبَارَةٌ<sup>۹</sup>، حَاجَةٌ<sup>۸</sup>، سَبْزَةٌ<sup>۱۹</sup> p.، تَعْمِيرٌ<sup>۱۸</sup>، بَرَكَتٌ<sup>۱۷</sup>، تَبْرِيكٌ<sup>۱۶</sup>، مَعْلُومٌ<sup>۱۵</sup>، تَعْرِيفٌ<sup>۱۴</sup>.

Words. 1. *ghayét* the end. 2. animal. 3. instrument. 4. *mûjizé* a miracle. 5. service (*khîdémat*). 6. *a-dét* custom. 7. a. payment. 8. *hajét* a need, want. 9. *ibaré* sentence. 10. *shikâyét* a complaint. 11. *té-é-leef* composition of a book; a book. 12. *taqseer* deficiency. 13. *zékiât* alms. 14. *tareef* explanation. 15. *maloum* known; (knowledge). 16. *tébreek* congratulation. 17. *bérékét* blessing. 18. *tameer* repair. 19. *sébzé* vegetable.

### تعلیم ۱۰۲ Exercise 102.

۱ انکلترا بر مملکتِ عظیمه در . ۲ حفیده سی ' زوجی و ابونی  
ایله برابر حیوانات باغچه سنی کز مکه کیتدی . ۳ نوریه خانم نوری  
افندینک اخت کبراسیدر . ۴ علم نباتات : نباتات عالمندن ' علم حیوانات  
ایسه ' حیوانات عالمندن بحث ایدرلر . ۵ رب عیسا افندیز حضرتلری  
عالینک پادشاهی در . ۶ او مظلومین و مجرمینک یکانه امیدی در .  
۷ مومنین ظلمت و موت دره سندن مسرتله کچرلر . ۸ برکات الهیه  
اونلره رهبر اوله جقدر . ۹ طرفینه کیسه نك ثلاثتی تقسیم ایلدم .  
۱۰ سارقین سنین و افره دن برو محبوس درلر . ۱۱ رسولین و حواریون  
معجزات کثیره اجرا ایله دیلر . ۱۲ بکا تسلیم ایله دکبری تحریراتی  
کندی الله پوسته یه براقدم . ۱۳ مرحمتلی ذوات حیواناته ' حتی  
نباتانه بیله مرحمت ایدرلر .

### ترجمه ۱۰۳ Translation 103.

1. Miss Gulistan is the heiress of the governess (teacher). 2. The owner of this house is Jémilé Hanim, the teacher. 3. Give the bearer of this letter five méjidiyés. 4. You must obey your parents. 5. Dr. Ch. Tracy has written a nice book for parents and for husbands and wives. 6. Paradise was in the land of Ararat. 7. The criminals were carried before the court. 8. The number of the hearers was 900, two thirds of whom were women. 9. Erase those two *êotrés*. 10. The mother of the sovereign of the martyrs, Hûséyin, is the Princess of the women of the universe Fatima-Zéhra.

### مکالمه Conversation.

- |  |                                |
|--|--------------------------------|
| ایکی نوعدر: بری مُذْکَر دیکری مُؤنث.       | عریده کیفیت قاچ نوعدر؟         |
| معناجه اړکک عدّ اولنان کلمه لر در.         | مُذْکَر نه در؟                 |
| معناسنجه دیشی عدّ و اعتبار اولنان کلمه لر. | مؤنث نه در؟                    |
| اوچ جنسدر: مفرد، تثنيه و جمع.              | عریده کمیت قاچ جنس در؟         |
| بر جنسدن بر دانه کوستریرسه: او کلمه یه     | بونلرک یکدیگرندن فرقلری نه در؟ |
| مفرد دیرلر: ایکی دانه کوستریرسه: تثنيه     |                                |
| و ایکیدن زیاده کوستریرسه: اوکا ده          |                                |
| جمع دیرلر.                                 |                                |
| مفرد اولان کلمه نك آخرینه اوستونلی بر      | تثنيه ناصل یاپیلیر؟            |
| ‘ین’ علاوه سیله اولور.                     |                                |
| اوچ: جمع مذکر سالم: جمع مؤنث سالم و        | جمع قاچ نوعدر؟                 |
| جمع مکسر.                                  |                                |
| مفرد مذکر کلمه نك آخرینه اسره لی بر ‘ین’   | جمع مذکر ناصل بنا ایدیلیر؟     |
| علاوه سیله یاپیلیر.                        |                                |
| ‘مامورین’ تثنيه اولوب: ایکی مأمورلر        | ‘مامورین’ نه دیمک و ‘مامورین’  |
| معناسنده در. ‘مامورین’: ایکیدن زیاده       | نه دیمکدر؟                     |
| مامورلر دیمک اولوب جمع مذکر در.            |                                |
| شرق و غرب دیمکدر.                          | مشرقین نه دیمکدر؟              |

## تعلیم قرائت Reading Exercise.

### A Poem. ترکیب بند *Térkibi Bénd.*

دهرک<sup>۱</sup> نه صفا وار عجا سیم و زرنده<sup>۲</sup> ؟  
 انسان براغیر<sup>۳</sup> هپسنی حین سفرنده<sup>۴</sup> .  
 بر رنک وفا<sup>۵</sup> وار می ؟ نظر قیل شو سپهرک<sup>۶</sup>  
 نه لیل<sup>۷</sup> و نهارنده<sup>۸</sup> نه شمس و قرنده .  
 سیر ایتدی هوا اوزره<sup>۹</sup> دینیر تحت سلیمان<sup>۱۰</sup> ،  
 اول سلطنتک<sup>۱۱</sup> یلر اسر شیمدی یرنده .  
 حر<sup>۱۲</sup> اولق اگر ایسترسک ؛ اوله جهانک  
 ذوقنده ، صفاسنده ، غمده ، کدرنده<sup>۱۳</sup> .  
 خیر اومه ! اگر صدر جهان<sup>۱۴</sup> اولسه ده بالفرض<sup>۱۵</sup> ،  
 هر کیم که خساست<sup>۱۶</sup> اوله عرق و گهرنده<sup>۱۷</sup> .  
 ییلدیز آریوب کوکده نیجه طرفده منجم<sup>۱۸</sup> ،  
 غفلت<sup>۱۹</sup> ایله کورمز قویوی ره کدرنده<sup>۲۰</sup> .  
 آنلرکه ویریر لاف<sup>۲۱</sup> ایله دنیا به نظامات  
 بیک درلو تسیب<sup>۲۲</sup> بولونور خانه لرنده .  
 آینه سی ایشدر کشینک ، لافه باقیلماز  
 شخصک کورینور رتبه عقلی<sup>۲۳</sup> اثرنده<sup>۲۴</sup> .

Words. 1. *déhr* world. 2. *seem* silver, *zér* gold. 3. *braghour* = *braqîr* leaves. 4. *séfér* journey; *heen* time. 5. *réngi véfa* permanent colour. 6. p. *sipîhr* the sky, the sphere. 7. *léyl* night. 8. *nihar* day. 9. *héva úzré* in the air. [They say that Solomon's throne was in the air (Moslem tradition)]. 10. the throne of Solomon. 11. *saltanat* empire; magnificence. 12. *hûrr* free. 13. *ghamm* anxiety; *kédér* grief. 14. *sadr* Grand Vizier, *jihan* world. 15. *bil-farz* for instance (§ 671). 16. *khasasét* baseness, vileness. 17. *îrq ou gihér* disposition and substance = character (§ 696). 18. *mû-nej'jim* astrologer. 19. *ghaflét* heedlessness. 20. *rahguzér* way (§ 535). 21. *laf* talk; word. 22. *téséy'yûb* lack of prudence; irregularities. 23. *râtbé* degree; *aql* wisdom, sense. 24. *ésér* work, deed.

بن هر نقدر كوردم ايسه بعض مضرات<sup>25</sup> ،  
 ثابت قدم<sup>26</sup> ينه بو رأيك<sup>27</sup> اوزرنده :  
 «انسانه صداقت<sup>28</sup> ياقيشير كورسه ده اكراه<sup>29</sup>  
 ياردجيسيدر طوغريلرك حضرت اه<sup>30</sup>» (ضيا پاشا)

25. *mazar'rat* injuries, harms (§ 576). 26. *sabit qadém* firm and steadfast in resolve (§ 636). 27. *réy* opinion; judgment. 28. *sadaqat* fidelity, honesty. 29. *ikrah* disgust; enmity (§ 619). 30. *Allah*. *Ziya Pasha* a distinguished Turkish author, poet, historian and statesman (1809—79). *Térkibi Bénd*. A poem in stanzas of similar metre but of different rhyme, the distichs of each stanza rhyme excepting the last distich.

## درس ۴۴ Lesson 44.

### النسبة The Nisbé.

§ 579. The Noun of Relationship (*én Nisbé*, as it is called in Arabic), is formed by adding the termination *-ee'* to the noun, from which it is derived. It denotes that a person or thing belongs to or is connected therewith (in respect of origin, family, birth, sect, trade etc.) (Compare the Turkish and Persian *Nisbés* §§ 149, 526):

ارمن *Ermén* Armen (a fabulous Armenian hero):

ارمنی *Erménee'* belonging to Armen, Armenian.

شمس *shéms* the sun: شمسی *shémsee'* solar.

دمشق *dîmîshq* Damascus: دمشقی *dîmîshqee'* a native of Damascus.

### مطالعات *Mûta-la-at*: Remarks.

§ 580. a. The feminine termination of nouns or ت is omitted before adding this termination; as:

مکه *mék'ké* Mecca: مکی *mék'kee'* a native of Mecca.

طبیعت *tabiyat* nature: طبیعی *tabiyee'* natural.

b. But if there is an *élif* preceding ت, it is retained:

ذات *zat* person: ذاتی *zatee'* personal.  
 حیات *hayat* life: حیاتی *hayatee'* vital.

c. If at the end of foreign (non-Arabic) proper names there is a *hé* (-a), it is changed into *vav* (-v-):

فرانسه *Fransa* France: فرانسوی *Fransavee* French.  
 آمریقوی *Amériqavee* American: ادرنوی *Édirnévee* a native of Adrianople.

d. When any Arabic word ends in short or long *élif*, it is changed into *vav* (§ 29 c, d):

معنا (معنی) *man'a* meaning; spirit: معنوی *manévee'* spiritual.  
 دنیا *dûnya* world: دنیوی *dunyavee'* worldly.  
 بیضاء *Béyza* the town of Béyza: بیضاوی *béyzavee'* a native of Béyza.  
 عیسی *Isa* Jesus: عیسوی *Isavee'* Christian.

e. The *tens* of the numerals are made in the way which will soon be shown (§ 689).

f. There are other nouns of Relationship, the formation of which is irregular:

بادیه *badiyé* a desert: بدوی *bédévee'* inhabiting the desert, a Beduin; a savage.  
 مدینه *médiné* a city: مدنی *médénee'* dwelling in the city, civilised, [urban].  
 سنه *séné* year: سنوی *sénévee'* yearly.  
 اخوت *oukhov'vét* brotherhood: اخوی *akhavvee'* brotherly.  
 ماء *ma* water: مائی *mayee'* watery; fluid; blue.

g. Some nouns take an addition of *ان* before *ی-ee*:

روح *rouh* spirit: روحانی *rouhanee'* spiritual.  
 جسم *jism* body: جسمانی *jismanee'* corporal.

Other examples are:

عبرانی *ibranee'* a Hebrew: سریانی *sûryanee'* a Syrian.  
 کلدانی *kildanee'* a Chaldaean: نصرانی *nasranee'* { a Nazarene,  
 a Christian.

h. A noun of Relationship is never formed from the plural, even when the sense might seem to demand it, but always from the singular: for instance words

like *مأموريني تحريراتي* *mémourinee, tahriratee* 'relative to officers or letters' are never used, but their singular is used *مأموري تحريري* *mémouree, tahriree* 'relative to an officer or letter i. e. official, literary'.

i. Although this rule is very strictly observed in Arabic, yet in recent Ottoman literature there are some terms in current use formed from plurals, but they are regarded as barbarisms:

*قوة جنوديه* *qouvvé'yi jounoudeeyé* the military forces.

*معاهدات دوليه* *mou-a-héda'ti dûvéleeyé* the Treaties of the Powers.

*جمعية رسوميه* *jémeeyyé'ti rousoumeeyé* the Taxation Committee.

The words *jounoud*, *dûvél*, *rousoum*, are the plurals of *jûnd* army, *dévlét* 'empire' and *résim* tax.

### The Abstract Noun. اسم معنا *Ismi Mana*.

§ 581. Abstract nouns are formed by adding *ت* (-*yét*, -*yé*) to the end of Nouns of Relationship; or *يه* (-*iyét*, -*iyé*) to the end of nouns and adjectives (§§ 163, 541):

*نصراني* *nasraanee* a Christian: *نصرانيتها* *nasraneeyét* Christianity.

*مدني* *medénee* civilised: *مدنيتها* *medéneeyét* civilisation.

*حر* *hûrr* free: *حرية* *hûr'riyét* freedom.

*جمع* *jém* collecting: *جمعيتها* *jém'iyét* an assembly.

Also:

*مجديه* *méjidiyé* the coin struck by Sultan Méjid.

*بلديه* *bélédiyé* the municipality, the city court.

*دخوله* *doukhoulíyé* admission fee, entrance-money.

§ 582. If *ة* (-*e*, -*yé*, -*a*) is added to the end of Arabic Derivative Adjectives and Participles, and used alone without any noun to modify. The feminine Adjectives and Participles thus formed are regarded as feminine substantives (§ 421):

- خفی *khéfee* secret:      خفیه *khéfeeyé* detective.  
 مجموع *méjmou* collected:      مجموعه *méjmou-a* collection.  
 مؤسسه *mû-és'sés* established:      مؤسسه *mû-és'sésé* institution.  
 مانع *mani* hinder:      مانعه *maniya* obstacle.

§ 583. The following abstract nouns are solecisms, being formed in the Arabic manner from Turkish, Persian or European words and not from Arabic words; (§ 507):

- t. واریت *variyyét* wealth:      p. کریت *germiyyét* ardour, zeal.  
 p. سربستیت *sérbéstiyét* freedom:      p. پریشانیت *périshaniyyét* poverty.  
 f. قرالیت *qraliyyét* kingdom:      p. ماهیه *mahiyyé* (monthly) salary.  
 f. پولیتیکه *politiqiyyé* politics:      t. اوتلاقیه *otlaqiyyé* pasture-tax.

#### تعلیم ۱۰۴ Exercise 104.

Form Nouns of Relationship and Abstract nouns from the following words:

- ۱° تجارت ' ۲° ماء ' ۳° نبات ' ۴° ماده ' ۵° نبات ' ۶° ماء ' ۷° تجارت ' ۸° زمان ' ۹° بحر ' ۱۰° موت ' ۱۱° آنقره ' ۱۲° بوسنه ' ۱۳° ملّت ' ۱۴° خارج ' ۱۵° داخل ' ۱۶° نهار ' ۱۷° لیل ' ۱۸° مردیفون ' ۱۹° یونان ' ۲۰° انگلیز ' ۲۱° سبأ ' ۲۲° سودا ' ۲۳° حق ' ۲۴° فوق ' ۲۵° تحت ' ۲۶° وخذت ' ۲۷° ظلمت ' ۲۸° نور ' ۲۹° رب ' ۳۰° اهم ' ۳۱° ضبط ' ۳۲° شمس ' ۳۳° ارض (ard) ' ۳۴° طبع ' ۳۵° اسلام ' ۳۶° مشغول ' ۳۷° مأمور ' ۳۸° مخزون ' ۳۹° ممنون ' ۴۰° مسرور ' ۴۱° ملّت ' ۴۲° ثانی ' ۴۳° منظوم ' ۴۴° متدم ' ۴۵° مخطر ' ۴۶° لطیف ' ۴۷° رابط ' ۴۸°

1. *adét* custom. 2. *béyza'* egg. 3. *béyt* family, house.  
 4. *mad'de* matter, subject. 5. plant. 6. water. 7. *tijarét* trade.  
 8. *dakhil* interior. 9. *kharij* outside, foreign. 10. *mil'lét* nation.  
 11. *Bosna* Bosnia. 12. *sévda* the spleen. 13. heaven.

- 580 g. 1. *rabb* the Lord. 2. *noor* light. 3. *zoulmét* darkness.  
 4. *rah'dét* uniqueness, 5. *taht* the lower part. 6. *févq* over.

581. Islam. 1. *tab* disposition. 2. room (in Custom-House).  
 3. *zabt* control. 4. *éhémm* important.

582. 1. *rabît* binding. 2. nice, amusing (story). 3. *moukhtir* who reminds.  
 4. *mouqad'dém* preceding, before. 5. *mansoum* written in rhyme and metre. 6. second (second).

## لغت‌لر Words.

p. خدا <i>khûda, khoda</i> God	a. ایمان ایت‌مک <i>iman ét.</i> to believe
a. نبی <i>nébi</i> prophet	a. نبویات <i>nébéviyat</i> prophecies
a. تراید <i>tezayûd ét.</i> to increase	a. مدرسه <i>médrésé</i> seminary
a. قران <i>qour'an</i> Qoran	a. مفسر <i>mûfés'sir</i> commentator
a. اکمال ایت‌مک <i>ikmal ét.</i> to finish	a. حرارت <i>hararét</i> heat.

Proper Names: اشعيا *Ishaya, Eshaya* Isaiah.

## تعلیم Exercise 105.

۱ اسلامیت دخی نصرانیت کبی وحدانیتِ خدایه ایمان ایدر.  
 ۲ حرارتِ شمسیه شدتلی اولورسه ' دائما بر شمسیه آلیرم. ۳ بیضاوی  
 قرآنک مفسرلوندن مشهور بر ذات در. ۴ روحانی شیر دائمی؛ جسمانی  
 شیر ایسه زمانی درلر. ۵ عیسویلرک عبادتخانه‌سی شوراده ' موسویلرککی  
 ایسه شوقارشیککی سو قاغک ایچنده در. ۶ محمدیونک یومیه بش وقت  
 غازلری وار در. ۷ ارضیه و اوتلاقیه مصارفی اوله رق ماهیه درت یوز  
 غروش پاره ویریورم. ۸ کچن اونطقوزنجی عصرده برچوق ملتار  
 بدویتک صوسز چوللرندن امرارله ' مدینتک چیچکلی صخرالینه داخل  
 اولدیلر. ۹ مادی ' معنوی و روحانی عالم‌لرده پک چوق حقیقتلر وار در.  
 ۱۰ تیاترونک دخولیه‌سی بر چیرک مجیدیه ایمش ' ویرو بنم ایچون بر بیلت  
 آل. ۱۱ بلدییه مجلسی شهرک تمیزلکنه گرمیتله چالیشیور. ۱۲ «آروسیاق  
 پونطوسی» نام غزته‌ده امور دینیّه ' علمیّه ' پولیتقیّه ' بیتّه و تجاریّه  
 دائر. پک چوق شیر اوquدم.

## ترجمه Translation 106.

1. The Old Testament is written in the Hebrew and Chaldaean languages and the New Testament in

Greek. 2. Do you know the Lord's Prayer by heart. 3. The exchange of offices between two office-holders is done by the consent of the parties concerned. 4. Christians, Mahomedans and Jews believe in the Unity of God. 5. The military forces of the European powers are increasing every year. 6. He lost his wealth and fell into poverty. 7. Freedom is the life of a nation. 8. The Taxation Committee has raised the rate on rent. 9. I wrote a composition about the Treaties of the Powers. 10. The shape of my inkstand is oval. 11. Let us sing hymn number 51.

### مکالمه Conversation.

عبرانی، کلدانی و سریانی لسانرینه پک آز؛ بر سنه در او قویورم.  
آشنایسکز؟  
برادر یکز نه نقل ایدیور؟  
ظلمانی بر کیچه ده نورانی بر بولوط  
کورمش؛ اونی سویله یور. [وار.  
فوقانی درت و تحتانی بش اوطه سی  
اوت افندم؛ انبیای کبرادن نبی  
اشعیانگنی او قودم.  
مُحَبَّتِ أَخَوَیْهِ دیمکدر.  
خفیه لر، ضبطیه لر هریری آرادیلر ایسه ده  
مجرمیندن بر اثر بولامادیلر.  
خیر افندم؛ غزته لرده شایانِ اهِمِیَّت  
بر شی یوقدر.  
اوت افندم! ۱۸۹۰ سنه سنده مرذیفون  
علمِ الهی مدرسه سنی اکمال ایله دم.  
مذکور علمِ الهی مدرسه سنک مُدَّتِ آوروپا و آمریقانک اکثری مؤسسَه لرینده  
تخصیصیه سی نه قدر در؟  
اولدینی اوزره اوچ سنه در، افندم!

### تعلیم قرائت Reading Exercise.

#### Columbus' Egg. قلوبوسک یومورطه سی

مشهور درکه<sup>۱</sup>، آمریقانک کاشنی<sup>۲</sup> اولان قرستوف<sup>۲\*</sup> قلوبوس، آمریقایی

Words. 1. *mésh'hour* well known: *mésh'hour dour ki* every body knows = it is said. 2. *kīāshif* discoverer. 2\*. Christophorus.

کشف ایله<sup>3</sup> عودتدن صوکه<sup>4</sup>، آندُلُسده<sup>5</sup> بنی احمر دولتی<sup>6</sup> مغلوب<sup>7</sup>  
 ایدن قرال فردیناندک<sup>8</sup> خوانِ ضیافتده<sup>9</sup> اوطورو یورایمش<sup>10</sup> . حُضاردن<sup>11</sup>  
 وَ قَرستوفک برِ جدیدی<sup>12</sup> کشفندن طولای مَظْهَر<sup>13</sup> اولدیغی تلطیفاته<sup>14</sup>  
 حَسَد<sup>15</sup> ایدن اسپانیا پرنسارندن بری «مادامکه<sup>16</sup>» بوقطعه<sup>17</sup> شوکره<sup>18</sup>  
 ارض اوزرنده موجود<sup>19</sup> ایدی، سز اولماسه گزده<sup>20</sup> برکون اولوب<sup>21</sup> ینه  
 بولونوردی «قولیله<sup>22</sup> قَرستوفک هَمَّتِ معلومه سنی<sup>23</sup> اِستِصْغار<sup>24</sup> ایتمک ایسته  
 مش . قَرستوف قولومبوس دخی «خیر پرنس حضرتاری ! برقطعه  
 یومورطه یی سیوری طرفنده<sup>25</sup> طوردوره بیلن آدمدن باشقه سی کشفه مقتدر<sup>26</sup>  
 دکدر» جوابنی ویرمش .  
 ( ابو الضیا<sup>27</sup> )

3. *késhf et.* "to discover; *ilé* for *vé* (§ 470 a) = *késhf édib.*  
 4. *En'dúlûs* Andalusia. 5. *Béni Ahmér dévléti* the Moors (in Spain),  
 the dynasty of Beni [children of] Ahmer. 6. *maghloub* defeated  
 (§ 604). 7. *khanî ziyafét* the banqueting table. 8. *houz'zar* those  
 who were present (*houz'zardan vé . . . prénslerdén biri*). 9. *bér'ri*  
*jédid* the New World = America. 10. *mazhar ol.* "to be the object  
 of, to enjoy. 11. *taltifat* favours, honours. 12. *haséd ét.* "to envy,  
 to be jealous. 13. *madam ki* since, as. 14. *qit'a* part, segment  
 (of the world). 15. *mévjoud ol.* "to exist. 16. *siz olmasañizda*  
 even if you were not; *da* for *dakhi* (§ 117). 17. *bir gûn oloub*  
 some day, one day. 18. *qarl* word. 19. *him'mét* effort, action; *malâm*  
 known. 20. *istisghar* a making little of, belittling. 21. *sivri taraf*  
 the smaller end (of the egg). 22. *mûqtédîr* able. 23. *Ebûz'ziya*  
 a celebrated living Turkish author.

## Conversation about the Lesson.

اجوبه *Éjribé.*

اسئله *Ésilé.*

عربی جمع اولوب سؤالروحوابلردی کدر.	اجوبه وَ اسئله نه معناده درلر ؟
جنوبز ملتندن قَرستوف قولومبوس	آمریقایی کیم کشف ایتدی ؟
کشف ایتدی .	
اسپانیا قرالی فردیناندک وقتنده کشف	هانکی قرالک وقتنده کشف اولوندی ؟
اولونشدر .	
اوت افندم ! مشهور بر حکایه در، اونی	قَرستوفک بر یومورطه حکایه سی
یلمه دک کیمسه یوقدر .	وار در، ییلر میسکز ؟

بو حكايه نروده وقوع بولدى؟ قرال فرديناندك بر ضياقتنده وقوع بولدى.

بو حكايه سَبَيَّتْ وِرنِ خصوص نه ايدى؟ مومى اليهك قرال طرفندن مَظْهَرِ اولديغى لطف وُ اكرامدن طولاي حُضَّارْدَن بر پَرْنَسْكَ حَسَد ايتمه سيندن نشأت ايتمشدر.

بو پرنس قرسطوفك همتنى استصفار ايتمك ضمننده نه سويله دى؟ قرستوف قولومبوسدن ماعداسى دخى برَ جديدى كشف ايده ييله جكنى سويله دى.

قرستوف حضارك حيرت ومراقنى جلب ايده جك صورتده برشى تكليف ايتدى مى؟ اوت افندم! بر يومورطه يى سيورى طرفنده طورديره ييلن آدم آمرىقايى كشفه مقتدر اولديغى جواباً بيان ايله دى.

بو حكايه يى كيم ترجمه ايتمشدر؟ عطوفتلو ابو الضيا توفيق بك حضرتلى. بو حكايه ختام بولدى؟ خير افندم! دهها مابعدى وار در.

## Lesson 45. درس ۴۵

### The Arabic Infinitive (Masdar).

§ 584. There is no limit to the number of words which the Ottoman language borrows from the Arabic. The number of Arabic words to be learnt would thus involve a great deal of study, if they were not derived from certain roots which are, of course, very much less numerous. If the student can master the system by which Arabic derivatives are derived from their roots (*mad'dé, mad'déyi asliyé*), his labour will be vastly diminished. After learning a certain number of roots, he will at once recognize and remember a large number of words formed from them. The Arabic system of derivation is extremely regular, logical and beautiful; although at first it appears somewhat complicated.

Almost every word in Arabic may be referred to

a significant root, consisting of either three or four letters, the trilaterals being by far the more common.

In European languages, significant roots are irregular in form, and the grammar of those languages treats only of prefixes and affixes, by which the meaning of the word is modified. Thus in English we add the termination *-er* to express the agent of a verb, and *-ing* to express the Present Participle Active or the Gerund; as: make, *maker*, *making*. In Arabic, however, such modifications are obtained not only by prefixing or affixing, but by inserting letters between those of the root. The

root *فعل faʿl* signifying action, is taken as the typical root for exhibiting these modifications, and the formulae thus obtained are called 'the measures of words'. For instance, the insertion of an *élif* between the first and second radical, and the punctuation of the later with an *ésré*, give the sense of the Agent or Active participle: thus *فعل faʿl* becomes *فاعِل fa-ʿil* 'one who does' and this word is the measure upon which all other "agents" of this kind are formed. It is in fact, a mere formula, like the letters used in Algebra; for as  $(a + b + c)$  may represent  $(2 + 3 + 4)$ ,  $(5 + 6 + 7)$ , or any other number; so for the trilateral root *فعل* in *فاعِل*, we may substitute any other trilateral root and obtain the same modification of meaning; as:

*قتل qatl* to kill: *قاتِل qatil* a murderer.

*علم ʿilm* wisdom: *عالِم ʿalim* wise;

where *قاتِل* and *عالِم* are said to be the *فاعِل* of the trilateral roots to which they respectively belong.

The Arab grammarians use this word *فعل* as a paradigm, and every change in and addition to the root is made on this model. But as the utterance of the second radical (ع) is very difficult for Europeans, therefore we adapt the word *فقل faql* as its equivalent, since it is easier to pronounce; using the 'measures' of *فعل* also when necessary:

حَرْف *harf* 'letter' is of the measure فَعْل *faql*, that is to say it is measured, weighed or balanced on the word فَعْل *faql*, having the same quantity of letters and the same vowel.

§ 585a. The root فَعْل in Arabic is pointed with three *ûstûns*, as: فَعَّلَ *faqala*, which means 'he fanned', this being the third person singular Past tense; but for shortness' sake we always render it into English by the Infinitive or Verbal Noun<sup>1</sup> (§§ 272, 614).

§ 585 b. **The Arabic Infinitives** (= Masdar) are divisible, in respect of their origin, into two classes: Primitive or Simple and Derivative or Augmented.

§ 586. **The Primitive Infinitives** are those which have no servile letters in them, or even if they have the serviles do not change the meaning of the word; as:

نَظَرَ *nazar* to look; دَخَلَ *dakhl* 'to enter' are simple or primitive forms, because there is no augment or servile letter in them. But نَظَرَتْ *nézarét* to look, دُخُولٌ *doukhoul* or دَخَّالَتْ *dékhalét* 'to enter' also are called Primitives; because although there are servile letters (و، ت، ا), yet they do not change the meaning: they are only different forms of نَظَرَ and دَخَلَ.

§ 587. **The Servile Letters** are (ا، ت، م، ن، و، هـ، ي)، which are also called 'changers or letters of augmentation', because they change or add to the meaning of the word.

§ 588. **The Derivative Infinitives** are those infinitives which have servile letters inserted in them,

<sup>1</sup> The second vowel of the third person Sing. Past tense is sometimes *i* = فَعَّلَ *faqila*, sometimes *ou* = فَعَّلَ *faqoula*, instead of being as here *a* = فَعَّلَ *faqala*: but this does not concern the student of Ottoman.

which change the meaning of the word more or less. For instance the word *انتظار* *intizar* 'to look after, to wait'; *ادخال* *idkhal* 'to cause to enter, to insert', are derivatives; because their ground forms *نظر* *nazar* and *دخل* *dakl* mean 'to look' and 'to enter' respectively, and the augmentative letters ت 'ا' 'ا' have changed the meaning (§§ 259, 613).

### A. The Primitive Triliterals. مصدر ثلاثي مجرد

§ 589. There are a great number of Verbal Nouns or Infinitives which are derived directly from the triliteral roots. Those that are most frequently used in Turkish belong to one of 23 "measures". The root *فعل* is taken as the 'measure' or formula (= وزن *vézn*), and we shall assume that all these 23 forms can be derived from it; although they are not all in use. Every root is supposed to have the power of producing all these derivatives, though, in fact, sometimes only a few such are actually formed from a given root.

### مطالعات *Mûta-la-at* Remarks.

§ 590. If the third radical is و or ي, in the measures 15, 16 and 17 it is changed into (ـ) at the end, which is often omitted (§ 705 d); as: *فَنَای* 'جَزَای' *دُعَاي* 'بَنَای' are changed into *فَنَآ* = *فَنَاء* 'جَزَا' = *جَزَاء* 'بَنَآ' = *بَنَاء*, the roots being *دَعَوَ* 'بَنَى' 'فَنَى' 'جَزَى'.

§ 591. Those letters which have the mark of reduplication, are written twice in the root, without the mark (ـ); as: *شِدَّتْ* *shid-dét* severity, root *شَدَدَ* *shédédé*.

§ 592. The feminine letters ت and ه 'ة' are substituted for each other in the termination of nouns:

## § 593. The Measures of Primitive Trilateral Infinitives.

No.	وزن	Measures	مثال	Examples	Root	Meaning of Examples
1	فَعَلَ	<i>faql</i>	حَرَفَ	<i>harf</i>	حَرَفَ	letter.
2	فَعَّلَ	<i>fiql</i>	حَفِظَ	<i>hāfz</i>	حَفِظَ	protection.
3	فَعَّلَ	<i>fouql</i>	شَكَرَ	<i>shākr</i>	شَكَرَ	thanks.
4	فَعَّلَ	<i>faql</i>	طَلَبَ	<i>talēb</i>	طَلَبَ	demand.
5	فَعَّلَتْ	<i>faqlét</i> [ten]	رَحِمَتْ	<i>rahmēt</i>	رَحِمَ	mercy.
6	فَعَّلَتْ	<i>faqlét</i>	خَدَمَتْ	<i>khidmēt</i>	خَدَمَ	service.
7	فَعَّلَتْ	<i>fouqlét</i>	نَصَرَ	<i>nusrét</i>	نَصَرَ	victory.
8	فَعَّلَتْ	<i>faqlét</i>	حَرَكَتْ	<i>harakēt</i>	حَرَكَ	motion.
9	فَعَّلَتْ	<i>faqlét</i>	عَزَمَتْ	<i>'aizmēt</i>	عَزَمَ	departure.
10	فَعَّلَ	<i>faqla</i>	قَتَلَ	<i>fétla</i>	قَتَلَ	decree.

11	فَعْلٌ	<i>fouqla</i> .	بُشْرَى	<i>bûshra</i>	بَشْرٌ	good tidings.
12	فِعْلَان	<i>fîqlan</i>	حِرْمَان	<i>hîrman</i>	حَرَمٌ	disappointment.
13	فُعْلَان	<i>fouqlan</i>	غُفْرَان	<i>ghoufran</i>	غَفْرٌ	forgiveness.
14	فَعْلَان	<i>faqélan</i>	هَيْجَان	<i>héyéjan</i>	هَيْجٌ	excitement.
15	فَعَال	<i>faqal</i>	ذَهَاب	<i>zéhab</i>	ذَهَبٌ	a going.
16	فِعَال	<i>fiqal</i>	كِتَاب	<i>kitab</i>	كُتِبَ	book.
17	فُعَال	<i>fouqal</i>	سُؤَال	<i>souwal</i>	سَوَّلَ	question.
18	فَعَالَتْ	<i>faqalét</i> [fem.]	صَحَابَتْ	<i>sahabét</i>	صَحَبَ	protection.
19	فَعَالَتْ	<i>fiqalét</i> .	عِبَادَتْ	<i>'ibadét</i>	عَبَدَ	worship.
20	فُعُول	<i>faqoul</i>	قُبُول	<i>qaboul</i>	قَبِلَ	acceptation.
21	فُعُول	<i>fouqoul</i>	دُخُول	<i>doukhoul</i>	دَخَلَ	entrance.
22	فَعُولَتْ	<i>faqoulét</i> .	ضُرُورَتْ	<i>zarourét</i>	ضَرَرَ	poverty.
23	فَعُولَتْ	<i>fouqoulét</i> .	سُهُولَتْ	<i>souhoulét</i>	سَهَّلَ	facility.

such is the case in measures 5—9, 18, 19, 22, 23.  
 مَعْدَتُ : قَلَّتْ = سَمِرَتْ سَمِرَةٌ for سَمِرَتْ سَمِرَةٌ measure مَعْدَةٌ = رَفَعَتْ رِفْعَةٌ = رَحِمَتْ رَحْمَةٌ : قَلَّتْ measure مَعْدَةٌ  
 سَلَامَةٌ = غَلَبَتْ غَلَبَةٌ : سَلَامَةٌ

§ 594. When the letter ی is pronounced as ا with *istân*, it is called *Short Elif* (§§ 29 c, 610); therefore in such cases ا is substituted for ی: سُكْنَا *sūkna* for سُكِّنَى root  $\sqrt{\text{سَكَن}}$  'habitation', شَكْوَا *shékva* = شَكْوَى root  $\sqrt{\text{شَكَو}}$  'complaint'; دَعْوَا = دَعْوَى 'كُبْرَا = كُبْرَى [measures 10–11].

§ 595. The **Quadrilateral Infinitives** have only one formula or measure; which is **فَعْلَلَهُ** *faqlélé* the root being considered  $\sqrt{\text{فَقْلَل}}$ ; as: **زَلَزَلَهُ** *zélzélé* 'earthquake', root  $\sqrt{\text{زَلَزَل}}$ ; **دَبَدَبَهُ** *débdébé*, root  $\sqrt{\text{دَبَدَب}}$ ; **شَعَشَعَهُ** *chéchéché*, root  $\sqrt{\text{شَعَشَع}}$ .

**تعلیم ۱۰۷ Exercise 107.**

With the assistance of the Table of Verbal Measures given above find the measure and the root of each of the following words.

۱. مِلَّتْ ۲. جَوَارْ ۳. کَمَالْ ۴. وَجْهْ ۵. حُضُورْ ۶. دِیَارْ ۷. حُبْ ۸. نَقْلْ ۹. نَبْعَانْ ۱۰. نَعْمَهْ ۱۱. تُرْکْ ۱۲. زَوْجْ ۱۳. نَصِيحَتْ ۱۴. لِسَانْ ۱۵. خَلَاصْ ۱۶. حَقِیْمَتْ ۱۷. عَلَامَتْ ۱۸. بَیْضَهْ ۱۹. نَبَاتْ ۲۰. دُنْیَا ۲۱. اَخْرَتْ ۲۲. رَسُولْ ۲۳. ثَوْتُ ۲۴. طَرَفْ ۲۵. سُلْطَانْ ۲۶. سَمَاءْ ۲۷. فِقْرَهْ ۲۸. سَفِیْنَهْ ۲۹. جِسْمْ ۳۰. قَلْبْ ۳۱. جَنَّتْ ۳۲. وَخَدَتْ ۳۳. اِلَهْ ۳۴. شُکْرَانْ ۳۵. اِنْسَانْ ۳۶. زِیَادَهْ ۳۷. وَسَوْسَهْ ۳۸. بَکَاءْ ۳۹. حَمْدْ ۴۰. قُوَّتْ ۴۱. رَبْ

**Key.** *naql* نقل is measured on قتل, the root being نَقَلَ; because the first radical has an *ustûn*, and the second, third radicals are quiescent. *haqiqat* حقیقت is



تقدّمه <sup>٣٠</sup> قوتده	٣ بو بُكَا <sup>٢٤</sup> درهسنده
تختگه یاقلاشانلر	سیاحلر <sup>٢٥</sup> نغمه <sup>٢٦</sup> اوقور.
دیز چوکوپ عبادتده	صو نبعان <sup>٢٧</sup> ایدر چولده
اسمگه حمد صونارلر.	من <sup>٢٨</sup> کوکدن نازل <sup>٢٩</sup> اولور.
لطفگی <sup>٣٣</sup> دوك <sup>٣٤</sup> قلبمه	٤ رَبّ! حادی <sup>٣١</sup> اول قولکه
شمس <sup>٣٥</sup> حیات ملجا سین سن.	یول مشکل <sup>٣٢</sup> دشمن:
دنیا ده و آخرتده	سمادن نُورک ایله
بوله یم سنده مسکن.	طریقم ایله روشن.

(٣) 24. *bûkîa* weeping. 25. *séy'yah* pilgrim. 26. *naghme* song. 27. *nébcan ét.* "flow, to rise (water). 28. *ménn* manna. 29. *nazil ol.* "to descend. 30. *téqad-dûm ét.* "to progress, to grow (in strength).

(٤) 31. *hadi* guide; *mûshkil* hard, difficult. 32. *késir* abundant; p. *roushén*. 33. *loutf* grace. 34. *dêdk* shower. 35. *shéms* sun.

**Note.** 1. This is a translation of the English hymn 'Pleasant are Thy courts above' by H. F. Lyte. 2. Find the measure and the root of each of the vowelled words contained in the above Reading Exercise.

## درس ٤٦ Lesson 46.

### Nouns derived from Primitive Triliteral Verbs.

§ 596. Certain nouns are derived from the Infinitives or from the roots of verbs, and may therefore be dealt with in connexion with the latter. The principal forms used in Ottoman are three; and the commoner measures for these three are seven in number. They all begin with a *mim* pointed by *ûstûn* or *ésré*.

#### 1. Nouns with Mim. مَصْدَرِ مِی

§ 597. Besides the simple forms already described above, another verbal noun almost equivalent to them in meaning is formed by adding a *mim* to the radicals. It has four forms:

I. مَفْقَلٌ *méfqal*. By adding a *mim* with *ústûn* to the first (*mé-*), and pointing the second radical with *ústûn*:

قَصْدٌ *qasd* purpose:  $\sqrt{\text{قَصَدَ}}$  : مَقْصَدٌ *maqséd* purpose.

II. The feminine of this form is مَفْقَلَةٌ *méfqalét*.

رَحْمَةٌ *rahmét* mercy:  $\sqrt{\text{رَحِمَ}}$  : مَرْحَمَةٌ *mérhamét* mercy.

مِلْكٌ *milk* country:  $\sqrt{\text{مَلَكَ}}$  : مَمْلَكَةٌ *mémlékét* country.

III., IV. Some verbs, especially those commencing with و, take *ésré* on the second radical. Their measure is مَفْقِلٌ *méfqil*, مَفْقِلَةٌ *méfqilét* (§ 593):

وَعْدٌ *wad* promise:  $\sqrt{\text{وَعَدَ}}$  : مَوْعِدَةٌ *mév'idé*.

وَهَبٌ *véhab* gift:  $\sqrt{\text{وَهَبَ}}$  : مَوْهِبَةٌ *mérhibé*.

رُجُوعٌ *roujou* returning:  $\sqrt{\text{رَجَعَ}}$  : مَرْجِعٌ *mérji*.

## تعليم ١٠٨ Exercise 108.

Change the following Infinitives into the form beginning with *mim*:

I. <sup>١</sup> ذَهَابٌ. II. <sup>٢</sup> حَمْدٌ ; <sup>٣</sup> سَعَادَةٌ ; <sup>٤</sup> نَفْعٌ ; <sup>٥</sup> قُوْدَرَةٌ ; <sup>٦</sup> فَسَادٌ ;  
وَعِظٌ ; <sup>٧</sup> عِرْفَانٌ. III. <sup>٨</sup> وَلَادَةٌ. IV. <sup>٩</sup> عُرْفَانٌ.

Words. 1. a going; road, way (religion). 2. praise. 3. happiness. 4. benefit. 5. strength. 6. sedition. 7. forgiveness. 8. birth. 9. knowledge, skill.

## 2. Noun of Location. اسم مكان

§ 598. This is formed precisely in the same manner as the Noun with Mim; the measures being the same; (§§ 162, 449, 541):

I. طَبَخٌ *tabkh* to cook:  $\sqrt{\text{طَبَخَ}}$  :

مَطْبَخٌ *matbakh* a place where to cook, kitchen. (مَفْقَلٌ)

دَفَنٌ *défn* to bury:  $\sqrt{\text{دَفَنَ}}$  :

مَدْفَنٌ *médfén* grave. (مَفْقَلٌ)

- II. طَبَعَ *tab* to print:  $\sqrt{\text{طَبَعَ}}$ ؛  
 (مَفْقَلَتْ) = مَطْبَعَةٌ *matba'a* printing house.
- III. غُرِبَ *ghouroub* to set:  $\sqrt{\text{غُرِبَ}}$ ؛  
 (مَفْقَلْ) = مَغْرِبٌ *maghrîb* sunset, west.
- شَرَقَ *sharq* to rise:  $\sqrt{\text{شَرَقَ}}$ ؛  
 (مَفْقَلْ) = مَشْرِقٌ *méshriq* sunrise, east.

### تعليم ١٠٩ Exercise 109.

From the following words form Nouns of Location:

- I. <sup>1</sup>رَعَى؛ <sup>2</sup>رَكَبَ؛ <sup>3</sup>دُخِلَ؛ <sup>4</sup>خُرُوجَ؛ <sup>5</sup>سُكُنَ. II. <sup>6</sup>نَظَّارَتَ؛  
<sup>7</sup>طُلُوعَ؛ <sup>8</sup>وَضَعَ؛ <sup>9</sup>حُكْمَ؛ <sup>10</sup>زَبَلَ؛ <sup>11</sup>حَفِظَ؛ <sup>12</sup>قَبْرَ؛ <sup>13</sup>مِلْحَ؛  
<sup>14</sup>جُلُوسَ؛ <sup>15</sup>وُقُوعَ؛ <sup>16</sup>تَزُولَ؛ <sup>17</sup>سَجْدَهَ؛ <sup>18</sup>سُقُوطَ.

Words. I. 1. *ray* to pasture. 2. riding. 3. entering. 4. going out. 5. to dwell. II. 6. looking (view). 7. salt. 8. tomb. 9. to keep. 10. manure. 11. judgment. III. 12. placing. 13. rising; of sun. 14. falling down. 15. worship.

### اسم آلت 3. Noun of Instrument.

§ 599. The most common measures of the Noun of Instrument are those which follow; (§§ 450, 542):

#### I. مِفْقَلٌ *mifqal*:

سَطَرَ *satr* a line:  $\sqrt{\text{سَطَرَ}}$ ؛ مِسْطَرٌ *mistér*, comm. *mastar* an instrument for drawing a line, a ruler.

ثَقَبَ *saqab, taqab* to pierce:  $\sqrt{\text{ثَقَبَ}}$ ؛ مِثْقَبٌ *misqab* comm. *mat-qab* anything that pierces, auger.

#### II. مِفْقَالٌ *mifqal*:

فَتَحَ *féth* to open:  $\sqrt{\text{فَتَحَ}}$ ؛ مِفْتَاحٌ *miftah* a key.

قَرَضَ *qard* to cut:  $\sqrt{\text{قَرَضَ}}$ ؛ مِقْرَاضٌ *mîqrad* comm. *magraz*, *maqas* a cutting instrument, scissors.

#### III. مَفْقَلَةٌ *méfqalé*:

شَرِبَ *shourb* to drink:  $\sqrt{\text{شَرِبَ}}$ ؛ مَشْرَبَةٌ *mashraba* a cup.

شعلَه *shou'lé* flame: *شَعَلَ* V;  
مَشَعَلَه *mash'ala* a torch.

### تعلیم ۱۱۰ Exercise 110.

آتالار سوزی **Ancestors' Sayings = Proverbs.**

۱ طاتلی سوز ییلانی اینندن<sup>۱</sup> چیقاریر؛ کوتو سوز انسانی دینندن<sup>۲</sup>  
چیقاریر. ۲ کوره "موم بهایه چیقدی"<sup>۳</sup> دیشلر: "هیچ اُمورمده دکل"<sup>۴</sup>  
دیش. ۳ آلتین آتشدن انسان محنتده<sup>۵</sup> تجربه<sup>۶</sup> اولونور. ۴ باشقه سنک  
سوزندن زیاده سنک کوزگه اینان. ۵ کوپرودن کچنه قدر شیطاننه بابا  
دیمه لی. ۶ اوکوزی بوینوزندن<sup>۷</sup> آدمی سوزندن طوتارلر. ۷ گل دیکنسز  
اولماز؛ یار<sup>۸</sup> قصورسز. ۸ کچمز<sup>۹</sup> آجه کوتو سوز صاحبنک. ۹ مغرور<sup>۱۰</sup>  
اولوب دیمه "یوق بن کبی"؛ بر مخالف<sup>۱۱</sup> روزکار آسر صاورور<sup>۱۲</sup> خرمان  
کبی. ۱۰ کؤک یوزنده دوکون درنک<sup>۱۳</sup> وار دیرلرسه؛ قادینلر مردیون  
قورمغه قالدیشیرلر. ۱۱ نه سال ایله در نه مال ایله در؛ بکم! اولولک  
کمال ایله در. ۱۲ قصورسز یار آرایان یارسز قالیر.

*Words.* 1. *in den*, cave. 2. *dindén*, *chîqmaq* to go out of religion = to forget God, to be angry. 3. *bahaya chîqmaq* to rise in price, to become dear. 4. *hich ousmouroumda déyil* I do not care a bit. 5. *mih'nét* affliction. 6. *téjribé ét.* vulg. *téjrûbé* to test. 7. *bouynouz* horn. 8. *yar* friend; sweetheart. 9. *géchméz* spurious. 10. *maghrour* proud. 11. *moukhalif* contrary. 12. *savourmaq* to winnow; *harman* threshing floor. 13. *dûyûn dérnék* wedding, feast.

### مکالمه Conversation.

اجوبه *Éjribé.*

اسئله *Ésilé.*

بو کتاب هانکی مطبعه ده طبع اولونمشدر؟ موسیو غروسک مطبعه سنده طبع اولونمشدر.

بو دلیکی نه ایله دلدیگنز؟ بر مثقب ایله دلدیم.

بال یمز اوغل<sup>۱</sup> شرابی نه ایله ایچدی؟ اوقه لق مشربه ایله اون دفعه ایچدی.

<sup>1</sup> *Bal Yéméz Oghlou* a celebrated drunkard.

غزته‌لرده نه اوقودیکز؟  
 مَشْرِقْدن وَ مَغْرِبْدن بر چوق خبرل  
 قرائت ایله‌دیم.  
 نه آرایورسکز؟  
 مَسْکَنکَزکْ مَخْرَجی وَ مَدْخَلی نره‌ده در؟  
 مملکتکز نره‌سیدر؟  
 بر مِسطر وَ بر مِقْرَض آرایورم.  
 مَرْکب نره‌ده در؟ مَرْعاده می؟  
 بریسی مَسْجده چیقار دیکری مَقْبَره‌یه.  
 مَحْکمه‌نک مَنظَره‌سی نره‌یه طوغری در؟  
 مسقطم وَ مَوْلِدِم قیصریه در.  
 مَحْکمه‌نک مَنظَره‌سی نره‌یه طوغری در؟  
 افندم! چیمنزار زاده مزبله‌ده در.  
 مَمْلَحَه‌یه طوغری در.  
 اینجیلی ارمنی مَذْهَبْدن ایم.  
 هانکی مَذْهَبْدن سکز؟  
 خیر افندم! هوسم یوق؛ او بر مَوْهَبَه  
 مقصدکز رَسَام (painter) می اولمقدرد؟  
 ربّانیه در.

### Reading Exercise. تعلیم قرائت

#### A Psalm of Life. نغمه حیات

۱ بعض الحانِ محزونانه<sup>۱</sup> ایله دیمه که! حیات بر رویای واهیدر<sup>۲</sup> و خوابیده  
 اولان روح معدومدر. خیر! حیات جدی<sup>۳</sup> در.  
 ۲ خیر! حیات یاشاییجی در. قبر هیچ بر وقت اونک مَنرلِ مقصودی  
 اوله‌مایه‌جقدر. «سن طوپراق سین و طوپراق اوله‌جقسین!»  
 کلامی جانانه خطاب<sup>۴</sup> اولونمش دکلدرد.  
 ۳ صفا و جفا مقصد حیاتی تشکیل ایده‌مز.  
 ۵ عُمر حربکاهنده<sup>۵</sup> و حیاتک مُوقَّتْ اوردوکاهنده چای کنارنده  
 اوتلاناتان غیر ناطق حیوانلر کبی اوله! محاربه‌ده قهرمان<sup>۶</sup> اول!  
 ۶ هر نه قدر خوش کورونسه ده استقباله<sup>۷</sup> قاپیلمه<sup>۸</sup>! براق! ماضی<sup>۹</sup>  
 کندی اولولرینی کومسون! سن زنده<sup>۱۰</sup> اولان زمانِ حالده یاشا!  
 سنک قلبک کوکسکده و جناب حق ایسه باشک اوستنده در.

Words. 1. *élhan* numbers, songs; *mahzounané* mournful.  
 2. *rouya* dream; *vahee* nonsensical. 3. *jid'di* real. 4. *khitab olounmaq*  
 to be addressed. 5. *harbgiah* battle-field (§ 541). 6. p. *gahriman*.  
 hero. 7. *istiqlal* future. 8. *qapılmaq* to be deceived (to rely).  
 9. *mazi* past (§ 601). 10. p. *zindé* living.

۷ ذواتِ کرامتِ حیاتی، بزمِ عمر لرمزک ده اولو خهله جلیل و جمیل اوله بیه-  
جکنی تعلیم ایدر . اولره اِمثال ایله !

۸ دائماً بیتیره رک، دائماً باشلا یه رق، حیات دگیزی نی احاطه ایدن<sup>11</sup> قوملرک  
اوزرنده بر ایز<sup>12</sup> براقغه چالیش؛ بلکه کونک برنده، قضا زده<sup>13</sup> اولان  
قارداش لرگدن بریسی، یولنی بولق ایچون بو ایزلردن استفاده<sup>14</sup> ایله یه .  
محرری — لونغفللو. (مترجمی — منیف پاشا)

11. *ihaté édén* surrounding (§ 620). 12. *t. iz* foot-print.  
13. a. p. *qazazédé* shipwrecked (§ 535). 14. *istifadé ét.* "to be benefited (§ 631). *Mûnif Pasha* a distinguished living Turkish author, poet and statesman; now in oblivion.

### Conversation. تعلیم سابق حقنده مکالمه

بالاده کی شعرک مُحَرَری کیم و مُترجمی محرری آمریقالی شاعر مشهور  
کیمدر؟ لونغفللو و مترجمی دولتو عطفو فتلو

منیف پاشا حضرتلری در.

نعمه حیات، در.

ماده سی نه در؟

بر رویای واهی کبی تصور ایدر لر.  
'حیات جدی در، حیات یاشاییجی در،  
دیور.

جاهل لر حیاتی نه تصوّر ایدر لر ایمش؟  
شاعر کندسی حیاتی ناصل تعریف  
ایدیور؟

بوکلام جانہ دکل، آنجاق تنه خطاب  
اولونشدر.

'سن طوپراقسین، عباره سی کیمه  
خطاب اولندی؟

چای کنارنده اوتلاندان حیوانلر کبی  
اولایوب محاربه ده قهرمان اولمالی.

عمر حربکاهنده نه یه بکزه ملی؟

خیر افندم! زنده اولان حال حاضرده  
یاشامالی و ماضی یی اونوتمالی.

انسان استقبالده می یوخسه حال  
حاضرده می یاشامالی؟

کونک برنده قضا زده اولان قارداش لر مزه  
رَهْنما اولق اوزره بویوک ذاتلره  
امثالاً سعی و اقدام ایله مه لیز.

بحر محیط حیاتی احاطه ایدن قوملر  
اوزرنده ایزلر براقغه نیچون  
چالشمالیز؟

شعرک انکلیرجه مننده اولان بیتلرینک  
نومرولرینی بیان ایدر لر.

بو شعرده باشده کی رقملر نه کوستریر؟

## درس ۴۷ Lesson 47.

### Arabic Participles. فرع فعل

§ 600. The Arabic Participles composed from the Primitive Trilateral verbs are much used in Ottoman; they are six in number (§§ 395, 548—549).

### Subjective Participle. اسم فاعل

§ 601. The Subjective Participle of the Primitive Trilateral Verbs, also called the Noun of Agency, is formed of the measure فاعل *faʿil*, i. e. by inserting an *élif* (-a-) between the first and second radical, and putting an *ésré* (-i-) under the second radical:

خَلَقَ <i>khalq</i> creation:	خَالِقٌ <i>khalīq</i> creator.
سَرَقَتْ <i>sirqat</i> theft:	سَارِقٌ <i>sariq</i> thief.
كَتَبَ <i>kitab</i> writing:	كَاتِبٌ <i>katib</i> clerk.
فَعَلَ <i>feel</i> work:	فَاعِلٌ <i>faʿil</i> agent, doer.

§ 602. *Remarks.* a. If the second radical is *ی* or *و*, it changes into (ـی, -y-) (§ 591).

دَوَّرَ *dévr* to turn: دَوَّارٌ

دائر = داور *dayir* turning; about.

سَيَّلَ *séyelan* to flow: سَيَّلٌ = سَائِلٌ *sayil* flowing.

§ 603. b. When the first radical is *élif*, one of the *élifs* is omitted and a *médâ* is put on the second *élif* (§§ 47, 701 d):

أَمَرَ *émr* to command: أَمِيرٌ = آمِرٌ *amir* a commander.

اتَى *ityan* to follow: آتَى = آتِيٌّ *ati* following.

### تعليم ۱۱۱ Exercise 111.

Change the following Infinitives into Subjective Participles:

جَرَيَانٌ<sup>٦</sup> ، حَبَايَتٌ<sup>٥</sup> ، نَظَارَتٌ<sup>٤</sup> ، بُرُودَتٌ<sup>٣</sup> ، جَهَالَتٌ<sup>٢</sup> ، شَهَادَتٌ<sup>١</sup> ،  
 (غَزَى) غَزَاءٌ<sup>١٣</sup> ، بِنَاءٌ<sup>١٢</sup> ، لُزُومٌ<sup>١١</sup> ، عِلْمٌ<sup>١٠</sup> ، سَلَامَتٌ<sup>٩</sup> ، رَغْبَتٌ<sup>٨</sup> ، وَصُولٌ<sup>٧</sup> ،  
 جَنَآيَتٌ<sup>١٩</sup> ، وَعَظٌ<sup>١٨</sup> ؛ عَلَى<sup>١٧</sup> عُلُوٌّ<sup>١٧</sup> ، قَوْلٌ<sup>١٦</sup> ، مَيْلٌ<sup>١٥</sup> ، لِيَاقَتٌ<sup>١٤</sup> .

*Words.* 1. testimony, witnessing. 2. ignorance. 3. coldness. 4. direction (director). 5. protection. 6. flowing, being current. 7. arrival. 8. desire (desirous). 9. safety (safe). 10. science, knowledge. 11. necessity. 12. building. 13. religious warfare, [against non-Moslems] (a champion of Mahometan religion). 14. worthiness. 15. inclination. 16. willingness. 17. elevation, grandeur (high). 18. sermon (preacher). 19. crime (criminal).

### Objective Participle. اسم مفعول

§ 604. The Objective Participle of the Primitive Triliteral verb is always of the measure مَفْعُول *méfqoul*. It is formed by putting a *mim* with *ústûn* (*mé-*) before the first radical and a *و* (*-ou-*) after the second (§§ 402, 548):

قتل *qatl* to murder: مَقْتُولٌ *maqtoul* murdered, slain.

خلق *khalq* to create: مَخْلُوقٌ *makhlouq* creature.

كتب *kétb* to write: مَكْتُوبٌ *méktoub* written, letter.

خدمت *khidmét* service: مَخْدُومٌ *makhdoum* one who is served; a son.

§ 605. When the second or third radical is *ي*, the *و* and *eôtré* of the measure مَفْعُول (*-ou-*), are removed and *ésré* (*-i- -ee-*) is retained:

بنا *bina* building: مَبْنِيٌّ = مَبْنُوءٌ ؛ بِنَى *mébnî* built.

روى *rivayét* to narrate: مَرْوِيٌّ = مَرْوُوءٌ ؛ رَوَى *mérvi* told.

زاد *ziyadé* an increase: مَزِيدٌ = مَزِيدٌ ؛ زَادَ *mézeed* increased.

### تعليم ١١٢ Exercise 112.

Change the following infinitives into Objective Participles:

بَعَثَ<sup>۴</sup> ، (رَدَدَ) رَدَّ<sup>۳</sup> ، جَرَحَ<sup>۲</sup> ، رَغِبْتَ<sup>۱</sup> ، جَهِالَتَ ، شَهِدْتَ ، عِلِمَ ، نَقَلَ ،  
 مَهْرٌ .<sup>۱۱</sup> ، خَفَا<sup>۱۰</sup> ، رِضَا<sup>۹</sup> ، (مَنَّ) مَنَّتَ<sup>۸</sup> ، مَنَعَ<sup>۷</sup> ، قَبُولٌ<sup>۶</sup> ، سُرُورٌ<sup>۵</sup>

Words. 1. desire (desirable, nice). 2. wound (wounded). 3. to reject (rejected). 4. sending (delegate). 5. joy (joyful). 6. accepting (acceptable). 7. forbid. 8. obligation (obliged, thankful). 9. consent (pleased, satisfied). 10. to hide (secret). 11. seal.

### صفت مشبیه Adjective of Quality.

§ 606. This is called by the native grammarians 'verbal adjective,' and implies the existence of an inherent quality. It is formed in accordance with various measures, the most common of which is قیل *faqeel*, *fêqeel* (§§ 437, 553).

ضعفَ *za'af* weakness:  $\sqrt{\text{ضعف}}$  : ضعیف *zayeef* weak.

شَجَاعَتٌ *shéja'at* bravery:  $\sqrt{\text{شجع}}$  : شَجِيع *shéjee* ع brave.

جَمَالٌ *jémal* beauty:  $\sqrt{\text{جمل}}$  : جَمِیل *jémeel* beautiful.

§ 607. There is another one in the measure قَوْل *faqoul*, the derivative of which are:

صَبْرٌ *sabr* patience:  $\sqrt{\text{صبر}}$  : صَبُورٌ *sabour* patient.

حَسَدٌ *haséd* envy:  $\sqrt{\text{حسد}}$  : حَسُودٌ *hasoud* jealous.

رَأْفٌ *ré-é-fét* kindness:  $\sqrt{\text{رأف}}$  : رَأُوفٌ ، رَأُوفٌ *ra'ouf* kind, be-  
 [nignant § 40.]

### تعلیم ۱۱۳ Exercise 113.

Change the following Infinitives into the Adjective of Quality:

a. نَجَابَتٌ<sup>۶</sup> ، صَفَرٌ<sup>۵</sup> ، لَذَتْ<sup>۴</sup> ، عَظَمَتْ<sup>۳</sup> ، سُهُولَتْ<sup>۲</sup> ، مَسَحَ<sup>۱</sup> ،  
 كَرَامَتٌ<sup>۷</sup> ، لَطَافٌ<sup>۸</sup> ، شَرَفٌ<sup>۹</sup> ، صِحَّةٌ<sup>۱۰</sup> ، كِبَرٌ<sup>۹</sup> ، جَمَالٌ<sup>۸</sup> ، قَرَابَتٌ<sup>۷</sup> ،  
 غَيْرَتٌ<sup>۱۵</sup> ، عَجَزٌ<sup>۱۴</sup> ، جَسَارَتٌ<sup>۱۳</sup> ، رَسَالَتٌ<sup>۱۲</sup> ، عَجَلَةٌ<sup>۱۱</sup> . b. قِدَمٌ

Words. 1. to anoint. 2. facility (easy). 3. greatness. 4. taste (delicious, tasty). 5. youth (young). 6. nobility. 7. nearness. 8. beauty. 9. greatness, pride (great). 10. truth; health (true). 11. hurry, haste (hasty). 12. mission, legation (apostle). 13. bravery. 14. weakness (weak). 15. diligence (diligent).

### Adjective of Colour and Defect. صفتِ الوان و عيوب

§ 608. This is properly ranked with the Adjective of Quality, and is regular in its formation on the measure أَفْقَلُ *éfqal*; the Fem. Measure being قَتْلًا.

حُمْرَتُ <i>houmrét</i> redness:	حَمْرٌ <i>ahmér</i> red.
بَيَاضُ <i>béyaz</i> whiteness:	أَبْيَضُ <i>ébyaz</i> white.
عَمَيَا <i>amya</i> blindness:	أَعْمَا <i>ama</i> blind.
سَوَادُ <i>sévad</i> blackness:	أَسْوَدُ <i>éscéd</i> black.
حَمَاقَتُ <i>hamaqat</i> folly:	أَحْمَقُ <i>ahmaq</i> foolish.
صُفْرَتُ <i>soufrét</i> yellowness:	أَصْفَرُ <i>ésfér</i> yellow.
سُمْرَتُ <i>sûmrét</i> brownness:	أَسْمَرُ <i>ésmér</i> brown.

### Noun of Superiority. اسم تفضيل

§ 609. This is formed by the measure أَفْقَلُ *éfqal*. The difference between this and the above mentioned measure of Colour and Defect is that, the latter is used especially to denote colour and defect. But this is used either for the superlative and for the comparative degrees of adjectives (§§ 222, 539):

كَبِيرُ <i>kébeer</i> great:	كَبَرٌ <i>ék'bér</i> greater, greatest.
صَغِيرُ <i>sagheer</i> little:	أَصْغَرُ <i>esghér</i> less, lesser.

§ 610. The feminine of this form is قَتْلًا or فُوقْلًا *fouqla*:

كَبِيرُ <i>kébeer</i> :	أَفْقَلُ = أَكْبَرُ = كُبْرَى = فُوقْلَى <i>kûb'ra</i> greater.
دَنِي <i>dénée</i> low:	أَفْقَلُ = أَدْنَى = دُنْيَا = فُوقْلَى <i>éd'na</i> lower, lowest.
	دُنْيَا = فُوقْلَى <i>dûn'ya</i> lower, lowest; the world.

### تعليم ١١٤ Exercise 114.

Change the following words in accordance with the above-mentioned two measures:

عَظِيمٌ ۷، حَسَنٌ ۶، شَهِيدٌ ۵، رَحِيمٌ ۴، جَاهِلٌ ۳، لَازِمٌ ۲، فَاضِلٌ ۱، قَصُوفٌ ۸،  
سَابِقٌ ۱۴، صَاحِبٌ ۱۳، سَلَامَةٌ ۱۲، قَدَمٌ ۱۱، سَفِيلٌ ۱۰، وَسْطٌ ۹، عَلِيٌّ ۸

Words. 1. eminent; proud. 2. necessary. 3. ignorant. 4. merciful. 5. remarkable. 6. beauty. 7. great. 8. high. 9. middle. 10. poor. 11. priority. 12. safety. 13. true. 14. former.

### The Noun of Excess. مبالغه فاعل

§ 611. The most common form is *féq'qal* فَعَّالٌ, formed by putting an *ûstûn* on the first radical, by doubling the second, and putting an *élif* after it:

*devr* to turn: *dév'var* دَوَّارٌ؛ *devr* *devr* : *dév'var* one who turns rapidly, incessantly.

*ilm* knowledge: *al'lam* عَلَّامٌ؛ *al'lam* All-Knowing, omniscient.

*raqs* to oscillate: *raq'qas* رَقَّاصٌ؛ *raq'qas* pendulum.

§ 612. If nouns of this measure are formed from words denoting materials, they form nouns which denote persons habitually engaged in certain occupations:

*khaff* a shoe: *khaf'faf* خَفَّافٌ؛ *khaf'faf* a shoe-seller.

*baqla* { various kinds of grains: *baq'qal* بَقَّالٌ؛ *baq'qal* a grocer.

*qazz* silk: *qaz'zaz* قَزَّازٌ؛ *qaz'zaz* a silk-merchant.

### تعليم ۱۱۵ Exercise 115.

Change the following words into Nouns of Excess:

صَرَفٌ ۷، بَزٌّ ۶، عِطْرٌ ۵، سِيَاحَةٌ ۴، غُفْرَانٌ ۳، فَلَاحَتٌ ۲، حَمُولَةٌ ۱،  
رَسْمٌ ۱۵، شَمْسٌ ۱۴، مَنَّةٌ ۱۳، صَيْدٌ ۱۲، دَلْكٌ ۱۱، مَدْحٌ ۱۰، جَبَرٌ ۹، خَلْقٌ ۸

Words. 1. burden. 2. husbandry (an [Egyptian] villager). 3. forgiveness, pardon. 4. journey (traveller). 5. rose-geranium (perfumer). 6. cloth (linen-draper). 7. changing money (money-changer). 8. to create (Creator). 9. force, tyranny. 10. joking. 11. shampooing the body in the bath (shampooer). 12. hunting (hunter). 13. favour, bounty (All-Bounteous). 14. to serve (a Christian deacon [Aramaic]). 15. picture (painter).

### تعلیم ۱۱۶ Exercise 116.

Ascertain the nature, meaning and the measure of the following words:

مکتوبین<sup>۱</sup> 'مکتوبات' 'مکتوب'<sup>۲</sup>؛ کاتبین 'کاتبین' 'کاتب'<sup>۱</sup>  
 'امیر' 'آمر'<sup>۴</sup>؛ مسروقات 'مسروق' 'سارقین' 'سارقون' 'سارقین' 'سارق'<sup>۳</sup>  
 'معلومات' 'عالم' 'علام' 'علیم' 'اعلم' 'معلوم' 'علم'<sup>۵</sup>؛ آمرون 'امیران'  
 'رسولین'<sup>۹</sup>؛ مسیح<sup>۸</sup>؛ تمهور<sup>۷</sup>؛ مجهولات 'اجهل' 'مجهول' 'جاهل'<sup>۶</sup>؛ عالمین  
 'عطّارین' 'اصغریں'<sup>۱۱</sup>؛ عجوزه 'عاجز' 'عجز'<sup>۱۰</sup>؛ مرسولات 'مرسول'  
 'مادح' 'مدحت'<sup>۱۸</sup>؛ مجموعات 'مجموعه' 'مجموع' 'جامع' 'جمع'<sup>۱۲</sup>  
 'وسطی' 'أقدم' 'صفرا' 'سودا' 'خمر'<sup>۱۴</sup>؛ مدّاح 'مدوح

### ترجمه ۱۱۷ Translation 117.

Give the Arabic equivalents of the following words.  
 1. One who cuts, cut; 2. hearer, hearers, heard, things heard; 3. wounder, wondrous, two wondrous, wounded, wounded ones; 4. wisdom, wise, two wise men, wise peoples, known, knowledge, informations (Turkish pl.), wiser; 5. to sit, council; 6. to judge, judge, judges, court, condemned, condemned people; 7. greatness, great, greater, greatest; 8. to create, the Creator; 9. to cook, kitchen, cook; 10. ignorance, ignorant, unknown (doubtful), very ignorant, ignorant persons, unknown things. 11. The Anointed One, Messiah (Christ).

### تعلیم ۱۱۸ Exercise 118.

۱ الله تعالى حضرت تباری اکبر 'ارحم' غفار و علام در . ۲ بو  
 دنیانک و دنیاده بولنان بترن موجودات و مخلوقاتک خالق جناب حق در .  
 ۳ کاتب افندی یه یازمجنی مکتوبه دائر بر امرگز وار میدر ؟ ۴ اوت !  
 مکتوبی یازدودنصوکره کوتورسون و الیه پوسته خانه مأمورینه تسلیم  
 ایله سین . ۵ ایرماغنک جریانی ناصلدرد ؟ — یک شدید در . ۶ «جاهل

ایله ضیافته کیتمه دن ' عالم ایله طاش طاشیمه سی آخسندر » . ۷ آتال  
 'جهالتی ییلن جاهل ؛ جاهل دکل عالمدر : فقط جهالتی ییلمه یین عالم ؛  
 عالم دکل جاهلدر دیشلر . ۸ « پک آدنا اوله که سنی باصسینلر ؛ پک  
 افضل اوله که سنی آصسینلر » . ۹ المانک اعلاسی و اشهری آسیای  
 صفراده واقع آماسیه شهرندن چیقار . ۱۰ چاپونیه اقصای شرقده در .

### Translation 119. ترجمه ۱۱۹

1. What are you doing? — I am writing a letter to your son. 2. It was narrated by the ancients that this bridge was built by the Romans. Is that certain? — 3. No, Sir! it is doubtful, it is not certain. 4. Whatever you have told in secret, will be known to all the world. 5. The Apostle says: 'Be glad and joyful'. 6. The delegates were not accepted by the King. 7. God is benignant and patient towards all his creatures. 8. All the creatures in the world were created by God. 9. The blind man was very foolish. 10. He is a brave man but very jealous. 11. The pendulum of the clock is broken.

### Conversation. مکالمه

اجوبه *Éjribé.*

اسئله *Ésilé.*

حامده دلاک ایله قونوشمقده در .  
 اونلر سیاح دکل واعظ درلر .  
 بر صیاد در صیده کیدیور ، النده کی ده  
 بر ششخانه تفنکدر .

خیر افندم ؛ عطار دگانیدر .  
 بر عرب فلاحک نقلیتنی یاپیوردی .  
 خیر افندم ؛ بوراسی بزازلر چارشوسیدر  
 صرافلر قزازلرک اوتمه سنده درلر .

اوت افندم ؛ خفافلر چارشوسیدر  
 یاقیندر .

حمال نره ده در ؟  
 بو انکلیر سیاحلر نره دن کلور ؟  
 شوکیدن کیم و النده کی آلت نه ؟

بو دکان بقال دکانی میدر ؟  
 مداح علی اوسته نه یاپیوردی ؟  
 شو یاقینلرده بر صراف دکانی  
 بولنورمی ؟

پورالردن نه چیفت قوندوره  
 آلایلریم ؟

کاغذ رنگی اسمر می؟ یا ض می؟      أَصْفَرُ در افندم.  
شوا عما دینجی عاقل میدر؟      یوق اغام یوق ' بر آزار حقه در.

## Reading Exercise. تعلیم قرائت

### A Litany of Praise to God. سنه باشنده تسبیحات<sup>۱</sup>

— ۲ —

جلیدر<sup>۱۲</sup> جمیلدر<sup>۱۶</sup> لطنی<sup>۵</sup> فراوان<sup>۱۷</sup>؛  
چولی چیمنه چویردی اول رحمان<sup>۱۸</sup>؛  
خالق<sup>۱۹</sup> عالمدر<sup>۲۰</sup> درده او درمان<sup>۲۰</sup>؛  
ینه بر سنه تحمیل<sup>۲۱</sup> ایله دی. [مَلِک<sup>۲۴</sup>؛  
عزیز<sup>۲۲</sup> در عظیمدر<sup>۹</sup> نور<sup>۲۳</sup> در اول  
حدسز<sup>۲۵</sup> قدرته<sup>۲۶</sup> یالکمز او مالک<sup>۲۷</sup>؛  
فنا یوللره بز اولشکن سالک<sup>۲۸</sup>؛  
ینه بر سنه تآتی ایله دی.

— ۱ —

کیمدر<sup>۲</sup> راحمدر<sup>۳</sup> عالمدر مولا؛  
موجب حیاتدر<sup>۴</sup> الله تعالی؛  
هر بر احسانی نه لطیف<sup>۵</sup>! نه اءلا<sup>۶</sup>!  
ینه<sup>۷</sup> بر سنه ترحم ایله دی<sup>۸</sup>؛  
بونی بز عظیم<sup>۹</sup> بر نعمت<sup>۱۰</sup> بیله لم  
لطنی<sup>۵</sup> بزله کافیدر<sup>۱۱</sup> دیه لم  
جلیل<sup>۱۲</sup> اسمنه تشکر ایده لم<sup>۱۳</sup>؛  
اولسون عشقنه<sup>۱۴</sup> عمرمز ده قربان<sup>۱۵</sup>!

— ۳ —

حاضر<sup>۲۹</sup> در ناظر<sup>۳۰</sup> در موجود<sup>۳۱</sup> در هر آن<sup>۳۲</sup>؛  
شردن قومی صاقلادی اول منان<sup>۳۳</sup>.

**Words.** (۱) 1. *Tésbeehat* fem. pl. of *tésbeeh* (§ 615), lit. 'to say *sûbhan'allah*', i. e. Praise ye the Lord. 2. *kéreem* gracious. 3. *rahim* compassionate. 4. *moujibi hayat* who grants the life: *moujib* causing, giver; *hayat* life; *Al'lah Ta-a-la* God the most High. 5. *ihsan* kindness; *lateef* All-Gracious (a. q. of *loutf* grace). 6. 'a-la excellent. 7. *yiné, giné* again. 8. *térah'hûm ét.* to be merciful. 9. great. 10. *niymét* kindness, mercy. 11. *kîafi* sufficient. 12. *jéleel* All-Glorious. 13. *téshék'kûr ét.* to thank. 14. *ashq* love, loving-kindness. 15. *gourban* sacrifice.

(۲) 16. All-Gracious. 17. abundant. 18. *rahman* All-Merciful, Compassionate. 19. creator. 20. *dérd* affliction; *dérman* remedy. 21. *téham-mûl* patience, forbearance. 22. holy. 23. light. 24. *mélik* king. 25. *haddsz* infinite. 26. *goudrét* power. 27. *malik* possessor. 28. *salik* walking; *té-én-nî ét.* to wait patiently (§ 622).

(۳) 29. omnipresent. 30. All-Seeing. 31. present. 32. *héran* always (*her + an* time). 33. *mén'nan* All-Bounteous.

حکمه<sup>34</sup> مستحق<sup>35</sup> کن<sup>36</sup> بالجمله<sup>37</sup> انسان<sup>38</sup>

ینه بر سنه تحنن<sup>38</sup> ایله دی. (آ. قونستانطیان)

34. *hûkm* condemnation. 35. *mûstahaqq'* deserving of. 36. '*kén* for *ikén* while. 37. *biljûmlé* all. 38. *téhan' nûn ét.* "yearning fondness; to love, to pity.

*Note.* The numbers 3, 19, 27—30 are Subj. Part.; No. 31 Obj. Part.; No. 2, 5, 9, 12, 16, 22 Adj. Qual.; No. 6 N. Excess.; No. 33 N. Superiority; No. 8, 13, 21, 28, 38 of the measure (*bab*) *téfaq'qoul* (§ 622).

## درس ۴۸ Lesson 48.

### The Derivative Triliteral Infinitives of Arabic.

#### مصدر ثلاثی مزیدفیه

§ 613. The Derivative Triliteral Infinitives (*Masdari Sûlasiyi Mézeedûn feehi*) are those words which are formed by the insertion or addition of servile letters to the root to form new verbs with certain changes of meaning. The meaning of the Simple or Primitive Infinitives may be extended or modified in various ways by the addition of one or more letters to the root (§ 288, 588).

§ 614. There are nine measures (*Bab*) of these Derivatives much used in Ottoman, the first of which is the second voice of Infinitives; the first voice being the Root of the Primitive Infinitives (§§ 272, 585 a).

#### II. تَفْعِيل = تَفْقِيل *téfqeel*.

§ 615. This measure is formed by prefixing the letter ت *té* to the radical and putting a long ع *-ee* after the second letter.

It intensifies the meaning of the root and makes the meaning, if intransitive, transitive:

خَوْف *khavf' ét.* fear (intr.): تَخَوِّف *takh-veef* to terrify.

خَجَلَات *khéjalét* shame: تَخْجِيل *takh-jeel* to make ashamed.

شَكْل *shékl* form, shape: تَشْكِيل *tésh-keel* to form.

§ 616. If the last letter of the radical be a و or ی it changes into ة 'ه 'ی: *-yé*:

صَفَوْتُ *saf'vét* purity:  $\sqrt{\text{صَفَوَ}}$  : (تَصْفِيُوْ) = تَصْفِيَةٌ *tasfeeyé* to purify.  
 قَوَّوْتُ *qouv'vét* power:  $\sqrt{\text{قَوَّوَ}}$  : (تَقْوِيُوْ) = تَقْوِيَةٌ *taqveeyé* to strengthen.  
 رِزَا *riza* satisfaction:  $\sqrt{\text{رَضَى}}$  : (تَرْضِيْ) = تَرْضِيَةٌ *tarzeeyé* apology.

§ 617. Some other nouns also are formed in accordance with this measure:

تَجْرِبَةٌ *téjribé* temptation: تَفْرِيقٌ *téfriqa* a feuilletton.

تَهْلِكَةٌ *téhliké* danger: تَقْدِيْمٌ *taqdimé* offering.

تَذْكِرَةٌ *tézkiré* memorandum; a short letter; note; a passport.

## تعليم ۱۲۰ Exercise 120.

Change the following Primitive Triliterals into the second voice of Derivative Infinitives:

سَكُوْنَتٌ<sup>۱</sup> ، بُعْدٌ<sup>۲</sup> ، بُرُوْدَتٌ<sup>۳</sup> ، خَطَاٌ<sup>۴</sup> ، قِلَّتٌ<sup>۵</sup> ، رِفَاقَتٌ<sup>۶</sup> ، بُلُوْعٌ<sup>۷</sup> ، نُوْرٌ<sup>۸</sup> ،  
 كَدَرٌ<sup>۹</sup> ، بَيَاضٌ<sup>۱۰</sup> ، صَادِقٌ<sup>۱۱</sup> ، خِفَتٌ<sup>۱۲</sup> ، وَصِيَتٌ<sup>۱۳</sup> ، شَرَفٌ<sup>۱۴</sup> ، حَرَكَتٌ<sup>۱۵</sup> ،  
 بَشَارَتٌ<sup>۱۶</sup> ، بَرَكَتٌ<sup>۱۷</sup> ، جَدِيْدٌ<sup>۱۸</sup> ، سَاوَتٌ<sup>۱۹</sup> ، رَبِيٌّ<sup>۲۰</sup> ، زِيْنَتٌ<sup>۲۱</sup> ، حَوَالَةٌ<sup>۲۲</sup> .

Words. 1. reach (to communicate). 2. to accompany. 3. scarcity (to diminish). 4. fault (to cause to fail). 5. coldness (to make cold). 6. distance. 7. tranquility (to calm). 8. motion (to excite). 9. honour (to honour; to visit). 10. bequeathing, advice (to advise, recommend). 11. lightness (to lighten). 12. truthful (to affirm). 13. white (to copy fairly). 14. to refer, to confide (to change; a draft, a cheque). 15. ornament (to adorn) 16. to nourish (education). 17. condolence. 18. new. 19. good news.

## III. مُفَاعَلَةٌ = مُفَاتَلَةٌ *mûfaqalé*.

§ 618. This measure is formed by prefixing a *mim* with *êotré* (*mû-*, *mou-*) to the first radical, by inserting *élif* after the first (-a-) and a *hé* (-é, -ét) after the third of the radical letters. The noun thus formed conveys the idea of reciprocity. For some changes see §§ 705 c, 706 b.

ضَرَبَ *darb* to strike:  $\sqrt{\text{ضَرَبَ}}$  : مُضَارَبَةٌ *mûdarébé* to fight.

صُحِبَتْ *souhbét* conversation:  $\sqrt{\text{صَحَبَ}}$  : *mousahabét* to converse.  
 قَتَلَ *qatl* to kill:  $\sqrt{\text{قَتَلَ}}$  : *mouqatélé* to kill each other, massacre.

### تعليم ١٢١ Exercise 121.

Change the following Primitive Triliteral Infinitives into the third voice:

كَلَامٌ<sup>٧</sup>، زِيَادَةٌ<sup>٦</sup>، عِرْفَانٌ<sup>٥</sup>، فَرَقْتُ<sup>٤</sup>، خُصُومَتٌ<sup>٣</sup>، عَهْدٌ<sup>٢</sup>، قِيَاسٌ<sup>١</sup>، بَدَلٌ<sup>٨</sup>، شِرْكَةٌ<sup>١٤</sup>، حَرْبٌ<sup>١٣</sup>، جِهَادٌ<sup>١٢</sup>، حَكْمٌ<sup>١١</sup>، تَرَكْتُ<sup>١٠</sup>، بَيْعٌ<sup>٩</sup>، حِفْظٌ<sup>٨</sup>، تِرَاعٌ<sup>٨</sup>.

*Words.* 1. a measuring (to compare). 2. a covenant (treaty). 3. enmity (contention). 4. separation (to depart). 5. knowledge (a being mutually acquainted). 6. more (an auction). 7. speech (conversation). 8. quarrelling (to q. with each other). 9. to keep. 10. to buy. 11. to leave (armistice). 12. decree. 13. war. 14. partnership.

### IV. اِفْعَالٌ = اِفْعَالٌ *ifqal*.

§ 619. This is formed by putting an ا with *ésré* (*i-*) before the root, and another *élif* (*-a-*) between the second and third radicals. This gives a transitive sense to intransitive verbs and a doubly transitive or causal sense to those which are already transitive (§§ 262—263):

دُخِلَ *doukhoul* to enter (intr.):  $\sqrt{\text{دَخَلَ}}$  : اِدْخَالَ *idkhal* to cause to enter, push.  
 مَرُورٌ *mûrour* to pass » :  $\sqrt{\text{مَرَرَ}}$  : اِمْرَارٌ *imrar* to cause to pass.  
 جُلُوسٌ *jûlous* to sit » :  $\sqrt{\text{جَلَسَ}}$  : اِجْلَاسٌ *ijlas* to seat.

§ 620. If the second radical be a و or ي, (*-v-*, *-y-*) it is omitted and a ه 'ه' (-é) is added at the end:

عَوْنٌ *avn* help:  $\sqrt{\text{عَوَّنَ}}$  : اِعْأَنَهُ (= اِعْأَوَّنَ) *iyané* to help.  
 طَيْرَانٌ *tayran* to fly:  $\sqrt{\text{طَیَّرَ}}$  : اِطْأَارَهُ (= اِطْأَيَّرَ) *itaré* to cause to fly.

§ 621. If the first letter of radical be و (*-v-*), it is changed into ي (*-y-*):

رُصُولٌ *rûsoul* to arrive:  $\sqrt{\text{رَاصَلَ}}$  : اِیْصَالَ (= اِوْصَالَ) *iysal* to send.

## ١٢٢ تعليم Exercise 122.

Change the following Primitive Triliteral Infinitives into the fourth form of Derivative Triliteral Infinitives:

ظهور<sup>٧</sup>، عمران<sup>٦</sup>، شغل<sup>٥</sup>، ضلالت<sup>٤</sup>، سقوط<sup>٣</sup>، صدور<sup>٢</sup>، بلوغ<sup>١</sup>، نور<sup>٨</sup>، وجود<sup>١٥</sup>، وضوح<sup>١٤</sup>، دور<sup>١٣</sup>، طول<sup>١٢</sup>، دين<sup>١١</sup>، ميل<sup>١٠</sup>، زوال<sup>٩</sup>، فيض<sup>٨</sup>، عودت<sup>٢٢</sup>، خروج<sup>٢١</sup>، حريق<sup>٢٠</sup>، تمام<sup>١٩</sup>، فواد<sup>١٨</sup>، عدم<sup>١٧</sup>، عزم<sup>١٦</sup>، ورود<sup>١٥</sup>.

*Words.* 1. arrival (reaching, arriving). 2. to go forth (to issue). 3. to fall. 4. to astray (to lead astray). 5. business (to occupy, to busy). 6. improvement (to improve). 7. to appear (to show). 8. bounteous gift (to pour out, to produce). 9. disappearance (to remove). 10. inclination (incline). 11. debt (to lend money). 12. length (to lengthen). 13. to turn (to manage; to economize [money]). 14. distinction (to explain). 15. existence (to invent). 16. to arrive (to put forward, to adduce). 17. resolution (to send). 18. annihilation (to murder, kill). 19. heart, mind (to explain to). 20. complete. 21. fire. 22. return.

## V. تَفَعَّلَ = تَفَعَّلَ *téfaqqoul*.

§ 622. A class of verbs which are often Intransitive is formed by prefixing a ت (*té-*) to the radical and doubling the middle letter with an *êtré*:

صورت *sourét* image:  $\sqrt{\text{تَصَوَّرَ}}$  *tésav'vour* imagination.  
تعليم *taleem* to teach:  $\sqrt{\text{تَعَلَّمَ}}$  *técal'lâm* to learn.  
تسليم *tésleem* to hand over:  $\sqrt{\text{تَسَلَّمَ}}$  *tésél'lâm* to accept.

§ 623. If the third radical be و or ي (*-v-*, *-i-*) the *êtré* of the measure is changed into *ésré* (*-i-*):

بنو *bénou* son:  $\sqrt{\text{تَبَنَّى}}$  *tébén'ni* to adopt a son.  
دنايت *dénayét* meanness:  $\sqrt{\text{تَدَنَّى}}$  *tédén'ni* retrogression.  
راقي *raqi* rising high:  $\sqrt{\text{تَرَقَّى}}$  *téraq'qê* progress.

## ١٢٣ تعليم Exercise 123.

Change the following words into the fifth form:

تَقْرِیرٌ<sup>۷</sup>، تَمْلِیکٌ<sup>۸</sup>، تَبْدِیلٌ<sup>۵</sup>، تَشْکِیلٌ<sup>۴</sup>، تَخْمِیلٌ<sup>۳</sup>، کِبَرٌ<sup>۲</sup>، تَکْثِیرٌ<sup>۱</sup>، نور  
 کَلَامٌ<sup>۱۴</sup>، عَدُوٌّ<sup>۱۳</sup>، اَسَفٌ<sup>۱۲</sup>، تَدْرِیسٌ<sup>۱۱</sup>، تَرْوِیجٌ<sup>۱۰</sup>، تَأْدِیبٌ<sup>۹</sup>، نَضْرَانِیٌ<sup>۸</sup>  
 شُکْوَى<sup>۲۰</sup>، شُکْرَانٌ<sup>۱۹</sup>، ذِکْرٌ<sup>۱۸</sup>، جَمْعٌ<sup>۱۷</sup>، اَهْلٌ<sup>۱۶</sup>، سِلْوَتٌ<sup>۱۵</sup>، اَلْفَتٌ<sup>۱۵</sup>.

Words. 1. to increase (to be increased). 2. pride (to be proud). 3. to load (to support, to be patient). 4. to shape, to form (conformation). 5. to change (to be changed). 6. a giving possession (to receive and take possession). 7. to render stationary; an official report (to be stationary, established). 8. a Christian (to become a Christian). 9. to chastise, punish (to be polite). 10. to marry (to take a wife, marriage). 11. to teach (to learn). 12. sorrow (to regret). 13. enemy (to persecute). 14. speech (to speak). 15. familiar intercourse (to unite in friendship; to compile). 16. comfort. 17. wife. 18. collection. 19. remembrance. 20. complaint.

### Words. لغت

a. — ابراز *ibraz ét''*. to show. a. — تادیه *té-é-diyé ét''* } to pay.  
 a. — امضاء *imza ét''*. to seal. a. — ایفاء *iyfa ét''* }  
 a. — ارسال *irsal ét''*. to send. a. — اعطاء *ita ét''*. to give.

محرری *mouqavélat mouhar'riri* Notary public.

### Exercise 124. تعلیم ۱۲۴

۱. اُون بیکلر آاراتک قارلی بوزلی طاغلرینی و چیچکلی صحرالرینی  
 امرار ایله طربزونه واصل اولدقلرنده 'دریا! دریا!' دیو ندا ایدوب  
 مسرت عظیمه ابراز ایلدیلر. ۲. معلم افندی دون اخشام بر نطق ایراد  
 ایدهرک بُجار ما کینه سنک نوقت و نصورتله ایباد اولندیغنی بیان و ایضاح  
 ایلدی. ۳. خاچر افندی وصیتنی تحریر و تمهیر ایدهرک مقاولات محررینه  
 تصدیق ایتدیردی. ۴. دینیکزی تأدیه ایتدیگزمی؟ — بر ماه مرورنده  
 تأدیه و ایفا ایتمک اوزره بر قطعه تحویل اعطا ایله دیم. ۵. دلیقانلیلرک  
 غیرتی کثیر اما تجربه سی ناقصدر. ۶. درت زائد آلتی ناقص بش: نهیه  
 مساوی در؟ — درت زائد آلتی: اُون ایدر؛ اُون ناقص بش: بشه  
 مساویدر. ۷. یول تذکره می حاضرلادیگزمی؟ — اوت افندم! یارین

- قلمه تشریف ایدرسکز تسلّم ایدرسکز . ۸ او سوزی سویله مه ؛ چونکه  
 افندینک حدّتنی تسکین ایده جک یرده دها زیاده تحریک ایدیور .  
 ۹ او قدر ضعیف ایدی که بر سوز تکلّمنه بیله قدرتی یوغیدی .  
 ۱۰ تعلیم تعلّی تأکید ایدر . ۱۱ اعترّاض قولایدر . لکن ابداع کوجدر .

### ترجمه ۱۲۵ Translation 125.

1. The education of children is a very important matter. 2. I adorned my room with the pictures of my friends. 3. We are all invited to be the children of God. 4. He was not progressing but retrogressing. 5. I have no complaint against him. 6. Many of the people of China have become Christians. 7. Two more pages were added to our lesson. 8. Be patient to all complaints of the enemy. 9. I gave him possession of the house and he possessed it. 10. I punished the boy with great sorrow. 11. The pupil had no ability to solve the question. 12. Nasréddin Efféndi was teaching and the children were learning. 13. The birds are flying in the air. 14. I have no money to help you with. 15. I am very sorry to have kept you waiting so long.

### مکالمه Conversation.

اجوبه *Éjvibé.*

اسئله *Ésilé.*

- |  |  |
|--|--|
| بکا خجالت کتیر مرسه گز ویریرم .                                  | بندی ! بنده گزه بر توصیه نامه<br>اعطاسنه همت ایدرمیسکر ؟ |
| اوت افندم ! و رضاسنی تحصیل ایلدم .                               | ایتدیککز قصور دن طولای ترضیه<br>ایتدیکز می ؟             |
| خدمتکاری اعزام ایلدم ایسه ده ، پک<br>مشغول اولدیغندن یاپه مامش . | قویومجی آلتونی کوزجه تصفیه<br>ایلمشمی ؟                  |
| دینم ۵۰۰ غروشه بالغ اولدی .                                      | دائنگز دینیکزی قاچه ابلاغ ایلهدی ؟                       |
| عفوایدرسکز ، مساعددهم اولدیغندن<br>مطالعه ایده مه دیم .          | مدیر افندینک تقریرینی قرائت<br>ایله دیکز می ؟            |
| اوت افندم اکاملاً تسلّم ایلهدیم .                                | دگانک اشیارینی تسلیم آلدیکز می ؟                         |

چین و ماچینده کی محاربه دن برخبر اوت افندنر ؛ دهشتلی خبرلر واردر ؛  
وار می ؟ محاربه دکل ، عادتا مقاتله در .

## Reading Exercise. تعلیم قرائت

### Friendship. دوستلق

صادق دوست دنیانک بوتون خزینه لرندن<sup>1</sup> زیاده قیمتلدر<sup>2</sup> ، فقط  
نادر<sup>3</sup> بولونور . چوق احبابی<sup>4</sup> وار ظن ایده نك میچ دوستی یوقدر ؛  
زیرا هر دوست دوست دکلدر . چوغنه دوستلق کوسترن آدم کیمسه یه  
دوست اوله مز . دوستلق نه قدر<sup>5</sup> اسکی اولورسه ، او قدر قوتلی  
و پایدار<sup>6</sup> اولور . فاضل<sup>7</sup> و صادق بر دوست بولان آدم ایی بیلمه لیدرکه ،  
عظیم برخزینه بولشدر . دوست دوستنک کدرلی زماننده تسلیت<sup>8</sup>  
ایده رک ؛ کدرلرینی تقلیل<sup>9</sup> و سرورلی زماننده مسرتنی تزیید<sup>10</sup> ایدر .  
وولترک اقوال مشهوره سنندن<sup>11</sup> بری ده « بر ناموسلی آدمک حسن  
ایده بیله جکی الک بویوک مسرت دوستلرینی مسعود ایده بیلیمکدن کلیر »  
سوزی در . دوستلنک شروط اساسیه سی<sup>12</sup> یکدیگره حسن توجه<sup>13</sup> ایله  
کمال امنیت<sup>14</sup> ، خلوص قلب<sup>15</sup> ایله محبت ، صداقت<sup>16</sup> و وفا کارلق  
و حین حاجتده<sup>17</sup> یکدیگری یولنده فدا کارلق<sup>18</sup> ابراز ایتیمکدر .

(معلم ناجی)

Words. 1. *khaziné* treasure. 2. *qîymétli* precious. 3. *nadir* rare. 4. *ahbab* friends. 5. *néqadar* . . . *olqadar* the more . . . the more . . . 6. *paydar* firm, enduring. 7. *fazıl* virtuous. 8. *tésliyet* comfort (§ 616). 9. *taqlil*, *takhfif* to diminish, to lighten. 10. *tés-yeed* to increase. 11. *aqval* words; *mesh'hour* remarkable, famous. 12. *shourout* conditions; *ésasi* fundamental. 13. *húsn* good; *tévêj jûh* sympathy. 14. *kémal* perfection; *émniyet* fidelity. 15. *khoulous* sincerity = a sincere heart. 16. *sadaqat* faithfulness. 17. *heen* time. *hajét* want = in case of necessity. 18. *fêda-kîarlıq* self-denial.

## Conversation. تعلیم سابق حقنده مکالمه

سزک احبابکز وار می ؟ اوت افندم ! بنم چوق دوستم وار در .

اويله ايسه هيچ دوستكز يوقدرا	ييلم: بكا چوق آدم دوستلق و محبت ابراز ايدر.
حقيقى دوستلرك پك نادر اولديغنى ييلير ميسكز؟ عجباً فكرى لايقى وجه اوزره عرض ايده ييلديم مى؟ فاضل و صادق بر دوست دوستنه نه ايلر؟	اوت افندم! حتى فاضل و صادق بر دوست بولان آدم عظيم بر خزينه بولش ايدىكنى ده ييليرم. كدرلى زمانده كدرينى تقليل ايدر.
كدرينى نصورتله تقليل و تخفيف ايدر؟	تسليت ويرمكله تخفيف ايدر.
سرورلى زمانده دخی فائدهسى طوقونورى مى؟	البتة! سرورينى ترديد ايتمك ايچون سعى و اقدام ايدر.
ناموسلى بر آدم دوستلرينى مسعود ايتمكله نه استحصال ايده ييلير؟	اك بويوك مسرتى استحصال ايدر.
بونى كيم سويله مشدر؟ وولتر كيم ايدى؟	وولترك اقوال مشهوره سندنذر. فرانسه نك اك مشهور فيلسوفلرندن برى ايدى.
حكيم موى اليه <sup>1</sup> الان <sup>2</sup> حياتده ميدر؟	خير افندم! بوندن ۱۲۷ سنه مقدم (۱۷۷۸ ده) وفات ايتمشدر.

Words. 1. *hakee'mi mûmayiléyh* the above mentioned philosopher, he. 2. *él-an* now, at present.

## درس ۴۹ Lesson 49.

### The Derivative Triliteral Infinitives. (Continued.)

مصدر ثلاثى مزيد فيه

VI. *téfaqoul* تَفَاعُلْ = تَفَاعُلْ.

§ 624. Reciprocal verbal nouns are also formed by putting ت (*té-*) before the root and an *élif* (-a-) after its first radical:

صَحَابَتْ *sahabét* protection: *tésahoub* تَصَاهُوبْ؛ صَحَبْ *ṣahab* to protect.

قَطَعَ *qat* to cut:  $\sqrt{\text{قَطَعَ}}$  : *téqaton'* to cut each other.  
 قُعُود *qou'oud* to rest:  $\sqrt{\text{قُعُود}}$  : *téqa'oud* being pensioned.

§ 625. If و or ی be found at the end of the root, it is changed into ی and the *êotrê* also into *ésré*:

عَطَا *'ata* giving:  $\sqrt{\text{عَطَا}}$  : *té'atî* delivering over to one another, to interchange.  
 وَلِيَ *vélî* to be behind:  $\sqrt{\text{وَلِيَ}}$  : *tévalî* succession.  
 دَرَك *dérk* to attain:  $\sqrt{\text{دَرَك}}$  : *tédarîk* to procure; prepare.

### تعلیم ۱۲۶ Exercise 126.

Change the following words into the sixth measure:

نَقْضٌ<sup>۱</sup> ، نَسْخٌ<sup>۲</sup> ، بُعْدٌ<sup>۳</sup> ، صَدَمَةٌ<sup>۴</sup> ، تَابِعٌ<sup>۵</sup> ، نَسْلٌ<sup>۶</sup> ، نَصْرَتٌ<sup>۷</sup> .

Words. 1. aid, help (mutual help). 2. generation (genitary).  
 3. a servant (a becoming consecutive). 4. collision (collision, shock).  
 5. distance (to be distant). 6. to change, transform (metempsychosis, transmigration of soul). 7. to destroy, violate (contradiction).

### VII. اِنْفَعَال = اِنْفَعَال *infiqal*.

§ 626. This measure is formed by prefixing اِنْ (*in-*) to the root and inserting an ا (-a-) after the second radical. It is necessarily Intransitive or Passive in signification:

قَطَعَ *qat'* to cut:  $\sqrt{\text{قَطَعَ}}$  : اِنْقَطَاعٌ *inqita'* to be cut, interrupted.  
 ضَمَّ *zamm* to add:  $\sqrt{\text{ضَمَّ}}$  : اِنْضِمَامٌ *inzimam* to be added, addition.  
 قَسَمْتُ *qîsmét* portion, part:  $\sqrt{\text{قَسَمْتُ}}$  : اِنْقِسَامٌ *inqîsam* to be separated, separation.

### تعلیم ۱۲۷ Exercise 127.

Change the following Primitive Infinitives into the seventh measure of Derivative Triliteral Infinitives:

جَذَبٌ<sup>۱</sup> ، كَسَرٌ<sup>۲</sup> ، حَلٌ<sup>۳</sup> ، صَبٌ<sup>۴</sup> ، قَبْضٌ<sup>۵</sup> ، دَفْعٌ<sup>۶</sup> ، قَيْدٌ<sup>۷</sup> ، قَلْبٌ<sup>۸</sup> ، فَصْلٌ<sup>۹</sup> ،  
 جَمَادٌ<sup>۱۰</sup> ، حَصْرٌ<sup>۱۱</sup> ، عَكْسٌ<sup>۱۲</sup> ، هَزِيمَتٌ<sup>۱۳</sup> ، هَدْمٌ<sup>۱۴</sup> ، عَقْدٌ<sup>۱۵</sup> ، شَرْحٌ<sup>۱۶</sup> .

*Words.* 1. change (changing, revolution). 2. binding (to be obedient). 3. to expel. 4. to grasp, hold (constipation). 5. a pouring (a stream's flowing). 6. solution (to be untied). 7. to break (to be broken). 8. attraction (to be attracted). 9. gladness (to be cheerful). 10. to tie (to be gathered). 11. to pull down (demolition). 12. defeat (to be crushed). 13. reflection. 14. restricting.

### VIII. اِفْتِقَال = اِفْتِقَال *iftiqal*.

§ 627. This measure is formed by prefixing an ا (*i-*) to the first radical, and by inserting ت (*-ti-*) after the first, and ا (*-a-*) after the second radical. It is necessarily Intransitive or Passive in signification:

جَمَعَ *jém'* to collect:  $\sqrt{\text{اجْتِمَاع}}$  : *ijtima*ع to be gathered, collection.  
فَخَّرَ *fakhr* pride:  $\sqrt{\text{اِفْتِخَار}}$  : *iftikhar* to be proud of, to boast.

§ 628. According to the laws of euphony some changes take place when the ت is inserted.

a. If the first radical be ط 'ص' the letter ت is changed into ط.

b. If the first radical be ز or د, the additional ت is changed into د.

c. If the first radical be أ or و, it is changed into ت:

صَبَرَ *sabr* patience:  $\sqrt{\text{اصْطَبَار}}$  (= اصْتَبَار) : *istibar*.  
ضَرَبَ *zarb* a blow:  $\sqrt{\text{اضْطِرَاب}}$  (= اضْطِرَاب) : *iztirab* anxiety.  
طُلُوعَ *toulou'* to appear:  $\sqrt{\text{اطِّلَاع}}$  (= اِطِّلَاع) : *ittila*ع.  
زَحَمَتْ *zahmét* trouble:  $\sqrt{\text{ازْدِحَام}}$  (= اِزْدِحَام) : *izdiham* a crowd.  
دَعَا *dav'a* a law suit:  $\sqrt{\text{ادِّعَاء}}$  (= اِدِّعَاء) : *iddi'a* to maintain.  
ذَخِيرَه *zakhiré* provision:  $\sqrt{\text{ادِّخَار}}$  (= اِذِّخَار) : *iddikhar* to store up.  
أَخَذَ *akhz* taking:  $\sqrt{\text{اتِّخَاذ}}$  (= اِتِّخَاذ) : *ittikhaz* to take, to adopt.  
وَحَدَتْ *vahdét* unity:  $\sqrt{\text{اتِّحَاد}}$  (= اِوْتِحَاد) : *ittihad* union.

## تعلیم ۱۲۸ Exercise 128.

Change the following Primitives into Derivatives:

زَوْجَهٗ<sup>۸</sup>، مِغْنَتٌ<sup>۷</sup>، عَقْدٌ<sup>۶</sup>، نَظْمٌ<sup>۵</sup>، رَدٌّ<sup>۴</sup>، تَشْرٌ<sup>۳</sup>، خِيَارٌ<sup>۲</sup>، رَبْطٌ<sup>۱</sup>، أَحَدٌ  
(حَبِيجٌ) حَاجَتٌ<sup>۱۵</sup>، حُرْمَتٌ<sup>۱۴</sup>، خَلَلٌ<sup>۱۳</sup>، رِخَاتٌ<sup>۱۲</sup>، أَصْلٌ<sup>۱۱</sup>، وَفَقٌ<sup>۱۰</sup>، زِيَادَةٌ<sup>۹</sup>.

Words. 1. to fasten, bind (connexion). 2. choice (to choose, prefer). 3. to scatter, to publish (to be spread). 4. to refuse (apostacy). 5. order (regularity). 6. to bind, tie (creed). 7. trouble (trial, examination). 8. wife (marriage). 9. many, much (growth). 10. to suit, agree (concord, alliance). 11. a root (to be united). 12. travelling (to travel; to die). 13. disorder. 14. honour. 15. need.

IX. اِفْقِلَالٌ = اِفْعِلَالٌ *ifqilal*.

§ 629. This measure of Derivative Infinitives is used to express a colour or quality, as the adjective أَفْقَلٌ *éfqal* (§ 608). It is made from this form of adjective by doubling the last radical and inserting an *élif* between them.

أَحْمَرٌ *ahmér* red: اِحْمِرَارٌ *ihmírar* to become intensely red.  
أَسْوَدٌ *ésvéd* black: اِسْوِدَادٌ *isvidad* » » » black.  
أَحْدَبٌ *ahdéb* hump-backed: اِحْدِبَابٌ *ihdibab* to be hump-backed.

X. اِسْتِفْعَالٌ = اِسْتِفْعَالٌ *istifqal*.

§ 630. By putting the syllable اِسْتِ (*isti-*) before the root and an ا (-a-) after the second radical, a verbal noun is constructed which expresses asking for or demanding something designated by the primitive word:

نُطِقَ *noutq* speaking: اِسْتِنْطَاقٌ *istintaq* interrogating.  
رَحِمَتْ *rahmét* mercy: اِسْتِرْحَامٌ *istirham* asking for mercy.

§ 631. If the first radical be ا or و, it changes into ي (-y-); and if the second radical be و, it changes into ه (-é -ét -at) at the end of the word (§§ 620—621):

أَذِنُ *izm* permission:  $\sqrt{\text{أَذَن}}$  : اِسْتِيْذَانُ (= اِسْتَوْذَانُ) *istiyyzan*  
to ask for permission.

إِيْفَاءُ *iyfa* to pay:  $\sqrt{\text{وَقَّى}}$  : اِسْتِيْفَاءُ (= اِسْتَوْفَايَ) *istiyyfa*  
to receive.

رَاحَتُ *rahat* rest:  $\sqrt{\text{رَوَّحَ}}$  : اِسْتِرَاحَتُ (= اِسْتِرْوَاَحُ) *istirahat*  
to take rest.

وُضُوحُ *vûzouh* plain:  $\sqrt{\text{وَضَحَ}}$  : اِسْتِيْضَاحُ (= اِسْتَوْضَاحُ) *istiyyzah'*  
to explain.

### تعليم ۱۲۹ Exercise 129.

Change the following words into the tenth form:

شُورَى<sup>۸</sup>، خُرُوجُ<sup>۷</sup>، جَوَابُ<sup>۶</sup>، دَوَامُ<sup>۵</sup>، عِلْمُ<sup>۴</sup>، رَدُّ<sup>۳</sup>، أُجْرَتُ<sup>۲</sup>، فَهْمُ<sup>۱</sup>.

1. understanding (to ask, interrogation). 2. hire, rent (to rent). 3. to return, refuse (to ask, to be restored). 4. knowledge (asking for knowledge). 5. continuation (perseverance). 6. answer (to question). 7. going out (to extract, to quote). 8. council.

### مطالعات Mûta-la-at Remarks.

§ 632. It must be borne in mind that all Arabic roots of three letters cannot assume all the nine forms given above. Many have only a few of them: for instance علم *'ilm* 'knowledge' can form the measures اِعْتَلَامُ، اِسْتِعْلَامُ، تَعْلُمُ، تَعْلِيمُ، اِغْلَامُ، مُعَالَمَةٌ، but not such as اِنْعِلَامُ، اِنْعَالَمُ.

### تعليم ۱۳۰ Exercise 130.

۱ قلبگزرگ اضطرابی دفع اولدی می؟ — اوت افندم! «صبر باشی سلامت» دیشار؛ اضطراب اضطراب ایلله اندفاع ایدر. ۲ ازدحامدن چوق زحمت چکدیکز می؟ — اوت افندم! ازدحامک اجتماعندن پک صقیلقد. ۳ ذخیره‌نک ادخاری ایچون نه تدبیر اتخاذا اولندی؟ — افندم؛ اتفاق ایدوبده بر قراره کله‌مدک. ۴ سارقلر استنطاقلرنده قتل ماده‌سنی<sup>۱</sup> اقرار ایتیمشار می<sup>۲</sup>؟ — اوت افندم! اقرار ایتیمشار

Words. 1. *mad'dé case*. 2. *iqrar ét.* to confess. (VI. of *qarar*.)

وَحَاكَمَهُ دَنْصُوكَرُهُ دَهْ اِعدَامَه حَكَم اُولُونْشَلَرُ . ۵ جَدَّ عَالِيْكَزْكَ اِرْتَحَالِيْ نَه  
 وَت وَقُوع بُولَاشْدَر ؟ — ۱۸۷۲ تَارِيْخْنَدَه اِسْتَانْبُولْدَه وَقُوعْبُولَاشْدَر .  
 ۶ اُول خَانَهِيْ اِسْتِيْجَار اِيْتَدِيْكَز مِي ؟ — خِيْر اِفْنَدَم ! مَتَصَرَّفِيْ اِيْلَه  
 مُعَارَفَه اُولَادِيْغِيْ سِيْبِدَن اِيْجَار بَدَلِي<sup>۳</sup> حَقْنَدَه اِتْفَاق اِيْدَه مَدَك . ۷ تَرْجَمَه مِي  
 اَصْلِيْلَه<sup>۴</sup> مُقَايَسَه<sup>۵</sup> اِيْدَه مَدِيْكَمْدَن طُولَايِي مَعْلَم اِفْنَدِيْكَ مَسَاعَدَه سَنِي<sup>۶</sup>  
 اِسْتِرْحَام اِيْلَدَم . ۸ دِرَايْت<sup>۷</sup> وَ ذِكَاوَت<sup>۸</sup> صَبْر وَ اِجْتِهَادَدَن<sup>۹</sup> عِبَارَت دَر .

3. *ijar bédéli* rent. 4. original. 5. to compare. 6. permission, pardon. 7. ability. 8. shrewdness. 9. endeavour.

### ترجمه ۱۳۱ Translation 131.

1. He quoted<sup>1</sup> many passages<sup>2</sup> from the Old Testament.  
 2. Did any injury happen through the collision of the two steamers? — Yes, Sir, one of those two steamers sank in five minutes. 3. Is the war ended? — No, Sir, there is only an armistice<sup>3</sup> of two months. 4. I have the honour to present to you my brother-in-law Tahir Béy. 5. The Alévi Mohamedans and the Yézidees believe in transmigration of soul. 6. The treaty<sup>4</sup> was written, signed and interchanged<sup>5</sup> between those two powers. 7. Although there were five witnesses, yet there was contradiction in their testimony.

Words. 1. *istikhrāj, iyrād étmék*. 2. *ayétler, ayatî kèrimé*. 3. *mûtaréké*. 4. *mou-a-hédé*. 5. *ta-a-ti, mûbadélé ét*."

### مکالمه Conversation.

پاشانك قوناغلك اتصالنده در .	اويكز نره ده در ؟
اوت ، چونكه طريق حقندن ارتداد ايتديكز .	بنم ايجونى تأسف ايدييورسكز ؟
افندم ! شيمدى مکتبه بويوك انتظام و ترقى مشاهده اولونغنده در .	مکتبک حالى شمدى نصلدر ؟
مانيه خانم ايله تزوج ايلدم .	کيم ايله عقد ازدواج ايله ديكز ؟
اينجیلی کلیسه لرك مرکزی اتحادی	بوسنه اينجیلی ارمنيلرك مرکزی اتحادی
مرذیفونده اجتماع ايله جکدر .	نره ده تجمع ايله جکدر ؟

یوگون سزده بر انشراح وار؛ عجا چونکه خانه مک انشاسیچون اقتضا  
 سبی نه در؟ ایدن امر عالی صدور ایتدی.  
 مکتبه بزم مخدوم نصلدر؟ اطاعتسز در، هیچ انقیاد ایتمه یور.  
 نصل اولدی ده بزه تشریف ایتدیکنز؟ افندم! سزده انجذاب قوتی وار در.

### Reading Exercise. تعلیم قرائت

### True Nobility. نجابت حقیقه

کک مادی<sup>۱</sup> و کک معنوی<sup>۱</sup> دوشونلسون، «انسان آناسدن بویوک  
 طوغماز». عجا انکلترده کی لوردلره، فرانسه ده کی پرنسلره، ما حاصل  
 دنیا ناک<sup>۲</sup> هر جهتنده کی اصحاب نجابت<sup>۳</sup> صورولسه؛ نسلنی<sup>۴</sup> مبدای  
 خلقت<sup>۵</sup> ایصال ایده پیله جک<sup>۶</sup> کیسه وار میدر؟  
 روایات و اساطیردن<sup>۷</sup> قطع نظر<sup>۸</sup>، بزجه<sup>۹</sup> تاریخی<sup>۱۰</sup> ثابت<sup>۱۱</sup> اولان  
 بعض وقایعی<sup>۱۲</sup> کوزومزک اوگونه آلام؛ و حتی تطویل<sup>۱۳</sup> دوشمه مک  
 ایچون عرب دولترینی دخی قاریشدیرمایلم.  
 دولت صفارییی<sup>۱۴</sup> تشکیل<sup>۱۵</sup> ایدن ذات بر حیدود<sup>۱۶</sup>، دولت  
 غزنوییی<sup>۱۷</sup> میدان کترین بر کوله، دولت سلجوقییی<sup>۱۸</sup> او قدر عظمت  
 و اجلالیه<sup>۱۹</sup> عالم سیاستده<sup>۲۰</sup> برنجی دولتردن معدود<sup>۲۱</sup> ایدن بر عشیرت  
 قوجه سی<sup>۲۲</sup> دکلمیدی؟

Words. 1. *mad'dee, manévee, adee* physical; moral; ordinary, inferior (§ 579). 2. *mahasal* total, all (the world). 3. *as-ha'bî néjabét* the possessors of nobility = nobles. 4. *nésł* ancestors. 5. *mébdâyî khîlqat* beginning of creation. 6. *iysal ét.* "to carry, to cause, to reach. 7. *rivayat* tradition, folk-lore; *ésateer* mythology. 8. *qat'î nazar* leave it out of consideration, except. 9. *bizjé* among us i. e. Ottomans. 10. *tarikhen* historically. 11. *sabit* fixed, proved. 12. *vaqayi* events. 13. *tatvil* prolixity. 14. *dévléti Saffariyé* the Saffari dynasty of Khorasan. 15. *téshkil édén* the founder. 16. *hay-doud* a brigand. 17. *dévléti Ghaznévi* the Ghaznévide dynasty of Persia. 18. *dévléti Séljouqiye* the dynasty of the Seljuqs (in Central Asia and in Asia Minor). 19. *azamét* grandeur; *ijlal* magnificence. 20. *alémi siyasét* the world of diplomacy. 21. *madoud* enumerated. 22. *asheerét* a nomadic tribe, clan. *goja* chief.

نه حاجت<sup>23</sup> ! او دنيانك نصفه حكم ايډن ، عالم انسانيتك<sup>24</sup>  
 اڅ واسع<sup>25</sup> حكومتني تشكيل ايلهين بر تاتار رئيسي<sup>26</sup> دكل مي ايدى ؟  
 كثرت فتوحاتجه<sup>27</sup> جهان هېچ مثلي<sup>28</sup> كلمه مش اولان تيمورلنك<sup>29</sup> ،  
 جنكيز خدمتكارلرندن<sup>30</sup> بر آدمك نساندن كلمه دى مي ؟  
 اتابكه<sup>31</sup> و ايويه<sup>32</sup> و ممالكه<sup>33</sup> كې حكومتلري ، بر بابايكيت  
 عسكر<sup>34</sup> و يا بر غيرتلي اسير<sup>35</sup> تأسيس ايتمه ديلىر مي ؟  
 سلطنت عثمانيه ده بر معروف<sup>36</sup> خاندان<sup>37</sup> صاحبي اولان ذواتدن :  
 جندهرلى قاره خليل عادي<sup>38</sup> بر صوفته<sup>39</sup> ، كوپرولى محمد پاشا سرايده بر  
 آشجي ، محمد علي پاشا بر چيفتجي زاده دن<sup>40</sup> باشقه بر شي مي ايديلر ؟  
 (كمال بك)

23. *né hajét!* what need is there? 24. *insaniyét* humanity (§ 581). 25. *vasi vast*. 26. *réyis* chief of a clan. 27. *késrét* abundance; *fûtouhat* victories (pl. of *fûtûh*). 28. *misl* equal. 29. *Timûrléng* Tamerlane. 30. *Jéngiz*; *nésl* children, progeny. 31. *Atabégé*, 32. *Eyyoubiyé*, 33. *Mémaliké* the dynasties of Atabég, Eyyoubi and Memlooks in Persia and Egypt. 34. *baba yiyit* a young man of full growth and strength. 35. *éseer* slave. 36. *ma'rouf* remarkable. 37. *khanédan* race, line; Jéndéréli Qara Halil. 38. See the first word. 39. f. *softa* student of Canon Law (Gr. σοφιστής). 40. *chiftjizadé* the son of a farmer.

## درس ۵۰ Lesson 50.

### The Participles of Derivative Infinitives.

§ 633. We have seen how the Subjective and Objective Participles are formed from the Primitive or Simple forms of the Infinitive (§§ 601, 604). We shall now consider the formation of both these Participles in the above mentioned nine Derivative Infinitives.

§ 634. There are four rules which govern the formation of all these Participles of the nine Derivative Infinitives.

a. The Participles of the verbs of the measure *téfqeel* تققیل are formed in the following manner: The

servile letters ت ' ي are dropped; a *mim* with *êôtré* (· *mû-, mou-*) is prefixed to the remainder of the word: the second radical must be doubled by a *shéddé* (ـ), and the last syllable must have an *ésré*; this forms the Subjective Participle.

To find the Objective Participle change the *ésré* into *ûstûn*. (*Vide* No. II in the Table.)

b. The Participles of the derivatives of the measure *مُفَاعَلَة* *mûfaqalé* are made as follows: Omit the last *hé* (-é) and put an *ésré* on the last syllable; this forms the Subjective Participle.

Change the *ésré* to *ûstûn* and you will obtain the Objective Participle. (*Vide* No. III in the Table.)

c. The Participles of the remaining two measures beginning with ت (té-), are made in the following way. Prefix a *mim* with *êôtré* at the beginning and put an *ésré* on the last syllable; this is the Subjective Participle. To find the Objective Participle change the last *ésré* into *ûstûn*. (*Vide* Nos. V and VI in the Table.)

d. In those Infinitives which have an *élif* in the first and last syllables, the *élifs* must be dropped, a *mim* with *êôtré* must be prefixed to the remainder of the word and the last syllable must have an *ésré*. This forms the Subjective Participle of these derivatives. To form the Objective Participle change that *ésré* into *ûstûn*. (*Vide* Nos. IV, VII—X in the Table.)

§ 635. The Participles of the Quadrilaterals are made simply by adding a *mim* with *êôtré* to the beginning and punctuating the last syllable with *ésré*: this forms the Subjective Participle. Change that *ésré* to *ûstûn*, you obtain the Objective Participle. (*Vide* No. Q in the Table.)

*Note.* Notice that *Mou*-initial is the sign of the measure *Mûfaqalé* (§ 618) and the Participles of Der. Inf.; while *Mé-, Mi-* is the sign of N. with *mim* and *Méfoul* (§§ 597, 604).

### ١٣٢ تعليم Exercise 132.

Form the Subjective and Objective Participles of the following words at the beginning of p. 350:

Rule	No.	Measures	Voice	Examples	
	I.	The 23 measures in the pp. 314—315.		خلق <i>khalq</i>	to create
a	II.	تفقیل <i>téfqeel</i>	Transitive	تجلید <i>téjleed</i>	to bind
b	III.	مفاقله <i>mûfaqulé</i>	Reciprocal	محاربه <i>mûharébé</i>	to fight
c	V.	تفقل <i>téfaq'qoul</i>	Intransitive Passive	تبدل <i>tébédldl</i>	to be changed
	VI.	تفاقل <i>tefaqoul</i>	Reflexive Intransitive	تجاوز <i>téjavouz</i>	to exceed
d	IV.	افقال <i>ifqal</i>	Transitive	ارسال <i>irsal</i>	to send
	VII.	انفقال <i>insiqal</i>	Reciprocal Passive	انقسام <i>inqisam</i>	to be divided
	VIII.	افتقال <i>iftiqal</i>	»	اكتساب <i>iktisab</i>	to earn, gain
	IX.	افقالل <i>ifqilal</i>	Excess	احمرار <i>ihmirar</i>	to become intensely red
	X.	استفقال <i>istifqal</i>	Desire	استنطاق <i>istintaq</i>	to interrogate
	Q.	فقلله <i>faqlélé</i>	...	ترجمه <i>térjémé</i>	to translate

Remainder	Subjective Participle		Objective Participle	
فَقَلَ V	خَالِقٌ <i>khaliq</i>	who creates, creator.	مَخْلُوقٌ <i>makhlouq</i>	created, creature.
جلد	مُجَلِّدٌ <i>mujél'lid</i>	who binds, binder.	مُجَلَّدٌ <i>mûjél'léd</i>	bound (volume).
محارب	مُحَارِبٌ <i>mouharib</i>	belligerent.	مُحَارَبٌ <i>mûharéb</i>	engaged in war.
	مُتَبَدِّلٌ <i>mûtébed'dil</i>	changer.	مُتَبَدَّلٌ <i>mûtébed'dél</i>	changed.
	مُتَجَاوِزٌ <i>mûtéjaviz</i>	that exceeds.	مُتَجَاوِزٌ <i>mûtéjavéz</i>	surpassed.
رسل	مُرْسِلٌ <i>mûrsil</i>	sender, addresser.	مُرْسَلٌ <i>mûrsél</i>	an envoy, messenger.
نقسم	مُنْقَسِمٌ <i>mûnqasim</i>	divider.	مُنْقَسَمٌ <i>mûnqasém</i>	divided.
كتسب	مُكْتَسِبٌ <i>mûktésib</i>	who earns.	مُكْتَسَبٌ <i>mûktéséb</i>	earned.
حمر	مُحْمَرٌّ <i>mûhmerr'</i>	intensely red.		
ستنطق	مُسْتَنْطِقٌ <i>mûstantiq</i>	interrogator (judge).	مُسْتَنْطَقٌ <i>mûstantaq</i>	interrogated.
ترجم V	مُتَرْجِمٌ <i>mûtérijm</i>	translator.	مُتَرْجَمٌ <i>mûtérijém</i>	translated.

‘مَسَاقَرَتٌ’<sup>۶</sup>، ‘إِرْتِفَاعٌ’<sup>۵</sup>، ‘تَسْلِيحٌ’<sup>۴</sup>، ‘تَعْطِيلٌ’<sup>۳</sup>، ‘مُخَالَفَتٌ’<sup>۲</sup>، ‘تَقَاعُدٌ’<sup>۱</sup>، ‘نَقْلٌ’  
‘تَفْتِيشٌ’<sup>۱۲</sup>، ‘تَعْدُّدٌ’<sup>۱۱</sup>، ‘تَعْرِفٌ’<sup>۱۰</sup>، ‘تَكَلُّمٌ’<sup>۹</sup>، ‘مُنَازَعَةٌ’<sup>۸</sup>، ‘بِنَاءٌ’<sup>۷</sup>، ‘إِعْتِبَارٌ’<sup>۷</sup>  
‘تَرْيِينٌ’<sup>۱۸</sup>، ‘إِسْتِعْجَالٌ’<sup>۱۷</sup>، ‘تَوَاضُعٌ’<sup>۱۶</sup>، ‘تَرْتِيبٌ’<sup>۱۵</sup>، ‘تَخْرِيرٌ’<sup>۱۴</sup>، ‘إِسْتِنْطَاقٌ’<sup>۱۳</sup>  
‘طَنْطَنَةٌ’<sup>۲۴</sup>، ‘وَسْوَاسَةٌ’<sup>۲۳</sup>، ‘هَنْدَسَةٌ’<sup>۲۲</sup>، ‘تَكْمِيلٌ’<sup>۲۱</sup>، ‘تَعْلِيمٌ’<sup>۲۰</sup>، ‘تَصْحِيحٌ’<sup>۱۹</sup>  
‘تَوَفَّى’، ‘تَتَقِيدُ’، ‘بِرْهَانٌ’، ‘صَيَقْلٌ’<sup>۲۷</sup>، ‘عُنْوَانٌ’<sup>۲۶</sup>، ‘جَوْهَرٌ’<sup>۲۵</sup>.

*Words.* 1. to pension off (pensioned off). 2. to oppose (opposing, contrary). 3. to stop work, a vacation. 4. to arm (armed). 5. to become high. 6. sojourn (guest). 7. honour (honorable). 8. to quarrel (quarreling; disputed). 9. to speak (speaker, first person). 10. possession (possessor; governor). 11. to multiply (numerous). 12. to search, examine (inspector). 13. to question (a prisoner). 14. to write (writer; written). 15. to arrange, to compose (compositor). 16. humility (humble). 17. to hasten (pressing, important). 18. to ornament. 19. to correct (proof-reader). 20. to teach (teacher). 21. to finish (complete, perfect). 22. geometry (engineer). 23. anxiety (naturally suspicious). 24. magnificence (pompous). 25. a jewel, a pearl (set with pearls). 26. superscription (superscribed). 27. polish (polished).

### Exercise 133. تعلیم ۱۳۳

۱. مردیفونده مسافرتگژک مدتی<sup>۱</sup> نقدر در؟ — اوگومزده کی  
ایلولده اون سکز سنه تکمیل اوله جقدر. ۲. بوتاجرک اعتباری نصدر؟  
— معتبر بر ذات در. ۳. سلاحرگژ اوزریگژده میدر؟ — اوت افندم!  
جمله مزده مسلحز. ۴. بوسنه تعطیلده بریره کیده جکمیسگژ؟ —  
خیر! مردیفونده قالوب بعض ترجمه لرایده رک؛ طبع اولونق اوزره درسعاده  
کوندره جکم. و بعدہ<sup>۲</sup> طبع اولونان قسملرینک تصحیحاتیلہ مشغول  
اوله جغم. ۵. اوراجه بر مصحح تدارک<sup>۳</sup> ایتسه گژ اولماز می؟ —  
مدقق<sup>۴</sup> بر مصحح بولق پک مشکلدرد. ۶. واپور صامسونه پک کیج  
مواصلت ایتمشدر. عجاروزکار مخالف می ایش؟ — اوت افندم!

*Words.* 1. *mud'dét* the length (of time). 2. *badéhou* afterwards. 3. to procure, to find. 4. *niûdaq'qîq* (Sub. Part. of *tédqîq*).

روزكارك مُخَالَفَتِي اولمازسه ايكي كوندن واصل اوله بيلير ايدى .  
 ۷ انيشته گز تقاعد چيقدى مى ؟ — اوت 'افندم ! سايه پادشاهيده  
 بشيوز غروش معاش ايله متقاعد اولديلر . ۸ بو كتابك مُجَرَّرِي كيدير ؟ —  
 مرديفونده وافع اناطوليه قوله جى لسان عثمانى مُعَلِّمِي اوحانس آغوبيان  
 افندى در . ۹ بو باغچه نك مُتَصَرِّفِي آماسيه متصرفي سعادتلو بكر  
 پاشا حضرتلرى درلر .

### ۱۳۴ Translation 134.

1. Who are your guests? — Mr. Gulian the Armenian teacher of the College, and Dr. Nahad the translator of 'Hamlet'. 2. Who is the author of that remarkable dictionary<sup>1</sup>? — It is the Rev. M. Aucher. 3. Have the inspectors come whom the governor wished to send? 4. Though they have come, yet, having a very pressing<sup>2</sup> engagement<sup>3</sup>, they have not been able to do anything. 5. Who bound the book you have in your hand? — Mr. Arshag, who is a very<sup>4</sup> skilful binder. 6. Are you able to speak good Turkish? — Yes, I have attained<sup>5</sup> the ability<sup>6</sup> to do so through your kindness<sup>7</sup>. 7. What kind of a work<sup>8</sup> is the book which the engineer has written? — It is translated from the Armenian: it is an excellent (complete) work, illustrated<sup>9</sup> with numerous pictures. 8. Are the compositors, who are setting up<sup>10</sup> this book in Mr. Groos' printing-house, Armenians? — No, Sir, all the compositors at Mr. Groos' are Germans.

1. *loughét kitabî*. 2. *mûsta'jél*. 3. *maslahat*. 4. *mahir, oustad*. 5. *késb ét.*" 6. *iqtidar*. 7. *sayéyi aliñizdé*. 8. *ésér*. 9. *mûzény'yén, mousavvér* (from *tézyin, tasveer*). 10. *tértib ét.*" , *dizmék*.

### مکالمه Conversation.

اجوبه *Éjvibé*.

اسئله *Ésilé*.

مُطَالَمِه بويوردقلى كتاب جلدلى مى  
 جلدسى مى ؟  
 اعلا مجلد در افندم . بزم مكتب  
 مجلدخانه سنده دها چوق كوزللى

تجليد اولونويور .

كتاب مُقَدِّس لسان عثمانى به كيم  
 ترجمه ايتمشدر ؟  
 معلّم موسيو هريكك همتيله مُكَمِّل  
 صورتده عثمانليجه به ترجمه اولونمشدر .

مطبعه لرده کی مُصَحِّحْک خِدْمَتی پک نه دیمک افندم ! مُرْتَبِلْک یاپدقاری  
مُعَنَّا می ؟  
سیاحلر نه یاپدیلر ؟  
مسلح اوله رق اول مُرْتَفِع داغک  
دپه سنه قدر چیقدیلر .

مُقَاوَلَه سِنْدَاتی تَحْرِیر وَتَنْظِم ایکی قطعه اوله رق تَنْظِم اولندقدنصوکره ؛  
اولونه ییلدیلر می ؟  
طَرَفِین امضالیه رق تَعَاظی ایله دیلر .  
”اقوال حکیمانه وَجَمَلِ ادبیه ده“ لسان حقنده نه مُطَالَمَه ایله دیکز ؟  
”دنیاده لساندن اعلا نه تَصَوُّر اولونه ییلر ؟ لسان رابطه مَعِیْشَتِ وَ مَدَنِیتِ  
مِفْتَاحِ عُلُومِ وَ مَعْرِفَتِ ، تَرْجَمَانِ حِکْمَتِ وَ حَقِیقَتِدر . اونک واسطه سیله شهرلر  
بنا وَ قَوْملر اداره اولونور . تعلیم وَ تَدْرِیس وَ اِقْنَاعِ وَ اِسْکَاتِ اونکله  
اجرا ایدیلر . مَحَاکِمِ وَ مَجَالِیسِده اونک واسطه سیله حُکْمِ وَ رَأْیِ اعطا اولونور .  
وَ وَظَائِفْک اَثْ مُقَدَّسِ اولان عِبَادَاتِ اونکله ایفا ایدیلر“ . (ازوب)

### Reading Exercise. تعلیم قرائت

#### Administrative Councils. مجالس اداره \*

هر ولایت و لَوَا وَ قِضَا مرکز لرنده بر مجلس اداره وار در . اشبو  
مجلس ، اعضاء<sup>۱</sup> طبعیه<sup>۱</sup> و اعضاء<sup>۱</sup> مُنْتَخَبَه دن<sup>۱</sup> مُرْکَبْدِر<sup>۲</sup> . اعضاء  
طبعیه ؛ ولایتده : حاکم<sup>۳</sup> ، مُفتی<sup>۴</sup> ، دَفْتَرْدَار<sup>۵</sup> ، مکتوبچی<sup>۶</sup> ایله ولایت  
مرکزنده کی ملل غیر مُسْلِمه<sup>۷</sup> رُؤْسَا<sup>۸</sup> روحانیه سندن<sup>۹</sup> عبارت در .  
لَوَا ده کذلک : حاکم<sup>۳</sup> و مُفتی<sup>۴</sup> و محاسبه چی<sup>۵</sup> و تحریرات مدیری<sup>۶</sup>  
ایله مرکز لَوَا ده بولونان ملل غیر مُسْلِمه<sup>۷</sup> رُؤْسَا<sup>۸</sup> روحانیه سندن<sup>۹</sup>  
عبارتدر . قضا ده دخی : نایب<sup>۳</sup> و مُفتی<sup>۴</sup> بلده و مال مدیری<sup>۵</sup>

Words. \* *Méjalisî Idaré* (pl. of *méjlis*). 1. *aza* members (pl. of *ouzu*); *tabiiyîyé* natural (§§ 580, 656); *mûntakhab* chosen, elected (fayil of *intikhab*) 2. *mûrêk'kéb* composed (fayil of *térkeeb*). 3. *hakim* judge, a qadi (fayil of *hûkm*); *nayib* a judge-substitute (fayil of *niyabét*). 4. *mûftî* the officer who answers questions in the Canon Law of Islam (fayil of *ifta*). 5. *déftérdar*, *mouhasébéji*, *mal mûdiri* the controllers of revenue and expenditure in Vilayét, Liva and Qaza. 6. *méktoubjou*, *tahrirat mûdiri*, *tahrirat kâtibi* the Chief Secretaries in Vilayét, Liva and Qaza. 7. *mûslim* Moslem (fayil of *islam*); *ghayri-mûslim* non-Moslem (§ 695 <sup>10</sup>). 8. *roués'sa* heads, chiefs (pl. of *réyis*). 9. *rouhanee* spiritual (§ 580 g).

و تحریرات کاتبی<sup>۶</sup> و ملل غیر مسلمہ<sup>۷</sup> رؤسای<sup>۸</sup> روحانیہ سندن<sup>۹</sup>  
 عبارتدر<sup>۱۰</sup>. خریستیانلر و یہودیہلر ملل غیر مسلمہ یی تشکیل ایدر.  
 اعضای منتخبہ: نصی<sup>۱۱</sup> مسلم<sup>۷</sup> و نصف دیکری غیر مسلم اولق  
 اوزره درت کشیدن مرکب<sup>۲</sup> اولوب؛ بونلرک انتخابی<sup>۱۲</sup> اہالیہ  
 عائد<sup>۱۳</sup> در. مجالس اداره قضانک امور ادارہ سنہ نظارت ایدر.

10. *ibarét* composed. 11. *nîsf* half. 12. *intikhab ét.* "to choose; election (VIII. of *nûkhhé*). 13. *ayid* belonging (fayil of *avdét*).

*Note.* Consult the Reading Exercise, page 126.

## Lesson 51. درس ۵۱

### Broken or Irregular Plurals. جمع مکسر

§ 636. The Regular or Sound Plurals are made (as we have seen) by the addition of *-een* (m.) or *-at* (f.) to the Singular, without any change in the structure of the words. But in the case of Irregular or Broken Plurals (*Jém'i Mûkés'sér*) the structure or the form of the Singular is broken, as has been stated in a previous lesson (§ 571).

It is impossible to give all the measures of Broken plurals here, because they are very numerous. But those which are in common use in Ottoman, may be formed into the following groups.

§ 637. Nouns of the measures قتل : قتلہ : قتل form their plural as follows:

§ 638. S. قتل *faql*: Plural = قُتُل *fouqoul*: as:

حدّ *hadd* √ حدّ *hourouf*: حروف *harf* letter: بیوت *bâyout*: بیت *béyt* house: نقد *naqd* cash: حدود *houdoud*: شروط = شرط: حقوق = حق *nouqoud*. نقود.

§ 639. S. a. قَتَلَ *faql* : b. قَتَلَ *faqal* : c. قَتَلَ *fiql* :  
d. قَتَلَ *fouql*: Pl. = أَقْتَال *éfqal*: as:

a. عَصْر *'asr* ' عصر : دَوْر *dévr* : أَوْقَات *évqat* : وَقْتُ *vaqt* time: أَشْكَال *shékl* shape: أَصَار *'asar* : أَصَار *édvar* : أَذْوَار century: أَمْوَال : (مَوَال) مال : أَنْوَاع : نَوْع : أَلْوَان : colour : لَوْن *ésh-ktal* :

b. خَبَر *khábér* news: سَبَب *sébéb* reason: أَسْبَاب *ésbab* : أَعْدَاد number: عَدَد *édad* : أَوْلَاد *évlad* : وَلَد *véléd* son: أَخْبَار *akhbar* :

c. طِفْل *tífl* child: أَصْنَاف *ésnaf* : صِنْف *sínf, sínîf* class: أَفْكَار *afkar* : فِكْر *fikr* : أَشْعَار : شِعْر *poem* : أَطْفَال *étfal, at'fal* :

d. حُكْم *hûkm* decision: أَمْلَكَ *émlak* : مِلْك *mûlk* property: أَعْضَاء *a'za* : عُضْو *ouzv* : أَخْلَاق *moral* : خُلُق *ahkiâm* : أَحْكَام *ahkiâm* :

§ 640. S. قَتَلَهُ *fouqlé, fouqlét*: Pl. = قَتَلَ *fouqal*: as:  
نُسخة *nûskhé* copy: نُسَخ *nûsakh* : صُورَت *sourét* manner, way; picture: صُور *souvér* : قُلَّة *qoul'é* tower: قُلَّ *qoulél* : جَمَل *jaml* : جَمَلُهُ *jamlé* :

§ 641. S. قَتَلَتْ *fiqlét*: Pl. = قَتَلَ *fiqal*: as:  
مِلَّة *mil'let* nation: نِيَم *niyam* : نِيَمَت *niymét* favour: بِلَاد *béldé* : بَلَد *béldé* : عِبْر *'ibér* : عِبْرَت *'ibrét* example: مِلَل *milél* : مِلَل *milél* :

§ 642. S. قَال *féqal* and قَالَ *fiqal*: Pl. = أَقَالَ *éfqilé*: as:

زَمَان *zéman* time: أَرْزَمَنَة *ézmané* times: جَوَاب *jévab* answer: أَمْتَعَهُ *'amte* : مَتَاع *ét-'imé* : أَطْعَمَهُ *ta-'am* food: أَجْوَبَهُ *éjvibé* :

§ 643. The plural of the Subjective Participles of the Primitive Triliteral Infinitives are formed on the following models; as: a. قَوَّال *févaqil*, b. قَوَّال *fouq'qal*, c. قَوَّال *féqalé*, d. قَوَّال *fouqala*:

a. سَاحِل *sahil* sea-coast: Pl. = سَوَاحِل *sévahil* sea-shores: جَامِع *jami'* mosque: جَوَامِع *jévami'* : جَانِب *janib* side: جَوَانِب *jévanib* :

b. تَاجِر *tajir* merchant: Pl. = تَجَار *tâz'jar* : حَاكِم *hakim* judge: حَاضِر *hazir* present: حُضَار *houz'zar* : حُكَم *houk'ktâm* :

c. *kiâtib* clerk: Pl. = *kétébé* clerks: *تابع* *tabi* follower, servant: *تابع* *té-ba* subjects: *وارث* *varis* heir: *ورثه* *vérésé*.

d. *'aqil* wise: Pl. = *'ouqala* wisemen: *عالم* *'alim* ' *fazîl* learned: *علماء* *ouléma, fouzala* doctors of Canon Law: *صالح* = *جاهل* = *جاهل* = *جاهل*: *شاعر* *shayir* poet: *شعر* *shou* *ara*: *جاهل* = *جاهل*.

The Subj. Participles which end in *-i* *ي*, form their plurals as follows:

S. *vali* governor: Pl. = *vûlat* *ولاية*: *قاضى* *qadî* judge: *عصاة* = *عاصى* a rebel = *رؤاة*: *راوى* *qoudat* *قضاة*.

§ 644. The plurals of the nouns derived from the Subjective Participle by the addition of *ه* or *ة* *ت* (*-é, -ét*) [§ 582], are formed according to the first measure *févaqil*: as:

a. *lazîmé* necessity: Pl. = *lévazim* necessities: *فائدة* *fayidé* benefit = *قواعد* *févayid*: *قاعدة* *qayidé* a rule = *قواعد* *qavayid*: *عاطفة* *'atîfét* kindness = *عواطف* *'avatif*.

b. *mad'dé* subject = *mévadd'* *مادة*: *حاسة* *has'se* sense = *حواس* *havass'*: *خاصة* *khas'sé* peculiarity = *خواص* *khavass'*.

§ 645. The plural of the Adjective of Quality (§ 606, model *فقيل*) is formed on the model of a. *فَقَلَّا* ' b. *فَقَالَ* ' c. *فَقَالَا* *fouqala, fiqal, éfqila*:

a. *faqir* poor: Pl. = *fouqara* the poor: *وزير* *vézir* a minister of state = *vûzéra* viziers, viceroys: *حكيم* *hakeem* sage, philosopher = *houkéma* *حكما*: *رفقا* = *رفيق*.

b. *kébir* great = *kibar* grandees: *kérim* noble = *kiram* *كرام*: *fékhim* illustrious = *fikham* *فخام*.

c. *qarib* relative = *aqrîba* *أقربا*: *habib* friend = *atîb'ba* *أطيبا*: *tabib* physician = *ahîb'ba* *أحببا*: *nébee* prophet = *énbiya* *أنبياء*: *أشقيا* = *شقي*: *أصدقا* = *صديق*.

§ 646. The plural of the nouns formed from Adjectives of Quality by the addition of ه or ة ' ت (-é, -ét, -at) [§ 582] is made on the model فَنَائِل *fénayil*; as:

واجب *vazifé* : جزائر *jézaýir* islands = جزيرة *jéziré* island  
 نصائح *nésayih'* : نصيحت *nasihat* advice = وظائف *vézaýif* : *vézaýif* duty  
 خزان *khaziné* treasure = خزينه *khaziné* : سفائن *séfayin* : سفينه *séfiné* ship  
 صحائف = صحيفه : قبائل = قبيله : حقائق = حقيقت : *khazayin*

§ 647. The most important classes of nouns that form their plurals regularly are the Derivative Triliteral Infinitives and the Participles formed from those Infinitives. All these measures and their Participles take the plural in ين *-een* (m.) and ات *-at* (f.) [§§ 573—78].

### The General Measure.

§ 648. All original Quadriliterals and most words in which the Triliteral root is increased by one or more letters<sup>1</sup>, form their broken plurals on one and the same model, and this consisting of three syllables. The first of these syllables has an *ústûn*, the second takes an *élif* and the third has an *ésré* for its vowel sound (— — | — — = -é -a -i-). If there is an *élif* or *vav* in the last syllable, it is changed into *yé* (-é -a -ee); as:

Singular مفرد <i>Múfréd'</i>	Plural جمع <i>Jém'</i>	
مملكت <i>mémlékét</i> country:	ممالك <i>mémalik</i>	} Nouns with <i>mim</i> .
معرفة <i>ma'rifét</i> knowledge:	معارف <i>mé'arif</i>	
مكتب <i>méktéb</i> school:	مكاتب <i>mékiatib</i>	
مكتوب <i>méktoob</i> letter:	مكاتيب <i>mékiateeb</i>	} Object. Partic.
مزمور <i>mézmoor</i> psalm:	مزامير <i>mézameer</i>	
مفتاح <i>miftah</i> key:	مفاتيح <i>méfateeh'</i>	N. of Loc.
تدبير <i>tédbeer</i> plan:	تدابير <i>tédabeer</i>	} The measure <i>téf-geel</i> .
تاريخ <i>tareekh</i> date; history:	تواريخ <i>tévareekh'</i>	
اصغر <i>ésghér</i> lesser:	أصاغر <i>ésaghir</i>	N. of Superiority.

<sup>1</sup> i. e. the Nouns with *Mim* (§§ 597—99), the Primitive Obj.

سلطان <i>soultan</i> Sultan:	سلاطين <i>sélateen</i>	{ The measure <i>fouqlan</i> .
جمهور <i>jûmhoor</i> republic:	جماهير <i>jémaheer</i>	
اقنوم <i>âqnûm</i> a person (of Trinity):	اقانيم <i>éqaneem</i>	} Quadrilateral nouns.
قانون <i>qanoun</i> law:	قوانين <i>qavaneen</i>	
عسكر <i>askér</i> soldier:	عساكر <i>'asakir</i>	
ترجمه <i>térjémé</i> translation:	تراجم <i>térajim</i>	

### مطالعات *Mûta-la'at* Remarks.

§ 649. There are some nouns which form double plurals, these have often different meanings; the principal are:

حرف <i>harf</i> letter:	حروف <i>houroof</i> :	حروقات <i>houroofat</i> .
دين <i>déyn</i> debt:	ديون <i>douyoon</i> :	ديونات <i>douyoonat</i> .
اسم <i>ism</i> name:	اسماء <i>ésma</i> names:	اسامي <i>ésami</i> a list.
رسم <i>résm</i> a due:	رسوم <i>rousoom</i> manners, custom:	

رسومات *rousoomat* tolls, dues: مراسم *mérasim* ceremonies.

بيت *béyt* verse; house: بيوت *buyoot* houses; ايات *ébyat* verses.

شيخ *shéykh* chief: شيوخ *shûyoukh* old men.

مشايخ *méshayikh* chiefs.

راهب *rahib* a Christ. monk: رهبان *rouh'ban*: رهايين *réhabeen'*.

§ 650. Other Arabic nouns which form their plurals irregularly occur in Ottoman. The chief of these are:

أم <i>ûmm</i> mother:	امهات <i>ûm'méhat</i> mothers.
انسان <i>insan</i> man (homo):	ناس <i>nas</i> human beings.
قرية <i>qaryé</i> village:	قرا <i>qoura</i> villages.
اسود <i>ésvéd</i> black:	سودان <i>soudan</i> negroes; the Soudan.
اله <i>ilah'</i> god:	آله <i>alihé</i> deities.
اهل <i>éhl</i> people:	اهالي <i>éhali</i> inhabitants.
ارمني <i>érméni</i> Armenian:	آرامنه <i>araminé</i> Armenians.
سعي <i>say</i> labour:	مساوي <i>mésayi</i> labours.

Participle (§ 604), the Noun of Superiority (§ 609), the measures *téfqeel*, *fouqlan*, etc.

§ 651. There are some very common Arabic plurals which are used in Ottoman as singular nouns and take a Turkish as well as an Arabic plural termination (§ 512); as:

*malûmatlar* knowledge. *tahriratlar* writings. تحریراتلر

*fiyatlar* prices. *azalar* members. اعضا

*vouqou'atlar* events. *évladlar* children. اولادلر

*éhalilér* inhabitants. *tûjjarlar* merchants. تاجارلر

*amélélér* labourers. *ésh'yalar* furnitures. اشیالر

*diyarlar* countries. *ésnaflar* handicrafts. اصنافلر

§ 652. There are some Persian or Turkish nouns, which have assumed Arabic plural terminations. These are mere barbarisms or solecisms (§ 507):

t. *chiftlikât* (Imperial) farms; (as چيفتلكات همایون).

t. *gélish* coming: *gélishat* talent, success. گیشات

p. *sébzé* vegetable: *sébzévat* vulg. *zarzavat*. سبزوات

p. *khûrdé* small: *khourdavat* smallware. خردوات

p. *férman* firman: *férameen* edicts. فرامین

t. *gidish* going: *gédishat* conduct. گیدیشات

### Exercise 135. تعلیم ۱۳۵

State the measure, the number and the meaning of the following words:

- ۱ کتاب، کُتُب، کاتب، مکتوب، کتبه، مَکاتِبَه،
- مَکاتِب، مَکاتِبات. ۲ خُروج، إِخراج، إِخراجات، خارج، خارجیه،
- مُخَرَج، مُخَرَج. ۳ ثُول، نازل، مَنزِل، اِترال، تَنزِيل، تَنزیلات،
- مَنازل. ۴ ذَکر، مَذکور، تَذکَرَه، مَذکورَه، تَذکُر، مُذاکَرَه،
- مُذاکرات، تَذکُرَات. ۵ قَتْل، قاتِل، قاتِلین، قاتله، مُقاتِلَه، مَقْتول،
- مُقاتلات، مَقْتولین، مَقْتولین، مَقْتَل، مَقْتَلَه. ۶ جَبَر، مَجبور،
- مَجبوریت. ۷ عِلْم، عالم، مَعْلوم، مَعْلومات، اَعْلَم، عَلِیم، عَلام، اِعلام،
- تَعْلیم، تَعْلِیمات، مُعَلِّم، مُعَلِّم. ۸ حُسن، أَحْسَن، أَحاسِن، تَحْسین،

مَحَاسِنُ، مُحَسِّنَاتٌ. ۹ وَصُولٌ، وَاصِلٌ، مَوْصُولٌ، اِيصَالٌ، مُوَاصَلَتٌ.  
 ۱۰ دُخُولٌ، اِذْخَالٌ، اِذْخَالَاتٌ، مَدْخَلٌ، مَدَاخِلٌ، مُدَاخِلَةٌ، مُدَاخِلَاتٌ،  
 دُخُولِيهِ. ۱۱ قُدْسٌ، قُدُّوسٌ، قُدْسِيٌّ، قُدْسِيَّتٌ، تَقْدِيسٌ، مَقْدِيسِيٌّ،  
 مُقَدَّسٌ. ۱۲ ضَرْبٌ، ضَارِبٌ، مَضْرُوبٌ، اِضْطِرَابٌ، مُضْطَرِبٌ.  
 ۱۳ وَسْوَسه، مُوسِسٌ. ۱۴ طَنْطَنَةٌ، مُطَنْطِنٌ، صَيْقَلٌ، مُصَيْقَلٌ،  
 عُنْوَانٌ، مُعَنُونٌ. ۱۵ مُسْتَشْرِقٌ، مُسْتَشْرِقِينَ (orientalists)؛ اِتِّصَالٌ.

### ترجمہ ۱۳۶ Translation 136.

Form the derivatives of the following words:

1. The act of looking (نَظَرٌ), who looks, looked at, to wait (VIII), who waits, who is waited for. 2. Ignorance (جَهَالَتٌ), ignorant; unknown; ignorant people. 3. The act of sending (رِسَالَتٌ), who is sent (apostle), two apostles, apostles; to send (IV): who sends: messenger. 4. To burn (حَرَقٌ), fire (§ 606), to be burnt (VIII), burning, burnt. 5. To save (خِلَاصٌ), to desire to save (X), saviour, saved. 6. To write (كَتَبَ), book; clerk; written, letter; a place where to write, school; schools, letters, two schools, two letters; to correspond (IV). 7. News (خَبَرٌ); to give news, to inform (IV), informer, informed; to communicate (III), correspondent. 8. Change the word مَلِكٌ into fayil, méfoul; into noun with *mim*; to possess (I, X), to give possession (II), to take possession (V), fayil of X, and Pl.

### تعلیم ۱۳۷ Exercise 137.

۱ سلطان حمید خان ثانی حضرتلری سلاطین عثمانیہ ناک اوتوز  
 اوچنجیسی در. ۲ عثمانلی ملتی ملل معظمہ دن بریسیدر. ۳ بوقوناغک

املاك ویرکیسی<sup>۱</sup> ۷۴۰ غروشدرو. ۴ ورده‌تسنک جمله‌سی دخی تبعه  
دولت علیه‌دن ایدیلر. ۵ ایران شعراسندن اک مشهوری حافظ شیرازی در.  
۶ شړك کبار اهالیسندن بعضیلری بو هفته سواحله مُتَوَجِّهاً<sup>۸</sup> حرکت  
ایله‌دیلر<sup>۳</sup>. ۷ مأمورین کرامدن اکثریسی بنم اجبامدن درلر. ۸ صرف  
قواعدینی<sup>۴</sup> آذرب ایتدیگز می؟ اگر ایتدیگز ایسه بونک فوائد کثیره‌سی  
وارد در. ۹ مکاتبک مُحَسَّناتی پک چوقدر. اورادن مُنتَهی حیقان فُقراً  
اولادلی حُکماً، وَزَرًا، حُکَّام، عَلَماً وَ کَتَبَه سِلکَنه<sup>۵</sup> داخل اولورلر<sup>۶</sup>.

Words. 1. *émlak vérgisi* property tax. 2. *mûtévéj'jîhén* toward (fayil of *tévéj'jûh* to turn, V. of *véjh'*). 3. *haréket ét.* "to start. 4. *qavayid* rules (pl. of *qayidê*). 5. *silk* career. 6. to enter.

### ترجمه ۱۳۸ Translation 138.

1. This book contains<sup>1</sup> 320 figures<sup>2</sup>. 2. The eastern boundaries<sup>3</sup> of Turkey are Russia and Persia. 3. I have a gospel printed<sup>4</sup> in very small characters. 4. The churches do not pay<sup>5</sup> property taxes. 5. The English nation is one of the greatest nations of Europe<sup>6</sup>. 6. Are those physicians among your relatives? 7. They made a journey<sup>7</sup> towards the islands on board the ships. 8. It is written in the Psalms "Lead<sup>8</sup> me to the rock that is higher than I". 9. Where is the list of expenses? — Here it is, the clothes bought from the merchants are inserted<sup>9</sup> in this list with their prices. 10. The success of the vegetables and flowers is perfect<sup>10</sup> this year.

Words. 1. *havi dir.* 2. *éshkiâl* (pl. of *shékl*). 3. *houdood* (pl. of *hadd*). 4. *matbou'* (méfoul of *tab'*). 5. *té-é-diye ét.* "II. of *éda*). 6. *Avropa*. 7. *séyahat*. 8. *ihda éylé* (IV. of *hidayét*). 9. *dakhil* (fayil of *doukhoul*). 10. *mûkémme'l* (méfoul of *tékmi'l*).

### مکالمه Conversation.

Columbus' Egg. (Continued.) قولومبوسک یومورطه‌سی (مابعد)

بوجواب حضاره<sup>۱</sup> نه تأثیر ایتدی؟ حضارک حیرت<sup>۲</sup> و مراقنی<sup>۳</sup> جلب  
(۳۰۸ صحیفه‌یه مراجعت یوریله) و تحریک ایله‌دی.

Words. 1. *houz'zar* pl. of *hazîr* (§ 643b). 2. *hayrét* wonder. 3. *méraq* curiosity; *jélb ou tahreek ét.* "to instigate and arouse.

نتیجہ سی شو اولدی کہ : بر سَپَت  
یومورطہ احضار اولونوب : قرالدن  
باش لایہ رک ھپسی ده یومورطہ یی  
سیوری طرفی اوزرینہ دور دورمغہ  
چالشدیلر . [ایله دیلر .

نه مُنَاسَبَتٌ<sup>۶</sup> ! هرکس اِظْهَارٌ<sup>۷</sup> عَجْزٌ<sup>۸</sup>  
اوت افندم ! سیوری طرفنی قیرمقله  
یومورطہ یی دور دورمغہ مُقْتَدِرٌ<sup>۹</sup>  
اولدی .

دیمش لکه بویولده هرکس دور دوره ییلیر .  
طوغری ! ایشته معرفت<sup>۱۰</sup> اورای  
ایلك اَوَّل دوشونوب یاقمده در .  
قولومبوس دخی بر کره آمریقانک  
یولنی ارائه<sup>۱۱</sup> ایلدکن صر کره هر  
کس ده اورایه کیده ییلیر .

آمریقانک یولی بولوندقدن صو کره  
هرکس اورایه کمالِ سَهولتله<sup>۱۳</sup>  
کیده ییلیر .

بَرِّ جَدیدک کاشنی عَلَیْهِنْده عداوتله  
مَمْلُو اولان پرنس مومی الیه ایله  
مَدْعُوین سائرین بوتکلیفه نصورتله  
مُوفَقَت ایله دیلر وَ نتیجہ سی<sup>۴</sup> نه  
اولدی ؟

حَضَار بوشکا مُوَفَّقٌ<sup>۵</sup> اوله ییلدیلمی ؟  
قرستوف دور دوره ییلدیلمی ؟

[دیمش ؟

حَضَار بونی کورونجه قرستوفه نه  
اویله دکل می ؟ قیردقدن صو کره هرکس  
دور دوره ماز می ؟ هُنَر و مَعْرِفَت  
برشیئ قَبْلَ الْمَشَاهِدَه می یوخسه  
بَعْدَ الْمَشَاهِدَه می وُجوده کتیر-  
مکده در ؟

یومورطه نك حکایه سیله آمریقانک  
کاشنی بیننده نه مُنَاسَبَتٌ<sup>۱۲</sup> وارددر ؟

4. *nétijé* the end, conclusion (§§ 582, 646). 5. *mouvaffaq* successful (*méfoul* of *tév'feeq*). 6. *mûnasébét* connexion (III. of *nisbét*); *né-*! not at all! 7. *izhar* to show, confess (IV. of *zouhour*). 8. *ajz* inability. 9. *mûqtédîr* able (VIII. of *iqtidar*). 10. *marifét* skill, talent (n. with *mim* of *irfan*); *ilk évvél* first of all, in the first place. 11. *irayé* to show (IV. of *rouyét*). 12. relation, connexion. 13. *kéma'li souhoulétlé* with the greatest ease (§ 695, 11).

## درس ۵۲ Lesson 52.

### The Agreement of Adjectives with Nouns.

§ 653. The union of two Arabic nouns, or of an Arabic noun with an Arabic adjective (*Izafét*) according to the Persian system has been already mentioned. The examples given (§§ 517, 565) were all masculine and singular, both adjectives and nouns.

§ 654. When an Arabic adjective is placed before a noun, in Ottoman it generally remains invariable, whether the nouns which it qualifies are masculine or feminine, singular or plural; as:

خیر دعا *khayr douva* a blessing: عالی حیات *ali hissiyat* noble feelings.

§ 655. But when the Arabic noun is feminine or plural and the adjective follows the noun, then the adjective must agree with it in number and gender.

§ 656. Read carefully the following rules:

- |  |   |
|--|---|
| 1. masc. sing. nouns require the adjective to be | masc. singular.                             |
| 2. fem. sing. » » » » » »                        | fem. singular.                              |
| 3. masc. dual » » » » » »                        | masc. dual.                                 |
| 4. masc. plural » » » » » »                      | { regular masc. plural<br>or broken plural. |
| 5. fem. plural » » » » » »                       | fem. plural or sing.                        |
| 6. broken plural » » » » » »                     | { fem. sing. or broken<br>plural.           |

§ 657. All broken plurals, the names of letters and cities are regarded as feminine.

§ 658. مثالر *Misal'ler* Examples.

1. دعای خیر *douva'yi khayr* a good prayer; blessing.

بحرِ احمر *bah'rî ahmér* the Red Sea.

2. الفِ ممدوده *éli'fi mémdoudé* elongated Elif (§ 29 d).

قوة عظیمه *qourvé'yi azimé* great power.

3. طرفینِ مرقومین *taraféy'ni mérqouméyn* those two parties.

حرفینِ متجانسین *harféy'ni mûtéjaniséyn* two homogeneous letters.

4. مورخینِ مشهورین *mûvérrikhee'ni méshhoureen'* the celebrated historians.

مأمورینِ فخام *mé-é-mouree'ni fikham* illustrious officers.

5. صفاتِ الهیه *sîfa'tî ilaheeyé* the Divine attributes.

معلوماتِ مهمه *malouma'tî mûhim'mé* important knowledge.

ذواتِ عالیات *zéva'tî aliyat* great personages.

6. امورِ مهمه *oumou'rou mouhim'mé* important affairs.

اجدادِ عظام *éjda'dî izam* venerable ancestors.

مکاتبِ ملیه *mékîâtî'bi milliye* national schools.

§ 659. *Mûténévviyat* Miscellaneous.

آیتِ کریمه *ayé'ti kérimé* the sacred verse, the golden text.

دینِ مقدس *din'i mouqad'dés* the Holy Religion.

دولتِ علیّه *Dévlé'ti Aliyé* the Sublime Government (Turkey).

سامعونِ کرام *samiyou'nou kiram* honorable hearers.

ازمنه قديمه *ézminé'yi qadimé* ancient times.

تواريخِ عتيقه *tévarikh'i atiqá* ancient histories.

تبعه صادقه *téba-a'-yi sadîqa* loyal subjects.

سواحلِ بحريه *sévahil'i bahriyé* marine coasts.

اقصى شرق *aqsa'yi sharq* the Furthest East.

§ 660. *Galatatî Mësh'houré* Barbarisms.

طوپخانه عامره *topkhané'yi amiré* Imperial Arsenal of Ordnance.

مطبخِ عامره *matba'khî amiré* » Kitchen.

ترسانه عامره *térsané'yi amiré* » Dock-yard.

قوة الكتريقه *qouvvé'yi éléktriqiyé* electrical force.

آسيا صغرى *Asiya'yî soughra* Asia Minor.

## تعليم ۱۳۹ Exercise 139.

۱ مرحوم<sup>۱</sup> اولانلری 'جنابِ الله جانلرینه رحمت ايله سين' ديه رك  
خير دعا ايله ذكر<sup>۲</sup> ايتمه لی. ۲ مرذیفون قیزلر قوله جنك محترق<sup>۳</sup> اولان<sup>۳</sup>  
بناسنك مجدداً<sup>۴</sup> انشاسی<sup>۵</sup> ضمنده<sup>۶</sup> اراده سنيه<sup>۷</sup> حضرت پادشاهی  
شرفصادر<sup>۸</sup> اولاشدر. ۳ دنيانك قطعات بعيده سنده<sup>۹</sup> انكليزلك  
مستملكات<sup>۱۰</sup> متعده سی واردر. ۴ مورخين مشهورينك روايات

Words. 1. *mérhoum* deceased (mefoul of *rahmét*). 2. *zîkr ét.* to remember, to mention. 3. *mûh'térêq* burnt (mefoul of VIII.). 4. *mûjéd'dédén* newly (mefoul of *téjdid*). 5. *insha* to build. 6. *zîmnînda* for. 7. *iradé* decree, command (VI. of *rivad*; *séneeyé* sublime, exalted). 8. *shéréfsadîr* which has issued in honour. 9. *qîta-at* parts of the world = countries (pl. of *qît-a*); *bayid* distant (from *boud'* § 606). 10. *mûstémlikîât* colonies (pl. of *fayil* of X. of *mûlk*); *mûtéad'did* numerous (fayil of *té-ad-dûd*, 'adéd V).

و نقلیاتینہ<sup>۱۱</sup> نظر<sup>۱۲</sup> ، اَزِمنہ قَدیمہ دہ آسیای صغرا دہ مَلَلِ متعَدَدہ میدانہ  
 کلمہ شلر وینہ محو<sup>۱۳</sup> اولمشلر . ۵ حضرت ابراہم : افندیمرک اجداد  
 عظامی آراسندہ معدود در . ۶ دینِ مقدَّسمرک مکاتبِ ملیہ دہ اولاد  
 و اطفالِ وَطَنہ<sup>۱۴</sup> صورتِ لایقہ دہ<sup>۱۵</sup> تعلیم و تدریسی ضمنتندہ معلمونِ کرام  
 طرفندن کرہ کی کبی غیرت وِہمَّت اولنمقدہ در . ۷ تدیردہ قُصور ایدن  
 تقدیرہ بپانہ بولور .

11. *rivayét, naql ét.* "to narrate, to recount, to tell. 12. *nézarén* according (§ 682 b). 13. *mahv ol.* "to disappear. 14. *atfal* children (pl. of *tîfl*). 15. *sourét* manner; *layîq* suitable.

### ترجمہ ۱۴۰ Translation 140.

1. Some of the illustrious officers of the Turkish government were present at the commencement<sup>1</sup> exercises of the College. 2. You will find here all important<sup>2</sup> knowledge concerning the settlement<sup>3</sup> of the wretched immigrants<sup>4</sup> in South Africa<sup>5</sup>. 3. Dr. Carrington is one of the most eminent physicians. 4. Because of some important business<sup>6</sup> he was unable<sup>7</sup> to come here. 5. One of the loyal subjects began<sup>8</sup> to speak<sup>9</sup> and said 'Honourable hearers'. 6. I have Moses of Khorene's<sup>10</sup> and Agathangelos'<sup>11</sup> ancient Armenian histories<sup>12</sup>.

1. *térziyi mûkiâfat résmi* or *yérmi makhsous* = day of prizes. 2. *mouhim*. 3. *iskîân* (IV. of *sûkûn*). 4. *mouhajireé ni maghdoureen*. 5. *Afrika'yî jénoubi*. 6. *mésali'hi mûhimmé sébébiylé*. 7. *mûqtédîr olamamaq*. 8. *ibtidar ét.* 9. *kélam*. 10. *Mosés Khorini*. 11. *Aqatanqélos*. 12. *mûvérrikhee'ni qadimé'yi Araminédén*.

### مکالمہ Conversation.

طوپخانہ عامرہ بی کز مہ کز اولمش میدر ؟	خیر افندم ترسانہ عامرہ بی کزدم .
بویاز تعطیلی نرہ دہ امرار ایدہ جکسکز ؟	آسیای صغرا دہ بولنان متعَدَد بلاد
مقصد یگز بر سیاحت می ایت مکدر ؟	قدیمہ ویرانہ لرینی کزہ جکم .
تلغرافلر نہ ایله ایشلہ یورلر ؟	قَرَّہ الکتریقیہ ایله ایشلہ یورلر .
بو کونکی درسک آیت کریمہ سی نہ در ؟	"عیسای کورمک ایستہ ریز" آیتدر .
بو آیت نرہ دہ مُحَرَّر در ؟	اناجیل اربعہ دن اینجیل یوحنا ناک
	۱۲ نجی باب ۲۲ نجی آیتندہ موجود در .

‘آر طوغرول’ نه دیمکدر و کیمدر؟ عثمانلیلرک اجدادِ عظامندن بری اولوب  
‘جسور طوغرول’ معناسنده در.

## Reading Exercise. تعلیم قرائت

دقتدن منبعث کشفیات\*

### Inventions Resulting from Observation.

تاریخ<sup>۱</sup> اختراعات<sup>۲</sup> ‘ هر شینه دقت ایتمکلکک لزوم<sup>۳</sup>  
حقیقسنی<sup>۴</sup> اثبات<sup>۵</sup> ایدن امثال<sup>۶</sup> کثیره یی حاوی<sup>۷</sup> در . اختراعاتک  
اکثریسی<sup>۸</sup>؛ یا ذکی<sup>۹</sup> بر عمله نک<sup>۱۰</sup> ، و یا<sup>۱۱</sup> مُتَفَنِّین<sup>۱۲</sup> بر عالمک نظر  
دقتنه<sup>۱۳</sup> تصادف ایدن<sup>۱۴</sup> صورتِ ظاهرده<sup>۱۵</sup> معناسز<sup>۱۶</sup> بر شیئدن نشأت  
ایدر<sup>۱۷</sup> . مثلاً<sup>۱۸</sup> :

دگیز ‘ سواحله بر طاقم اوتلرله برابر آوروپاچه مَجْهول بر نوع دگیز  
یوصونلری<sup>۱۹</sup> آثار . اسمی جسمی<sup>۲۰</sup> اول آنه<sup>۲۱</sup> قدر هر کسجه نامعلوم<sup>۲۲</sup>  
اولان بر گمیجی اونلری طویلار<sup>۲۳</sup> ؛ وَ دقتله مُعَاینه<sup>۲۴</sup> وَ تدقیق<sup>۲۵</sup>  
ایتدکدنصرکه ‘ بونلرک قِطَعَاتِ بَعیده دن کلدیکنه حکم<sup>۲۶</sup> ایدر ‘

*Words and Notes.* \* *diq'qat* careful observation; *mûnbayis* caused (fayil of *inbiyas*); *késhfiyat* discoveries. 1. history (II. of *érékh*). 2. *ikhtira'at* (pl.; VIII. of خرع). 3. *louzoum* necessity. 4. real. 5. *isbat ét.* to prove (IV. of *sébt*). 6. *émsal* precedents, examples (pl. of *mésél*). 7. *havi* containing (fayil). 8. *éksérisi* the majority. 9. *zékee* sagacious (§ 606). 10. *amélé* labourers (used as sing. § 651). 11. *ya* — *ya* either — or —. 12. *mûtéfé'n'nin* versed in science (fayil of *téfén'nûn* § 622). 13. *nazarî diq'qat* consideration. 14. *tésadûf ét.* to fall under (VI. of *sadéf*). 15. *sourét* appearance; *zahir* external (fayil of *zouhour*). 16. *mana* meaning (n. with *mim* of عَنَى); *manasîz* unimportant. 17. *néshat ét.* to come into existence, to originate. 18. *méséla* for instance (§ 683). 19. *yosoun* moss. 20. *jism* existence. 21. *an* time. 22. *namalûm* unknown (§§ 530, 604). 23. *toplamaq* to gather (§ 276). 24. *mou-a-yéné* to examine (III. of 'ayn eye). 25. *tédqiq ét.* to scrutinize (II. of *diq'qat*). 26. *hûkm ét.* to decide judicially.

و بونکله بحر محیطک اوتهمنده یکی بر دنیا کشفنی تخیل ایدر<sup>۲۷</sup>؛  
بوکا ده موثق اولور<sup>۲۸</sup>.

مناسترك<sup>۲۹</sup> برنده 'قبه دن'<sup>۳۰</sup> آصیلش اولان بر قندیل<sup>۳۱</sup> اورته ده  
صاللائیر . مشهور بر عالم 'بو قندیلک عینی وقتده<sup>۳۲</sup> 'دائما<sup>۳۳</sup> مُطَرِد<sup>۳۴</sup>  
بر صورتده کورولن حرکتلرینه<sup>۴۱</sup> دقت ایله : بر ایکی ! بر ایکی !  
دیهرک تعقینه<sup>۳۵</sup> قویولور<sup>۳۶</sup> . مُتهیج<sup>۳۷</sup> خانه سنه عودت ایدر . حکمت  
طبیعه نك<sup>۳۸</sup> اك مهم<sup>۳۹</sup> قواعدندن برینی 'یعنی رقاصك<sup>۴۰</sup> حرکت<sup>۴۱</sup>  
یاخود اهتزازاتِ مُطَرده سنی کشف ایله دی .  
(مانیه خانیم)

27. *tékhay'yûl ét.* to imagine (V. of *khayal*). 28. *mouvaf'faq* successful (*méfoul* of *tévfeeq*). 29. *manastîr* monastery. 30. *qoub'bé* dome. 31. *qandeel* a lamp. 32. *ayni vaqîtda* at the very moment (§ 695, 13). 33. *dayima* continually (adverb). 34. *mout'tarîd* isochronous. 35. *ta'a-qeeb* to follow. 36. *qoyoulmaq* to go on. 37. *mûtéhéy'yij* excited (fayil of *téhéy'yûj*, V. of *héyéjan*). 38. *hikméti-tabiiyyé* natural philosophy. 39. *mouhimm'* important (fayil of *ihmam*, III. of *himmét*). 40. *raq'qas* pendulum (§ 611). 41. *harékét* movement; vibration.

## درس ۵۳ Lesson 53.

### حرف تعریف The Arabic Definite Article.

§ 661. In the Turkish and Persian languages there is no article either definite or indefinite; but in Arabic there are definite and indefinite articles (*Harfî Tarif, Ténveen*) which are used in Ottoman with Arabic terms. The Ind. Article or *Ténveen* is of three kinds: *-én*, *-în*, *-oun*, applied to the end of the words (§ 48); and they are used in Ottoman as adverbs. The definite article is ال *él* 'the':  
الكتاب *él-kitab* the book, البيت *él-béyt* 'the house'.

§ 662. The Arabic Letters are 28 in number, (پ 'چ' being peculiar to Turkish and Persian): 14 of these are called lunar and the other 14 solar letters.

§ 663. The Solar Letters (حروف شمسيه *Houroufou Shémseeyé*) are: ن ل ظ ط ض ص ش س ز ر ذ ث ت.

The Lunar Letters (حروف قمرية *Houroufou Qamé-reeyé*) are: ي ه و م ك ق ف غ ع خ ح ج ب أ.

§ 664. When the Arabic Article is added to a word beginning with a solar letter, to avoid harshness of sound, the *lam* is assimilated in pronunciation to the following solar consonant for euphony, and a *shéddé* (ّ) is put over the latter: الصبر *és'-sabr* the patience; الدين *éd'-din* the religion; السلام *és'-sélam* the salutation: and not *el-sabr, él-din, él-sélam*; also:

السمت *és-sémt* zénith: pl. السموت *és-sûmout* azimuth.

§ 665. But the pronunciation of the *lam* is retained when the Article is attached to a word beginning with a lunar letter:

الحق <i>él-haqq</i> the right.	الجبر <i>él-jébr</i> Algebra.
الكحل <i>él-kûhûl</i> alcohol.	القلي <i>él-qali</i> alkali.
الكيميا <i>él-kimya</i> alchemy.	الانبيق <i>él-inbiq</i> alembic.
العضاده <i>él-idadé</i> alidade.	الغول <i>él-ghoul</i> the thief (Algol, the star).
الحمرء <i>él-hamra</i> the Red (castle), Alhambra.	
المنقح <i>él-mûnaqqah</i> almanack.	

§ 666. Almost all Arabic words properly end in a vowel: *ústûn* (-*é*) is the sign of the Accusative, *ésré* (-*i*) is the sign of the Genitive, and *eôtré* (-*a*) the sign of the Nominative; also these are left in Ottoman, yet they are retained in Arabic sentences used in Ottoman.

When a word having the Article ال is preceded by a word, that word keeps the original final vowel (-*é*, -*i*, -*ou*); the *élif* of the Article is not pronounced but slurred over, and *lam* is connected with the last vowel of the preceding word; as:

رَأْسُ الْحِكْمَةِ مَخَافَةُ اللَّهِ *résû'l hikméti mékhafétou 'llahi*  
the beginning of knowledge is the fear of the Lord.

كَلَامُ الْمُلُوكِ مُلُوكُ الْكَلَامِ *kélamû'l mûlouki mûloukû'l kélamî*  
the words of kings are the kings of words.

خَلِيلُ اللَّهِ *khalilou 'llahi* the chosen friend of Good (Abraham).

Not *Résû él hikméti, mékhafétou allahi, kélamû élmûlouki*.

Note. The word **الله** is contracted from **إِلَهِ** 'the', *ilah* god,  
**إِلَهِ** = **الله** *Allah* the God.

§ 667. When the *élif* of the Article is absorbed by the final vowel of the preceding word, the elision is marked by the sign **ـَ**, written over the *élif* and called *vaslé* 'union'; because it unites the vowel with *lam* directly; as: **خَلِيلُ اللَّهِ** 'رَأْسُ الْحِكْمَةِ' **كَلَامُ الْمُلُوكِ**.

### The Arabic Izafét and Compound Adjective.

§ 668. The Arabic Definite Article is used for the following purposes:

I. To form the Arabic *Izafét*: as when an Arabic noun is united with a second noun; the last letter of the first vowel, being Nominative, has generally *étré* (-ou, -û) as its vowel (while it was *ésré* [-i] in the Persian system [§ 515]), and the second noun has the article:

أَمِيرُ الْمُؤْمِنِينَ *émirû'l mûmineen* the commander of the believers.

عَبْدُ الْمَجِيدِ *abdû'l Méjid* the servant of the Most-Glorious.

مِيزَانُ الْحَرَارَةِ *mizanû'l hararé* the balance of warmth, thermometer.

دَارُ السَّعَادَةِ *darû's'sa'adét* the house of prosperity, i. e. the Imperial Harém.

II. To form the Arabic Compound Adjective, formed of a Participle (i. e. fayil, méfoul, adj. of Quality, N. of Excess, [§§ 601—606]), and a Noun. The Participle precedes the noun and ends with *étré* (-û), while the noun has the Article.

خَالِقُ الْأَرْضِ وَالسَّمَاءِ *khaliqû'l arz vé'sséma* the creator of earth and of heaven.

وَلِيُّ النِّعَمِ *véleeyû'n'niyam* protector of benevolence, benefactor.

سُلْطَانُ السُّلَاطِينَ *soultanûs sélateen* the Sultan of Sultans.

مَفْرُوضُ الْأَدَا *méfrouzou'l éda* the performance of which  
is assigned, incumbent, canonical (prayer).  
أَكْبَرُ الْأَكَابِرِ *ékbérû'l éktâbir* the great one of the greats.

*Note.* The word سُلْطَان is the Adj. of Quality of سَلَاطَة *sélatat* domination, rule.

III. To unite the nouns with the preposition. The prepositions are voweled generally at the end with *ûstûn* (-é, -a) and *ésré* (-i); (see more in the next section):

بِ *bi-* 'by': أَلذَّات *éz-zat* the person: بِالذَّاتِ *bi'z-zat* in person, personally.

بَيْنَ *béyné* between: أَلْمَلَلِ *él-milél* the nations: بَيْنَ الْمَلَلِ *béyné'l milél* between the nations, international.

### § 669.

*Notes.* 1. All these examples end in Arabic with *esré* (-i), being in the Genitive case and meaning of; as: *Emirûl mûmi-neenî*, *Abdûl méjidî*, *Darûs séa-déli*, *Véliyûn niyamî* etc.

2. Surnames or patronymics in Arabic [كنية *kûnyé*] are composed with the words أَبُ *ébou* father; أُمُّ *umm* mother; ابْنُ *ibn*, *bén*, (pl. بَنِي *béni*); وَلَدٌ *véled* son; بِنْتُ *bint* daughter (§ 168). The Arabs have the custom of calling the parents by the name of their firstborn children; as: أَبُوبَكْرٍ *ébou-Békir* the father of Békir, the surname of the first Caliph. أَبُوالْفَرَجِ *Ébûlféraj* the father of Faraj, Abulfaragius. أُمُّكُتُومٍ *ummû Kûlsoum* the mother of Kûlsoum, Mouhammed's youngest daughter. ابْنُ سِينَا *Ibni Sina* the son of Sina, Avicienna.

3. If the name of the person precedes the surname, then *élif* is left out and بَنِ *bén*, *bin* is used. وَلَدٌ *véled* is used for non-Moslems; as: مُحَمَّدُ بْنُ عَبْدِ اللَّهِ *Mouhamméd bén Abdoullah'* Mouhammed the son of Abdoullah. يُوسُفُ وَلَدُ ذَكَرِيَّا *Yousouf vélédi Zékérya* Joseph the son of Zechariah. بَنِي أَحْمَرَ *béni Ahmér* the children of Ahmér.

### مِثَالُ *Misal'ér* Examples.

مَلِكُ الْمُلُوكِ *mélikûl-mûlouk* the King of Kings.

رَبُّ الْأَرْبَابِ *rab'bûl-érbab* the Lord of Lords.

رَئِيسُ الْأَبَا *réyisûl-aba* the chief of the fathers', patriarch.

عِيسَى الْمَسِيحِ *Eesa-él-méseeh'* (among Christians), *Eésél-méseeh* (among the Moslems) Jesus the Anointed; the Messias.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (*bismil-lahir' rahmanir' raheem*) in the name of God the All-Compassionate, the Most-Merciful.

### § 669a. The Declension of Arabic Nouns.

Nom. *كتابٌ* *kitabûn* a book. *الكتابُ* *él-kitabû* the book.

Gen. *كتاب* *kitabîn* of a book. *الكتابِ* *él-kitabî* of the book.

Acc. *كتاباً* *kitabén* a book. *الكتابَ* *él-kitabé* the book.

### تعليم ۱۴۱ Exercise 141.

Form from the following words Izaféts and Compound Adjectives:

- I. 1. *رَحْمَتٌ* 'نور' *rud* 'رَسُولٌ' *rasûl* 'كَلِمَةٌ' *kalimat* 'بَيْتٌ' *bayt* 'عَبْدٌ' *abd* 'رُوحٌ' *ruh* 'ابن' *ibn*).
2. *الله* *allah* *سيف* *séyf* sword + *الله* *allah* [men]).
3. *الله* *allah* + *عِبَادٌ* *ibad* servants + *الله* *allah* [men]).
4. *الله* *allah* + *اَقْدَاسٌ* *aqdas* holies + *قُدُسٌ* *quuds* holy).
5. *كَلِيمٌ* *kéleem* interlocutor + *الله* *allah* [Moses]).
6. *بَرَيْنٌ* *bérréyn* two continents, Asia and Europe).
7. *خَاقَانٌ* *khaqan* emperor [Chinese *hu-hang*] + *بَحْرَيْنٌ* *bahréyn* two seas, the Black Sea and the Mediterranean).
8. *فُنُونٌ* *fûnoun* sciences; *خَيْرٌ* *khayr* benevolence; *شَفَقَةٌ* *shéfaqa* charity; *سَعَادَةٌ* *séadét* prosperity; *طَبَاعَةٌ* *téba-at* printing; *تَحْصِيلٌ* *tahsil* learning; *خِلَافَةٌ* *khilafét* caliphate).
9. *بَنْتٌ* *bant* + *عَنْبٌ* *inéb* grapes [wine]).
10. *خَبَائِثٌ* *khabayis* evils + *أُمٌ* *um*).
11. *رَحْمَنٌ* *rahman* merciful, *كَرِيمٌ* *kérim* gracious; *حَمِيدٌ* *hamid*, *مَجِيدٌ* *méjid*, *عَزِيزٌ* *aziz* All-praise-worthy; *سَتَّارٌ* *séttar* forgiver; *مَسِيحٌ* *méseeh* Christ).
12. *شَرَفٌ* *sharaf* 'نور' *rud*; *نَاصِرٌ* *nastir* help; *جَمَالٌ* *jamal*; *عِزٌّ* *izz* 'بُرْهَانٌ' *burhan* 'شَمْسٌ' *shams*.

nal beauty; مُظَفَّرٌ *mouzaffér* successful + دِين *deen*, n religion).

*Note.* The nouns preceding دِين end in *ústûn* (-é).

II. 13. (عَظِيمٌ *azeem* great, جَلِيلٌ *jélil* illustrious + شَ). 14. (ذَكَرَ *béyan* mention + سَالِفٌ *salif* above). 15. (سَرِيعٌ *istimal* usage + نَادِرٌ *nadir* rare). 16. (سَرِيعٌ *méree* quick + حَرَكَةٌ *harékét* motion). 17. (مُرْعَى *khatîr* [honorable] + خَاطِرٌ *kérih'* [honorable]). 18. (كَرِيمٌ *maqboul* acceptable + صَوْتٌ *savt* voice). 19. (مَقْبُولٌ *shéhadét* testimony). 20. (رَاحِمٌ *érhém* + رَاحِمِينَ *himeen* [the most compassionate of the compassionate]).

§ 670. (رُشْدٌ : رُشْدٌ : خَالِدُونَ + ابْنٌ *rûshd, érrûshd* [verrhoes]). (دَاوُدُ + ابْنٌ *Davoud* David); (Jacob the son of Isaac); (نَعِيمَةٌ *Aliyé* the daughter of Nayima). (أَرْتِينُ + ابْنٌ *arabét* the son of Artin); (the father of Ziya).

### The Arabic Prepositions.

§ 671. The Arabic Prepositions are much used in Ottoman, but only in connexion with Arabic words. Those most frequently met with are the following:

- a. إِلَى *ila-, iléy-* towards, as far as, until, to (§ 676 \*).  
إِلَى الْأَبَدِ *ilél-ébéd* to all eternity, eternally.  
إِلَى نِهَائِهِ *ila akhîrihi, ila nihayé* to the end thereof;  
et cætera, etc.
- b. بِ *bi-* by, with, in (§ 676 \*).  
بِالذَّاتِ *biz'zat* in person. بِالْجُمْلَةِ *biljûm'lé* all, everyone.  
بِالْإِتِّفَاقِ *bil-it'tifaq* with agreement, unanimously.
- c. بَعْدَ *badé-, bad-* after (§ 676 \*).

بَعْدَ الطَّعَامِ *badét'ta-am* after dinner.

بَعْدَمَا *badéma* after which. بَعْدَهُ *badéhou* afterwards.

d. بِلَا *bila* without (used with nouns).

بِلَا خَوْفٍ *bila khavf* without fear.

e. بَيْنَ *béyné-, béyn-* between, among.

بَيْنَ النَّاسِ *béynén-nas* among the people, among men.

f. عَلَى *ala-, alé-, aléy-* upon (§ 676 ۵).

عَلَى الدَّوَامِ *aléd-dévam* perpetually.

عَلَى حَالِهِ *ala halihi* in the former state.

g. عَنْ *an* from. عَنْهُ *anhou* from him.

عَنْ أَصْلٍ *an asîl* originally. عَنْ قَصْدٍ *an qasdin* on purpose.

h. فَوْقَ *févqé-, févq-* upon, over (§ 676 ۶).

فَوْقَ الْعَادَةِ *févqél adé* extraordinarily.

i. فِي *fi-* in, at; on (of dates); at, for (of price) pl. فَيَاتٍ.

فِي الْوَاقِعِ *fil-vaqî* in effect, really. فِي الْحَالِ *fil'hal* instantly.

فِي ۵ غُرُوشٍ *fi or fiyatî besh ghouroush* per, at 5 piasters.

فِي ۲۳ آغستوس ۱۳۱۸ on the 23 August 1318 (1902) O. S. [§ 217].

j. كَمَا كَانَ *ké* like. كَمَا كَانَ *kél év'vél* as it was before.

k. لِ *li-, lé-, léy-* in favour of, to; for (§ 676 ۷).

لِمَصْلَحَةِ *limaslahat* for the sake of business.

لِ *ma-, ma-é* with (§ 676 ۸).

لِ الْمَمْنُونِيَةِ *ma-él mémnouneeyé* with pleasure.

لِ مَا فِيهِ *ma mafihî* notwithstanding, yet.

m. مِنْ *miné-, min-* from.

مِنْ الْقَدِيمِ *minél qadim* from ancient times.

مِنْهُ *min-hou, minhi, mink'* from him.

مِنْ غَيْرِ حَقٍّ *min ghay'ri haddin* without any right = I dare not.

n. عَنْ بَابِهِ *zîmnînda, haq'qînda, khoussounda, babînda* (partly Turkish) about, for.

*Note.* ل connected with pronouns is pronounced as *iléy-*, *aléy-*, *léy*; but with nouns as *ila*, *ala*, *li* (§ 676 <sup>5</sup>, <sup>6</sup>, <sup>7</sup>).

### تعليم ۱۴۲ Exercise 142.

۱ اَلُوْهِیْتَدَهٗ<sup>۱</sup> اَقَانِیْمِ<sup>۲</sup> ثَلَاثَهٗ<sup>۳</sup> وَاَرْدَر: اَبْ، اِبْن وَ رُوْحُ اَلْقَدَسِ.  
 ۲ جَنَابِ وَاَجِبُ اَلْوُجُوْدِ حَضْرَتْلَرِ<sup>۴</sup> رَبُّ اَلْاَرْبَابِ، مَلِكُ اَلْمُلُوكِ  
 وَ خَالِقُ اَلْاَرْضِ وَ اَلْسَّمَا دَر. ۳ عِیْسَى الْمَسِیْحِ اَفَنْدِیْزِ حَضْرَتْلَرِ هَمِ  
 اِبْنُ اَللهِ وَ هَمِ اِبْنُ اَلْاِنْسَانِدِرْ<sup>۴</sup>. ۴ رُوْحُ اَلْقَدَسِ قُلُوْبِ اِنْسَانِیَهٗ یِ<sup>۵</sup> تَطْهیرِ  
 ایدِرْ<sup>۶</sup>. ۵ رَئِیْسُ اَلْاَبَا حَضْرَتِ یَعْقُوْبِ عِیْسَى الْمَسِیْحِ اَفَنْدِیْزِکِ اَجْدَادِ  
 عَظَامَنْدِنِ دَر. ۶ اِیْشَهٗ بَاشْلَامَازْدِنِ، یَهْمَکِ یَهْمَزْدِنِ، اَوُقومازدنِ وَ  
 صَو اِیچْمَزْدِنِ اوْلِ دَاثِمًا بِسْمِ اَللهِ دِیْمَهٗ لِی. ۷ وَ اَلْحَاصِلِ مَرْقُومَهٗ<sup>۷</sup> اِفَاقَتِ<sup>۸</sup>  
 بُولَهْمَدِی: اَوِیْلَهٗ مِی؟ — اَوْتِ اَفَنْدِمِ، ذَاتُ اَلْجَنْبِدِنِ وَفَاتِ اِیْلَهْدِی  
 ۸ بِاِذْنِ اَللهِ<sup>۹</sup> یَارِیْنِ قِیْصَرِیْهٖ مُتَوَجِّهًا حَرْکَتِ اِیْدَهٗ جَکَمِ. ۹ کَاالسَّابِقِ<sup>۱۰</sup>  
 اِیْشِیْکَهٗ غِیْرَتِ اِیْلَهٗ دَوَامِ اِیْلَهٗ. ۱۰ قَبْلَ اَلطَّعَامِ حَاضِرْ لَانْدِی وَ بَعْدَ اَلطَّعَامِ  
 سَنْدِ تَحْرِیْرِ وَ تَطْهیرِ اَوْلُونْدِی. ۱۱ عَلٰی اَلْعَادَهٗ<sup>۱۱</sup> بَعْدَ اَلطَّعَامِ تَنْزُّهَهٗ<sup>۱۲</sup> چِیقَارَمِ.

*Words and Notes.* 1. *oulouheeyét* Godhead. 2. *Eqaneem'i sélésé* three persons, Trinity. 3. *vajibûl vûjoud* God (whose existence is necessary, self-existent). 4. *ibnûl insan* the Son of Man. 5. *goulou'bou insaneeyé* human hearts. 6. *tat-heer ét.* to purify. 7. *mérqoumé* she (§ 677); *zatûl jénb* vulg. *satlîjan* pleurisy. 8. *ifaqat boulmaq* to recover (§ 619). 9. *biznillahi* by the permission of God = if God wills. 10. *kés'sabîq* as it was before (§ 671 j). 11. *alél adé* (عَادَت or عاده custom § 671 f) usually. 12. *ténéz'zûh'* to take a walk (V. of *nûzhét*).

### ترجمه ۱۴۳ Translation 143.

One day Hoja Effendi, losing his donkey, enquires of a man about him. The man answering said: "I saw your donkey in the court of Iconium<sup>1</sup>; he was acting as

*Words and Notes.* 1. *Qonya méhkémésindé... qadîlîq idiyor.*

judge there." Hoja Effendi said: "Well!<sup>2</sup> I already knew that he would be a Cadi<sup>3</sup>; because when I was teaching (giving a lesson to) Khîlêz, my son, that donkey sticking up his ears<sup>4</sup> was listening attentively." He immediately started<sup>7</sup>, and after some weeks reached Iconium. He went directly<sup>5</sup> to the court. He saw the Cadi from afar. He took a bunch of grass from the bag of the donkey and showed it to him saying *giâh! giâh! giâh! giâh!*<sup>6</sup> The Cadi laughed at what the Hoja was doing. The Hoja said: "Well, he recognizes me. In a few moments he will come cheerfully to eat the fresh grass. I will wait for him." And he is still waiting there.

2. *pék ala*. 3. *onoun qadî* (fayil of قضا) *olajaghîni bèn satên bilir idim*. 4. *qoulaqlarînî dikérêk diq'qatla dinlér idi*. 5. *doghroudân doghrouya méhkéméyé gîtî*. 6. means 'hay or straw,' used to call the donkeys and horses 'come, come, come!' 7. *filhal Qonyaya mûtévêjjihén harékét édib ...*

### مکالمه Conversation.

لسان عثمانیده حروفاتک عددی قاچدر؟  
اوتوز بر در: ا، ب، پ، ت، ث  
الی اخره. (etc. الخ)

<p>شاهباز افندی بِالْجُمْلَه احْبَاسِنِ بِالذَّاتِ ساحلده بولنان قوناغنه دعوتله مُکْمَلْ بر ضیافت کشیده ایله دی. بَعْدَ الطَّعَامِ قایقارله تَفَرُّجَه<sup>1</sup> چیققدق. مع مافیهِ ذاتِ عالیکز اوراده بولنمديغیکزدن کیفمز حرام اولدی<sup>2</sup>.</p> <p>اگر مسئله فی الحقیقه دیدیککز کبی ایسه! اعلا! دییه جک یوق. فقط بنده گز بعضیلرندن ایشیتدم که: ذاتکزر کلمه مک ایچون عن قصد اول قریه یه کیتمشکزر.</p>	<p>فی الواقع کوزل بر کیف ایتمشکزر ایشیتدم. اگرچه بر قاج کون اول خبرم اولیدی: مع الممنونیه بنده کزده دعوتله إجابَت ایدردم<sup>3</sup>. لکن لمصلحة ایکی ساعت اوتوده بولونان برقریه یه کیتمکه مجبور اولدیغمدن مَعَ التَّاسُّفِ عَظِیمْ<sup>4</sup> کله مه دم. حاشا<sup>5</sup> افندم! بین الناس سویله نیلن هرسوزه ایناغه ییکز! بنده کز الی الابد دوستکزم. بعدما چوق فُرَصْتارله<sup>6</sup> بونی بِالذَّاتِ مشاهده و تقدیر ایده جکسکزر.</p>
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Words and Notes. 1. *téfer'rûj* diversion. 2. *haram ol.* "to become unlawful; to be unhappy. 3. *ijabét ét.* "to reply in the affirmative, accept (IV. of *jévab* § 620). 4. *hasha!* Heaven forfend! 5. *mayét té-és-sûfû azim* with the greatest regret. 6. *foursat* opportunity.

## Reading Exercise.

### An Anecdote.

بر مجلس الفتده<sup>۱</sup> قاین والده لرك<sup>۲</sup> مناسبتسزلكلرندن<sup>۳</sup> بحث  
ایدیلدیكى<sup>۴</sup> صیره ده ' دلی قانلینك بری: "بن اولندیكم زمان قاین  
آنام بكا اذیته قالقیشیرسه<sup>۵</sup> ' ایكى بر دیم<sup>۶</sup> درحال<sup>۷</sup> بوغارم<sup>۸</sup> " دیدیكنی  
خواجه حضرتلری ایشیدیکنده ' یاننده بولونان بر دوستك قولاغنه  
اکیلرك شویله جه دردینی یانمش:  
— آه! ایشته شو دلیقانلی کوزومه کیردی: ' بر قیزم اولسه ده ' شو  
قهرمانی<sup>۹</sup> بكا داماد<sup>۱۰</sup> ایده بیلسه یدم ' یاقه می شو خنزیر<sup>۱۱</sup> قاریدن  
قورتاریر کیدردم والسلام<sup>۱۲</sup>!

*Words and Notes.* 1. *méjlisi ûlfét* social party. 2. mothers-in-law. 3. *mûnasibétsizlik* absurdity. 4. *bahs ét.* "to speak about. 5. *éziyété qalqışmaq* to trouble, tease. 6. without hesitation. 7. immediately. 8. *boghmaq* to strangle, to kill; *dérdini yanmaq* to confide his woes to another. 9. brave man. 10. son-in-law. 11. a. *khînzîr* pig; nasty. 12. *véssélam.*

## درس ۵۴ Lesson 54.

### Arabic and Persian Pronouns.

§ 672. The Arabic Pronouns are occasionally employed in Ottoman. They are used only in certain Arabic expressions adapted by the Ottomans. They are as follows.

#### § 673. The Possessive Pronouns:

ی -i My.

نا -na Our.

ك -ké Thy (masculine). ك -ki Thy (feminine). كم -kâm Yours.

ه ' ه -hû, -hi Him, it; his, its. ها -ha Her.

هما -hûma, -hima Them [two] (dual).

هم -hûm, -him Them (masc.). هن hûn'né Them (fem.).

## § 674. The Demonstratives:

هذا *za, haza* This. ذلك *zalké, zalik* That.

## § 675. The Relative Pronoun:

ما *-ma, ma-* Who, which.

§ 676. مثالر *Misal'ér* Examples.

1. رَبَّ *rébb* (among the Moslems), *rabb* (among the Christians) Lord. رَبِّي *réb'bi, rab'bi* My Lord, Lord, God. يَا رَبِّي *ya'rébbi!* *ya'rabbi!* O my Lord! رَبَّنَا *réb'béna!* Our Lord; Rabboni!

2. حضرت مولا *mévla* (N. w. mim of ولي) Lord; sir. مولانا *mévlana!* My sir! His grace. *hazréti mévla* God.

3. بِ *bi-* with: لطف *loutf* من *ménn* grace: بِلُطْفِهِ *bilout'fih*, *bimén'nihi* by His grace: تَعَالَى *bimén'nihi Ta'a-la* by the grace of God Most High. بِهِ *bihi', bih'* by him, on it.

4. بَعْدَ *badé* after: بَعْدَهُ *badé'hau* after it, after that.

5. عَلَى *ala-, aléy-* on, against: عَلَيْهِ *aléyhi* against or on him: عَلَيْكَ *aléyké* on or upon thee: عَلَيْكُمْ *aléykûm* on you: سَلَامٌ عَلَيْهِ السَّلَام *sélamûn aléykûm!* Peace be on you! Hail! God bless you! عَلَيْهِ السَّلَام *aléhis'sélam!* Upon him be peace! (said of any of the prophets). عَلَيْهِمُ *aléyhimdé* against me (partly Turkish). مُدْعَى *mûd'dayi* the accuser: مُدْعَى عَلَيْهِ *mûdda'a aléyh'* com. *mûd'dayi aléyh* the accused. بِنَاءٍ عَلَيْهِ *binayén aléyh* consequently.

6. إِلَى *ila-, iléy-* to: إِلَيْهِ *iléyhi* to him: إِلَيْهَا *iléyha* to her: إِلَيْهِمْ *iléyhim* to them: مَوْمَى *mouma, mûshar* (the méfoul of *iyma* and *isharét*) said, mentioned: مَشَارِئِهِ *mûshariléyh, moumayiléyh, mûshariléyhim* (pl.) to whom allusion has been made, the said; he, they. مَوْمَى إِلَيْهَا *moumayiléyha, mûshariléyha* she. مَرْسَلٌ *mûrsél* one which is sent (or addressed): [the méfoul of *irsal*] مَرْسَلٌ إِلَيْهِ *mûrsélûn iléyh* one who is addressed.

7. لِ *li-, lé-, léy* for, in favour of: لَهُ *léhou, léhi* for him, in favour of anybody: لَهُمُ *léhimdé, léyhimdé* in favour of me, for me.

8. *ké-* like: كذا *kéza* ' كذلك *kézaliké, -lik* like that; thus. هذا *hakéza* so for thee this = so also. مع هذا *ma haza* in spite of this, with this. مع ذلك *ma zaliké* with this, notwithstanding this.

9. مابقى *ma-mabaqî* that which remains, the remainder. مافوق *mafévq* that which is above: مافوقنده *mafévqindé* above him. مابين *mabéyn* that which is between, between. ماشاء الله *ma'shallah* what has God willed; May God bless him! كما كان *kémakiân* as it was before. مع ما فيه *ma mafihî* with that which is in it (mas.), yet. مابعد *mabadî* that which is after, the remainder: وار *var* there is its remainder = to be continued. ماعدا *ma'-a-da* which is over; besides, except.

### مطالعات *Mûta-la-at*: Remarks.

§ 677. In writing, the use of pronouns in the third person is avoided by repeating the noun for which they stand accompanied by one of these words, which all mean The same, the said, the above mentioned:

مشار اليه *mézbour, mézkûr*, مذكور *méstour, mérgoum*, مرقوم *moumayiléyh, mûshariléyh* or *mûsharûn iléyh*.

§ 678. *Mézkûr, mézbour, mérgoum* are used when speaking of persons of inferior position. *Moumayiléyh* to the people of the middle class. *Mûshariléyh* is applied to persons of high rank. When speaking of inanimate objects *mézbour* and *méstour* are used.

§ 679. In case of a person first mentioned by name, or by a common substantive, these words may be used as substantives, or, — we might say —, as a kind of Personal or Demonstrative Pronoun, in all the cases of declension. But, in case of a thing, they must be used as adjectives, repeated each time.

§ 680. The Persian Pronouns are rarely used in such expressions. They are: اين *een* this: آن *an* that: چه *chi* what? چند *chénd* some: خود *khod* self, one's self; as:

ghafi'li een ou an ignorant of this and that, inexperienced.

chi fayidé! what is the use! Alas!

chénd défalar several times.

khod bé khod personally, by himself.

### Exercise 144. تعلیم ۱۴۴

۱ بَنَمِه تَعَالی دُون سَاعَت بر بُوچوق رَاَدَه لَرَنده یَکِیجِه قَرِیه سَنَه<sup>۱</sup>  
مَوَاصِلَت ایدوب<sup>۲</sup> 'افندی مومی الیه ایله ملاقات<sup>۳</sup> شَرَفنه<sup>۴</sup> نائل بویورلدق<sup>۵</sup>.  
دوغریسی مشارالیهک حَقّ عاجزانه مده ابراز بیوردقلری توجّهدن<sup>۶</sup> دولایی  
فوق العاده منتدار قالدِم<sup>۷</sup>. ۲ افندی مشارالیه لَهُ وُ علیکزده واقع  
اولان<sup>۸</sup> مفترياتدن<sup>۹</sup> دولایی برشی بیان ایتدیلر می<sup>۱۰</sup>? — خیر افندم!  
برشی سویله مدیلر: مع هَذَا حَقْمده کُستردکلری مُحَبَّتدن علیهمده  
سویله نَن سوزلره قطعاً<sup>۱۱</sup> اهمیت ویرمه دکلری<sup>۱۲</sup> آکلاشیلیرور. ۳ دونکی  
مُحَاکَمده<sup>۱۳</sup> فصل اولونان<sup>۱۴</sup> دعوا<sup>۱۵</sup> نه حقنده ایمش? برشی آکلاشیله بیلدی  
می? — اوت افندم! بر حقوق<sup>۱۶</sup> دعواسی ایمش. مدعی مدعی علیهدن  
اون بیک غروش ادعا<sup>۱۷</sup> ایدیورمش. ۴ دینیکزک ماباقیسنی بوکون  
تأدیه<sup>۱۸</sup> ایده بیلیر میسکز افندم? — آمان افندم! چَند هَفْتِه مساعده  
بویورملرینی تَنی ایدرم. بوکونلرده تأدیه ایتمک قدرتمک مافوقنده در.

Words and Notes. 1. To the village Yénijé (near Mézrifoun).  
2. *mûvasélét ét.* to arrive, reach (III. of *vasl*). 3. *mûlaqat* interview  
(VII. of *liqa* an encounter). 4. *shéréf* honour. 5. *nayîl ol.* to obtain, attain. 6. *tévêj'juh* sympathy. 7. *min'nétdar qalmaq*  
to be under obligation, grateful (§ 535). 8. *vaqî ol.* happening, occurring (*fayil* of *vouqou*). 9. *mûftériyat* calumnies (pl. of *iftira* [§ 650]). 10. *béyan ét.* to express. 11. *qat'an* absolutely, not at all. 12. *éhém'miyét vérémék* to give importance (§ 582). 13. *mouhakémé* a tribunal's hearing a case and giving a legal decision, law-suit (III. of *húkm*). 14. *fasl olounmaq* to be decided, judged (a case). 15. *dava* a case; *id'da-a*, *id'di-a* to claim (VIII. of *dava* [§ 628]). 16. *houqouq* rights, dues (pl. of *haqq*, used as sing.). 17. *té-é-diye* to pay (II. of *éda* ادا [§ 616]).

عظیم مضایقه ده<sup>18</sup> یم . هکذا بنده کزک دخی مضایقه نقدیسه<sup>18</sup>  
 درجه . فوق العاده ده در . مع مافیه چند کون دها مساعده ایده یلیرم .  
 اولان مطلوباتدن<sup>19</sup> ماعدا دیکر لرنده دخی واردر .

18. *mouzayaga* distress (§ 618 of *zeeq*); *naqdeeyé* pecuniary (§ 579). 19. *matloubat* dues (*méfoul* of *taléb* [§ 578]).

### ترجمه ۱۴۵ Translation 145.

1. Jesus said unto her: Mary. She turned herself, and said unto him, Rabboni. 2. Will you say anything against or in favour of him? 3. I have nothing to say against him, but I have much to say in favour of him. 4. The accuser and the accused were before the judge. 5. The said gentleman also was sick. 6. What is written on the postal cards<sup>1</sup>? 7. Is this article<sup>2</sup> to be continued? 8. There was nobody in the school, except your son. 9. I cannot read those Arabic sentences, it is above my ability to read them. 10. Where is the residence of Habib Efféndi? — It is that blue-coloured house.

1. *achîq moukhabéré varaqaşî* = correspondence card. 2. *bénd*.

### مکالمه Conversation.

<i>Hassan Efféndi.</i> حسن افندی	<i>Housseyn Efféndi.</i> حسین افندی
وعلیکم السلام! مولانا حسین افندی .	سلام علیکم! حسن افندی .
ایوالله! الله امانت اولک!	مرحباً أهلاً وسهلاً .
افندم! دون تشرف ایده جک ایدم	ماشالله! ناصل اولدی ده بنده خانیه
اما، حضرت یحیا علیه السلامک یوم	تشریف ایده یلدیکز?
مخصوصی اولق مناسبتله اوده قالب	
طاعت و عبادتله مشغول اولدم .	
آمین! ادعیه خیریه لری برکتیله	پک اعلا ایشمشکزر! جناب الله شفاعت
انشالله . عجباً ذات عالیری نه ایله	مبارکه لرندن اهل ایمانی محروم
مشغول ایدیکز?	ایتمه سین!
اوت افندم! تاریخ مقدس مطالعه سنه	افندم! کماکان "قیس الانبیاء" نام
فوق العاده مراقکز اولدیغنی یلیرم .	اثر محترمی مطالعه ایله مشغول

ایدم . معلوم سنیه‌تری اولدینی اوزره  
داعیلری بویله آتارک مطالعه‌سندن  
پک زیاده مُتَلَذِّذ اولورم .

اَسْتَفْرِأُ الله افندم ! تقدیراتکزدن  
دولایی فوق العاده متداریکزم .  
دون مُعَلِّم شهر آغوب افندی  
دولتخانه‌یه تشریف ایتمشلردیو  
ایشیتدم . ایلک دفعه اوله‌رق می  
تشریف ایله‌دیلر ؟

اوت افندم ! مومی الیهک قیمتی بنده‌کز  
دخی تقدیر ایده‌رم . بزم کبی عالم  
مدنیتجه غافل این وُ آن اولان  
کسان ایچون افندی مومی الیه بر  
رَهْبَر یِهْمَتا در .

افندم او بویوردینیکز : ”مرسلُ الیهک  
نام وُ شهرت وُ محلّ اقامتی بالایه  
یازیله‌جقدر“ عباره‌سیدر .

بنده‌کز دخی پک هوسکارایسه‌مده ،  
حالا اوپله آتاردن اِسْتِفاده ایده-  
یلمک قدرتمک مافوقنده در .

خیر افندم ! معلم مومی الیه چند دفعه‌لر  
دخی تشریف ایتمشلر در . من  
اَلْقَدِیم بَیْنَنَادَه حُب وُ مَوَدَّت  
موجود در . لکن چه فائده که  
کثرت مشاغلدن ناشی پک آز  
دفعه‌لر تشریف ایدیورلر .

بویوردیفکزی تصدیق ایده‌رم . اگرچه  
مساعده‌لری اولورسه ، افندیزه بر  
سؤال تقدیم ایده‌م . آچیق مخابره  
ورقه‌لری اوزرنده قیرمیزی حروفاتله  
محرّر اولان عباره نه در ؟

پک اعلا ! فَوْقَ اَلْعَادَه متشکّرم .

### Reading Exercise. تعلیم قرائت

Regulations and rules of  
the road, for preventing  
collisions at sea.

دریاده سفائنک منع  
مُصادمه‌لری ضمنتده یاپیلان  
قوانین و نظامات .

— 1 —

When close-hauled on opposite  
tacks, the ship on the port  
tack is always to give way if  
necessary, either by keeping  
away or going about.

— ۱ —

مُخَالَف قُونطرده بولونان ایکی سفینه  
بربرلرینه تصادف ایله‌دکری حالدہ :  
قونطره‌لری اسکله‌دن اولان ، سانحاقدن  
اولاته دائما یول ویره‌جکدر ؛  
(یا چوبره‌رک ویا آچیقده طوره‌رق) .

## — 2 —

With the wind free, give way to those on the wind.

## — 3 —

Two ships meeting under (having) full sail are to pass on the port side of each other.

## — 4 —

Under steam and nearly end-on to each other, both cast to starboard and pass on the port side of each other.

## — 5 —

A steamer always gives way to a sailing vessel: and it must be remembered that every vessel under sail, with steam ready, though not using it, is considered a steamer, in the event of collision.

## — 6 —

Every vessel underweigh is to carry a green light on the starboard and a red light on the port side.

## — 7 —

Steamers, in addition, carry a white light at the fore-masthead (*prova*). [*Worda* the broadside.]

## — ۲ —

روزکاری قولای قوللانان کمی ، روزکار اوزرنده کنه یول ویره جکدر.

## — ۳ —

باش باشه تصادف ایدرک مصادمه وقو- عی ملحوظ اولان ایکی کمی ؛ بربرینک اسکله طرفندن مرور ایده جکلردر.

## — ۴ —

ایستیم اوزرنده بولونان ایکی کمی بربرینه تصادف ایتدکده ؛ منع مصادمه ایچون ایکیسی ده دومنلرینی سانجیغه قیره رق ، بربرینک اسکله سندن کچرلر.

## — ۵ —

واپور سفائی ، یلکن سفائننه یول ویرمه مجبور اولدینی کبی ؛ ایستیمی حاضر اولدینی حالده ، یلکن ایله سیر ایدن سفائن دخی حین مصادمه ده ؛ واپور کبی عد اولونه جقلری خاطر دن دور طوتیلما مالیدر.

## — ۶ —

ده گیزده کزن هر سفینه سانجیاق جهته بریشیل ، اسکله جهته ده قیرمیزی فنار ( فَنَر ) وضع ایتمه مجبور درلر.

## — ۷ —

فضله اوله رق واپور سفائی ( بورده فنارلرندن ماعدا ) پرووه ستونه ییاض بر سیلیون فناری کشیده ایدرلر.

— 8 —

Vessels towing, carry two white  
masthead lights (*siliyon*).

— ۸ —

بدك چكن سفائن ايكي سيليون  
چكرلر.

— 9 —

During fogs, vessels under steam  
are to sound a steam whistle;  
vessels under sail, to use a fog  
horn; at anchor, to ring a bell.

— ۹ —

سيس زماننده واپور سفائن دودوك  
يلكن سفائن ده سيس بوينوزي  
ولنكرانداز اقامت بولونقلري حالد  
چاڭ چالارلر.

— 10 —

These signals to be sounded  
once, at least, every five minutes.

— ۱۰ —

بونلر ده لا اقل بش دقيقه ده بركره  
چاليناليدر.

## درس ۵۵ Lesson 55.

### The Arabic and Persian Adverbs.

§ 681. The simple Arabic Adverbs are rarely used in Ottoman, but the compound ones are very common. These are made by the addition of a *tenveen* of *ûstûn* together with an *êlif* or *té* (*-én*, *-tén* § 48); as:

شرق <i>sharq</i> east:	شرقاً <i>sharqén</i> eastward.
ذات <i>zat</i> origin:	ذاتاً <i>zatén</i> originally, already.
شفا <i>shifah</i> lips:	شفاهاً <i>shifahén</i> orally.

§ 682. There are two rules which govern the pointing of *tenveen* of *ûstûn*<sup>1</sup>:

a. If the word ends in *hémzé* (§ 590), or short *êlif* (§ 594), or servile *hé* or *té* (§ 592), only a double *ûstûn* is put at the end, provided that *té* and *hé* (ت ' ه ' ت) must change into round *té* (ة ' ة -*tén*) and short *êlif* (ي -*a*) must change into simple *êlif* (أ -*én*):

جزاء <i>jéza</i> punishment:	جزاء <i>jéza'yén</i> as a punishment.
هدیه <i>hédiyé</i> present:	هدیه <i>hédiyétén</i> as a gift.

<sup>1</sup> Which is the sign of the Accusative case (§ 670).

مرحمت <i>mérhamét</i> mercy:	مرحمةً <i>mérhamétén</i> kindly.
معنى <i>man'a</i> meaning:	معناً <i>ma'nén</i> in truth, virtually.
ماده <i>maddé</i> material:	مادةً <i>maddétén</i> materially.

b. But if the final ت be radical, or if the word end with any other letter than those mentioned above, an *élif* with double *ústûn* (أ-én) is added to the end; this *élif* is never pronounced:

موقت <i>mouvaq'qat</i> temporary:	موقتاً <i>mouvaqqa'tén</i> temporarily.
نظر <i>nazar</i> a glance:	نظراً <i>naza'rén</i> in respect of.
ثالث <i>salis</i> third:	ثالثاً <i>sali'sén</i> thirdly.
بعضاً <i>bazén</i> sometimes:	مؤخراً <i>mou-akkhka'rén</i> subsequently.

### مثالر Misal'ér Examples.

متادياً <i>mûtémadi'yén</i> continually.	مجدداً <i>mújéd'dédén</i> newly.
دفعهً <i>défa'tén</i> repeatedly.	فجأةً <i>fúj'jétén</i> suddenly.
قضاء <i>qaza'yén</i> by accident.	قصداً <i>qas'dén</i> designedly.
خفياً <i>khéfi'yén</i> secretly.	علناً <i>alé'nén</i> openly.
عموماً <i>oumou'mén</i> generally.	تقريباً <i>taqri'bén</i> nearly.
براً <i>bér'rén</i> by land.	بحراً <i>bah'rén</i> by sea.
جماً <i>jéman, jém'én</i> as a total.	مجاناً <i>méjjan'én</i> freely, gratis.
تحريراً <i>tahri'rén</i> written.	كلياً <i>kúl'liyén</i> totally.
جبراً <i>jéb'rén</i> by force.	جملهً <i>jûm'létén</i> wholly.

§ 683. Sometimes the tenween is not pronounced:

أولاً <i>év'véla</i> firstly.	عادتا <i>a'déta</i> simply.
حالا <i>hal'a</i> yet, now.	دائماً <i>da'yima</i> always.
غالباً <i>gha'liba</i> most probably.	مطلقاً <i>mout'laqa</i> absolutely.
واقعاً <i>vaqa'-a</i> in fact, surely.	مثلاً <i>mé'séla</i> for example.

عجباً *a'jéba, aja'ba* I wonder! strange! Really!

§ 684. **The Persian Adverb.** The Persian Derivative Adjectives, which are made by the addition of *-ané* (§ 528), are used as adverbs:

*dosta'né* friendly. برادرانه *biradera'né* brotherly.

*jansipara'né* devotedly; bravely. جانسپارانه

*mahréma'né* intimately, confidentially. محرمانه

### Exercise 146. تعلیم ۱۴۶

۱ امتحان لریگز بوسنه تحریرامی اوله جقدر یوخسه شفاها می ؟  
 — اولاً تحریراً اوله جفی معلم افندی طرفندن اعلان<sup>۱</sup> اولونغشیدیسده ده  
 مؤخرأ هئیت معلمین<sup>۲</sup> شفاهاً اجرا اولونغه سینه قرار ویرمشد<sup>۳</sup>. ۲ دشمن  
 برأ و بجراً هجوم<sup>۴</sup> ایله دی. ۳ افندی حضرت عیسی علیه السلام "خفياً"  
 سویله دکر می علناً وعظ ایله جکسکز "دیوبوریورمشد<sup>۴</sup>. ۴ مصطفی  
 دایم بنده کزه هدیه بش لیرا ارسال ایله مش ؛ ذاتاً ده اون لیرا  
 کوندرمشیدی ؛ جمعاً اون بش لیرا کوندرمش اولدی. ۵ دروتده  
 اقامت ایله دیکمز قواق بزم دکدر . موقتاً اوطوریورز . ۶ ایشیتدیکمز  
 نظراً او صاحبکز فجأة<sup>۵</sup> وفات ایله مش ؛ او یله میدر عجبا ؟ — اوت  
 افندم ؛ حقیقت در . فقط بدناً<sup>۵</sup> اولقدر صا غلام ایدیکه ؛ وفاته حالا  
 ایناغم کلمه یور . ۷ او یله در ؛ لکن مُسکراته<sup>۶</sup> مبتلاً<sup>۷</sup> اولانلر عموماً  
 بویه جه وفات ایدرلر . بنم بیلدیکم متوقای مرقوم متادیا ایچکی<sup>۶</sup>  
 ایچردی . ۸ واقعا سزك ایچون بر مکتوب کلمش اما ؛ صوکره ده قضاء  
 ضایع اولمشد ؛ عفو ایدرسکز . ۹ مکتوب ضایع اولما مشدر ؛ بنی عادتاً  
 اغفال ایدیورسکز<sup>۸</sup> ، ارادتکز<sup>۹</sup> ایله ویریکز ؛ ویرمزسکز جبراً آلیرم .

*Words and Notes.* 1. *ilan ét.* "to announce (IV. of *alén*).  
 2. *hiyēti mou-al'-limeen* the Faculty. 3. *qarar vér.* "to decide.  
 4. *hûjoum* to attack; *fûj'jétén* for فجائتاً suddenly. 5. *bédénén* bodily.  
 6. *mûskirat*, *ichki* any intoxicating liquid (pl. of *mûskir*, which is  
 the méfoul of IV. *sékér*). 7. *mûbtela* addicted to (méfoul of *ibtıla*).  
 8. *ighfal ét.* "to deceive. 9. *iradét* will (IV. of *رَوَدَ* [§ 620]).

### ترجمه ۱۴۷ Translation 147.

1. "I will give unto him that is athirst of the fountain of the water of life freely." 2. He has not yet come. 3. The school house was newly built. 4. Nearly 500 persons were present. 5. He took the money by force. 6. They were treating<sup>1</sup> each other like brothers. 7. He was serving his Master devotedly. 8. I cannot reveal<sup>2</sup> to you that matter<sup>3</sup>; it was told to me in confidence. 9. He told me again and again (repeatedly). 10. It is most probable that he will never be able to come. 11. Really! That is my opinion<sup>4</sup> too.

Words and Notes. 1. *mou-amélé ét.*" 2. *béyan ét.*" 3. *mad'dé.* 4. *éfkiâr.* (*Béndéniziñ dé éfkiârî héman héman o mérkézdé dir.*)

### تعلیم قرائت Reading Exercise.

Newton. بر عالم مشهورك افعال سیاسیه سی

علوم طبیعی<sup>1</sup> علماسندن<sup>2</sup> مشهور نیوتون<sup>3</sup> یکر می سنه انکلتزه  
پارلامنتوسنده<sup>4</sup> مبعوث<sup>5</sup> صفتیه<sup>6</sup> بولوندیغی حالده<sup>7</sup> بر کون نه<sup>7</sup> بر نسطق  
ایراد ایتمش<sup>8</sup> نه ده بر تکلیف<sup>9</sup> و اعتراضده<sup>10</sup> بولونمشدر . نهایت  
خارق العاده اوله رق<sup>11</sup> بر کون قیام ایدوب<sup>11</sup> وقارلی بر صورتده<sup>12</sup> اداره  
کلام<sup>13</sup> ایده جکنی اعضای مجلس کوردکارنده : غایت تعجب ایدر<sup>14</sup>  
و اول آنه قدر یک چوق مسائل مهمه ده<sup>15</sup> اختیار سکوتله<sup>16</sup> هیچ  
بر سوز تکلم ایتمه مش<sup>17</sup> اولان بو ذاتک حرکتی مطلقا مهم بر مسئله

Words and Notes. *éf'al* actions (pl. of *fıyl*); *siyasiyé* political (§ 579). 1. *ouloumou tabiiyiyé* natural sciences. 2. *ouléma* scientists (pl. of *alim* [§ 643 d]). 3. *Néyton* Newton. 4. *parlaménto* parliament. 5. *méb'ous* delegate, P. M. 6. *sîfatıylâ* with the title. 7. *né — né —* neither — nor —. 8. *iyrad* to deliver (§ 620); *noutq* speech. 9. *tékleef* proposition (§ 615). 10. *itiraz* opposition (VIII. of *arz*). 11. *khariqûl adé olaraq* extraordinarily (Turk. adverb). 12. *vaqarlı bir sourétle* in a serious manner, seriously (§ 458). 13. *idaréyi kélam ét.*" to deliver a speech (§ 621). 14. *té-aj'jûb ét.*" to be astonished. 15. *mésayıl* questions (pl. of *mésélé* [§ 597]), *mou-himm'* important (*fayıl* of *ihmam* [§ 619]). 16. *ikhtiyar ét.*" to prefer, choose (§ 627); *sûkûtlé* for *sûkût édérék* remaining silent (= keeping silence). 17. *tékél'lûm ét.*" to speak (§ 622).

الجاسيله<sup>18</sup> اولدينه حكم ايدرك<sup>19</sup>؛ هيت مجلس كمال دقتله<sup>20</sup>  
 مشاراليهك<sup>21</sup> بحث ايدجكي<sup>22</sup> مسئله ي استماعه<sup>23</sup> حاضر لاني.  
 اول علامه دوران<sup>24</sup> نه ديسه اي<sup>25</sup>! — ”افنديلر! صاغ جهتمده<sup>26</sup>  
 مشاهده بويوردنيكز<sup>27</sup> شو پنجره نك جامي قضاء قيريلمش اولديغندن  
 جريان هوانك<sup>28</sup> حدوثني موجب اولويور<sup>29</sup>، ”و بو ده بنم صحتني  
 اخلاله<sup>30</sup> باعث اولويور<sup>29</sup>؛ بناء عليه<sup>31</sup>؛ بو قيريق جامك يرينه بر يگيسنك  
 طاقديريلمه سني تكليف ايدهرم“ ديوب اوطوري ويرمشدر<sup>32</sup>. (ابو الضيا)

18. *ilja* compelling (§ 619). 19. *hûkm ét.* to judge, think. 20. with great attention. 21. see § 678. 22. *bahs ét.* to discuss. 23. *istima ét.* to hear. 24. *al'lamé* exceedingly learned (§ 582 of *al'lam*, this is exceptionally masculine); *dévrân* the century. 25. What do you think that he said? 26. *jihét* side. 27. *mûsha-hadé* to see. 28. *jéreyânî hava* current of air. 29. *houdous ét.* to occur, happen; *moujib* causing (méfoul of *iyab* (§ 619)); *bayis ol.* to cause. 30. *sîh'hat* health; *ikhla* to spoil, break. 31. *binayén aléyh* therefore (§ 676<sup>5</sup>); *téklif ét.* to propose, to move. 32. he sat down quickly (§ 286). *Ebûz Ziya* the father of Ziya (§ 669<sup>2</sup>, p. 369).

## مکالمه Conversation.

To Thank. تشكر ايتمك *Téshék'kûr étmék.*

I thank you very much for your kindness.

Pray don't mention it.

I feel very grateful to you.

I am very much obliged to you.

I shall never forget your kindness to me.

I return you a thousand thanks.

I beg you will accept my most grateful thanks.

Thank you, Sir.

I am sorry to give you so much trouble.

You overwhelm me with your kindness.

No trouble at all.

I shall be most happy to return you the favour.

You are really too kind.

I hope I shall some day be able to get out of your debt

*Loutfouñouza pék ziyadé téshék-kûr édérim.*

*Estagh'firoul-lah!*

*Zatî aliñizé min'nétdarîm.*

*Min'nétdarîñizîm.*

*Qoulouñouza olan loutfou hich ounoutmayajaghîm.*

*Biñlérjé arzî téshék'kûr édérim.*

*Min'nétdarané olan téshék'kûra-tîmî qaboul bouyourmañiz istirham édérim.*

*Téshék'kûr édérim éfféndim.*

*Zatî alinizé bou qadar zahmèt vérdiyim ichin mûté-és'sifim.*

*Loutfounouz qoulonousou mah'-joub édiyor.*

*Hich zahmèt déyil. Bir shéy déyil.*

*Loutfounousou iyadé édéjéyim ichin pék mës'-oud oun.*

*Haqiqatén pék nazik siñiz.*

*Inshal-lah bir gûn olour bor-ioumou éda édérim.*

I am delighted to have been useful to you.

I am extremely glad to see you.

Nothing at all! Not at all!

No ceremony between friends.

*Khîdmétîñizdé bouloundoughoum ichoun pék mémnounoum.*

*Sizi gërdûyûmé déréjéyi niha-yédé mémnoun oldoum.*

*Bir shéy déyil.*

*Téklif yoq dour éfféndim!*

## درس ۵۶ Lesson 56.

### اسماء اعداد Arabic Numerals.

§ 685. The Arabic Numeral Adjectives are frequently used in Ottoman, especially in writings, in official terminations, in speeches and sermons.

#### § 686. I. Cardinal Numbers. اعداد اصلیه

واحد *vahid* or *ahad* one; fem. واحده *ihda, vahidé.*

اثنين *ésnéyn* two.

سبعة *séb'-é* seven.

ثلاثة *sé-lé-sé* three.

ثمانیه *sémaniyé* eight.

اربعه *érba'-a* four.

تسعه *tis'-é* nine.

خمسه *khamse* five.

عشر، عشر *ashéré, ashér* ten.

سته *sit'té* six.

صفر *sîfir* zero.

ثلاثة عشر *sélését* 11, اثنا عشر *isna ashér* 12, واحد عشر *ahadé ashér* 13, اربعة عشر *érba-at ashér* 14, خمسة عشر *khamset ashér* 15, ستة عشر *sittét ashér* 16, سبعة عشر *séb'ét ashér* 17, ثمانية عشر *sémaniyét ashér* 18, تسعة عشر *tis-ét' ashér* 19.

عشرين *ishreen* 20, ثلاثين *séléseen* 30, اربعين *érba-yeen* 40, خمسين *khamseen* 50, ستين *sit'teen* 60, سبعين *séb'een* 70, ثمانين *sémaneen* 80, تسعين *tis'een* 90. (عشرون، ثلاثون etc. is not used in Ottoman.)

مائة *miyé* 100, مائتين *miyétéyn* 200, ثلاثمائة *sélésou miyétin* 300, ألف *élf* 1000, ألفين *élféyn* 2000, ثلاثة آلاف *sélését alaf* 3000.

#### § 687. II. Ordinal Numbers. اعداد وصفیه

اول *év'vél, hadi* 1<sup>st</sup>; fem. اولی *oula.*

ثاني *sani* second; fem. ثانیه *saniyé* second ( $\frac{1}{60}$ <sup>th</sup> of a minute).

ثالث <i>salis</i> third. fem.	ثالثه	سابع <i>sabi</i> seventh.
رابع <i>rabi</i> fourth. »	رابعة	ثامن <i>samin</i> eighth.
خامس <i>khamis</i> fifth. »	خامسه	تاسع <i>tasi</i> ninth.
سادس <i>sadis</i> sixth. »	سادسه	عاشر <i>ashir</i> tenth.

§ 688. By the addition of an *élif* with a *tenveen*, they are changed into adverbs (§§ 681, 683):

اولا <i>év'véla</i> firstly.	سادساً <i>sadisén</i> for the 6 <sup>th</sup> time.
ثانياً <i>saniyén</i> secondly.	سابعاً <i>sabiyén</i> » » 7 <sup>th</sup> »
ثالثاً <i>salisén</i> thirdly.	ثامناً <i>saminén</i> » » 8 <sup>th</sup> »
رابعاً <i>rabiyé</i> n fourthly.	تاسعاً <i>tasiyé</i> n » » 9 <sup>th</sup> »
خامساً <i>khamisé</i> n fifthly.	عاشرأ <i>ashirén</i> » » 10 <sup>th</sup> »

§ 689. The Nisbé of the units is made by the measure *فُقَالِي* (§ 580 f.):

ثنائي <i>sûnayi</i> composed of two letters, bi-literal.	
ثلاثي <i>sûlasi</i> » » three » trilateral.	
رباعي <i>râbayi</i> » » four » quadrilateral.	

### § 690. Fractional Numbers. اعداد كسريه

نصف <i>nîsf, nîsîf</i> half (§ 207).	سدس <i>sûds, sûdûs</i> $\frac{1}{6}$ .
ثلث <i>sûlûs, sûls</i> $\frac{1}{3}$ .	سبع <i>sûb'</i> $\frac{1}{7}$ .
ربع <i>roub', ouroub</i> $\frac{1}{4}$ .	ثمن <i>sûmn, sûmûn</i> $\frac{1}{8}$ .
خمس <i>khoums</i> $\frac{1}{5}$ .	تسع <i>tûs'</i> $\frac{1}{9}$ .
عشر <i>ûshr, ûshûr</i> $\frac{1}{10}$ ; <i>êoshûr</i> tithe (pl. <i>اعشار</i> <i>ashar</i> ).	

§ 691. In forming compound numeral adjectives in Arabic, the smaller number always precedes the larger, while *و vé* is put between every number and that which follows it: that is to say, in reading they begin from the right, as they write and read from the right (§ 13).

### مثالر Misal'ler Examples.

ثلاثون و تسعة *tisét vé sélasoun* (or *sélaseen* [§ 573]) thirty-nine.

تحريراً في اليوم الخامس والعشرين، من شهر ذي القعدة الشريفه؛  
*Tahreerén fil yévmil khamis vél ishreen, min shéhri zilqadétish shérifé, lisénétin sébét-ashér vé sélésoumiyétin vé élf.* (This Firman) was written on the 25<sup>th</sup> of the sacred month Zilqadé, in the year 1317 (of the Hejira).

شهور ثلثة امتحانلرى ختام بولدى *shouhourou sélése imtihanları khitam bouldou.* The term examinations were finished.

أوقات مباركة خمسة *évqatı mûbarékéyi khamse* the five blissful times (of daily prayers). ألف ليلة و ليلة *élfû léylé vé léylét* the 1001 nights, i. e. the Arabian Nights, Turk. *Biñ bir géjé.*

### The Diminutive Noun.

§ 692. The Diminutive noun is made by the measure *fouqéyl* ( §§ 156, 167, 544):

عبد *abd* a servant: عبيد *oubéyd* a little servant.  
 حسن *hasan* beautiful: حسين *houséyn* darling, prettiest.  
 سلمان *selman* prop. name: سليمان *souléyman* Solomon.

### تعليم ١٤٨ Exercise 148.

١ آحاد؛ عشرات؛ مآت؛ الوف؛ آلاف<sup>١</sup>؛ ٢ أَحَدِيَّتْ؛ ثَلَاثَانْ؛ سُدَّسَانْ<sup>٢</sup>؛  
 ٣ كِتَابِ رَابِعْ؛ فُصُولِ<sup>٣</sup> اَرْبَعَه؛ ٤ فُصْلِ<sup>٣</sup> تَاسِعِ عَشْرَ؛ ٥ جَزَائِرِ<sup>٤</sup> سَبْعَه؛  
 ٦ اَوْجِ رَبْعِ؛ اَلَّتِي تَسَعُ؛ يَدِي عَشْرَ؛ ٧ مَادَّةُ<sup>٥</sup> رَابَعَه؛  
 ٨ دَفْعَةُ اُولَى؛ شَهْرِ<sup>٦</sup> سِتَّةَ عَشْرَ مَحْصُولِ<sup>٨</sup>؛ ٩ رِسُومِ  
 ١٠ حَوَاسِ<sup>٩</sup> خَمْسَه؛ ١١ خَمْسِيْنِ<sup>١٠</sup>؛ اَرْبَعِيْنِ<sup>١١</sup>؛  
 ١٢ عِيدُ الْخَمْسِيْنِ<sup>١٣</sup>؛ اَوَامِرِ عَشْرَه؛ اِحَادِ نَاسِ<sup>١٤</sup>.

**Words.** 1. *ahad, ashérat, miyat, oulouf* or *alaf*; the units, tens, hundreds and thousands. 2.  $\frac{2}{3}$ ,  $\frac{2}{6}$  (duals [§ 568]). 3. *fousoul* seasons, pl. of *fasl* a season; a section, subdivision of a book. 4. *jézayir* islands, pl. of *jéziré* (§ 646). 5. *améliyat* processes (Arith). 6. *mad'dé* article (§ 644 b). 7. *shouhour* months (pl. of *shéhr*). 8. product (méf. of *hou soul* [§ 604]). 9. *havass'* sense, faculty. 10. *khamseen* a period of 50 days, following the Erbayeen, ending at the Vernal Equinox. 11. *érbayeen* the forty days of midwinter, beginning with the winter solstice, 21<sup>st</sup> December, and ending 30<sup>th</sup> January, when the severest cold is experienced. 12. *késri asharee* the decimal fractions. 13. *eed* festival (Pentecost). 14. individuals.

## Exercise 149. تعلیم ۱۴۹

۱ مسکرات<sup>۱</sup>، دخان<sup>۲</sup>، طوز<sup>۳</sup>، تمغا<sup>۴</sup>، حریر<sup>۴</sup>، صیدِ ماهی<sup>۵</sup>، رسومه  
 'رسومِ سته' تعبیر اولونور<sup>۶</sup>؛ بونار دخاندن ماعدا دیون عمومیه عثمانیه  
 ادارمسنه ترك و احواله اولونمشار در . ۲ کچن سنه اربعین خفیف کچدی  
 ایسه ده، بوسنه خمسین اولقدر خفیف کچمه دی . ۳ دولتِ علیه عثمانیه نك  
 ملكیه<sup>۷</sup> درجاتِ رتبه سی<sup>۸</sup> آشاغیدن یوقاری چیقهرق شونلر در :  
 رتبه خامسه ، رتبه رابعه ، رتبه ثالسه ، رتبه ثانیه صنف<sup>۹</sup> ثانیسی ، رتبه  
 ثانیه صنفِ متمایزی<sup>۱۰</sup> ، رتبه اولی صنفِ ثانی ، رتبه اولی صنفِ اول ،  
 رتبه بالا<sup>۱۱</sup> ، و رتبه وزارت<sup>۱۲</sup> . ۴ عملیاتِ اربعه شو آتیده کیلر در : جمع ،  
 طرح<sup>۱۳</sup> ، ضرب<sup>۱۴</sup> ، تقسیم . ۵ فصولِ اربعه دخی بونار در : صیف<sup>۱۵</sup> ،  
 خزان<sup>۱۶</sup> ، شتاء<sup>۱۷</sup> ، و بهار<sup>۱۸</sup> . ۶ مصادر<sup>۱۹</sup> عربیه اساساً<sup>۲۰</sup> ایکی قسمدر :  
 اولاً مجرد<sup>۲۱</sup> ، ثانیاً مزید<sup>۲۲</sup> . ۷ مصدرِ مجرد دخی ایکی قسمدر :  
 بری مصدرِ ثلاثی مجرد و دیگری مصدرِ رباعی مجرد . ۸ مصدرِ  
 مزید<sup>۲۲</sup> فیه دخی ایکی نوعدر : مصدرِ ثلاثی مزید<sup>۲۲</sup> فیه و مصدرِ رباعی مزید<sup>۲۲</sup>  
 فیه . ۹ عیدِ الخمسین کوننده بارگاهِ احدیته عرضِ تحمیدات ایله دیلر .

*Words and Notes.* 1. *mûskirat* intoxicating liquids. 2. *doukhan* tobacco. 3. *damgha* stamp. 4. *hareer* silk. 5. *sayd* fishing, hunting *mahi* fish; *rousoum* taxes. 6. *tabeer ol.* "to be called"; *Douyounou Oumoumiyéyi Osmaneeyé Idarési* the Administration of Ottoman Public Debts; *térk* to leave; *ihalé* to refer (IV. of *havalé* [§ 620]). 7. *milkiyé* civil; *askériyé* military (§ 581). 8. *déréjat* degrees (pl. of *déréjé* [§ 576]); *rûtbé* a rank, grade in the Ottoman nobility. 9. *sînîf* class. 10. *mûtémayiz* privileged, superior (fayil of *téma-yûz* [§ 624]). 11. *rûtbéyi bala* the supreme civil grade in the Ottoman nobility. 12. *vézarét* the rank of a *vézir*. 13. *tark* subtraction. 14. *zarb* multiplication (if pron. *darb* it is 'a blow'). 15. *sayf* summer. 16. *khazan* autumn. 17. *shita* winter (§ 591). 18. spring. 19. *mésadîr* infinitives (pl. of *masdar* [§ 648]). 20. *ésasen* fundamentally (§ 681). 21. *mûjér'réd* simple, primitive (méfoul of *téjreed*). 22. *mézeedoun fiyhi* augmentative: *mézeed* (§§ 605, 670); *fiyhi*: *fiy* preposition, *hi* pronoun ([§ 671 i] = augmented in itself).

## مکالمه Conversation.

### Congratulations and Felicitations.

### تبریکات و تهنیات

I heard with great pleasure  
that H. I. M. the Sultan has  
associated your services and  
ordered on you a decoration of  
the first class of the Osmaniyé.

خِدَمَاتِ عَلَیْهِ رَیْنَه مَکافاتِ اولُق اوزره  
عواطفِ عَلَیْهِ حَضْرَتِ شَهرِیارِیدَن عَهْدَه  
عَالِیْ رَیْنَه اوجَنجی رتبه دَن بر قطعه نشانِ  
عَالِی عثمانی توجیه و احسانِ یورلدینی  
کمالِ محظوظیتله مسموعِ اولشدر.

I have heard with the greatest  
pleasure that H. I. M. the Sultan has  
appointed you Minister Pleni-  
tiary to London.

ذاتِ حَضْرَتِ شَهرِیاری ذاتِ والارینی  
لوندرا سفارتنه تعیینِ یوردقلری  
کمالِ مسرتله مسموعِ عاجزانه  
اولدی.

I read in the newspapers with  
the greatest joy of your promotion  
to the degree of Mûtémayiz.

عَهْدَه عَالِی رَیْنَه رتبه متمایزینک توجیه  
یورلدینی تعریفی ناقابلِ بر مسرتله  
اوراقِ حوادثده مطالعه ایلهدم.

Lady.] My joy was very  
great on hearing that H. I. M.  
the Sultan had been pleased to  
order on you the Insignia of  
the first class of the Shéfaqat.

عواطفِ سنیهِ حَضْرَتِ تاجداریدن  
عَهْدَه عَالِی رَیْنَه ایکنجی رتبه دَن شفقت  
نشانِ ذیشانی احسانِ یورلدینی معلوم  
عاجزانه اولدقده فوق الحدّ مسرور  
و ممنون اولدم.

I accept my congratulations  
for this honorific distinction.

اشبو توجیه و جیه حَضْرَتِ پادشاهیدن  
طولایی ذاتِ عالیگزئی تبریک ایدرم.

I accept my sincere con-  
gratulations.

بوندن طولایی تبریکاتِ خالصانه مک  
قبولِ یورلمه سی مسترجادر افندم.

I cannot express my gratitude  
for the interest you feel in me.

حقِ بندکانه مده ابذالِ یوردقلری حسنِ  
توجهاتِ علیه لرندن طولایی نه درجه

I am ever so much obliged for it.

I perceive from this high token of the Imperial favour that your excellent qualities are appreciated everywhere.

I hasten to congratulate you on the new dignity of which Your Honour is the recipient.

[To an Ambassador.] Sir, Our August Sovereign, H. I. M. the Sultan, desirous of affording you some token of his appreciation and his regard has been pleased to confer on you the grand cordon of His Imperial Order of the Méjidiyé.

Will your Excellency therefore please to accept my very sincere congratulations on this token of the Imperial favour of which you are the recipient?

I ask you, Sir, to be kind enough to present to H. I. M. my very respectful homage and to convey to him the assurance of my

مُتأثر اولدیمغی تعریف ایدم . بناءً علیه تشکراتِ نامتناهی می قبول یورمه‌لرینی رجا ایدرم افندم .

حق‌گزده وقوعبولان اشبو توجّهات والتفاتِ پادشاهیدن طولایی مُتَّصِف اولدیمکز صفاتِ جلیله‌لریکزک هر برده تقدیر و تحسین اولونقده اولدیمغی اکلاشیلیر .

رتبه‌ جدیدّه علیه‌لرینک تبریک و تهنّیته مسارعت ایدرم .

متبوعِ مفتحم و معظّم‌مز ذاتِ شو- کتسماتِ حضرتِ پادشاهی ؛ حق‌ سفیر- انه‌لرنده درکار اولان حرمت و تَوْجُّه ملوکانه‌لرینه بر دلیلِ جلیّ اولق اوزره ، بو کره ذاتِ اصیلانه‌لرینه برنجی رتبه‌دن برقطعه مجیدی نشان ذیشانی اعطا و احسان یورمشدر :

شو نائل اولدیمکز اثرِ جلیلِ لطف و عاطفتِ سنیه‌دن طولایی تبریکاتِ خالصه‌مک قبولی رجا ایدرم .

ثناورلرنجه بغایت قیمتدار اولان اشبو نشانه‌ لطف و عاطفتِ سنیه‌دن طولایی تشکرات و تعظیباتِ فاتحه‌ عاجزانه‌می سریر شوکتمه‌صیرِ حضرتِ پادشاهی‌یه

profound gratitude, and to represent to him how greatly I feel honoured by such a high distinction and how much I am sensible of his high munificence and bounty.

عرض و ابلاغ بویورمه لرینی رجا ایدرم  
افندم .

## Reading Exercise. تعلیم قرائت

### Home (Fatherland). وطن

عقل<sup>1</sup> «مربع<sup>2</sup> باشقه<sup>3</sup> مثلث<sup>3</sup> باشقه» قضیه سنک<sup>4</sup> حقیقته نه  
قوتده حکم<sup>5</sup> ایله یورسه<sup>6</sup> وجدان<sup>6</sup> ده «وطن<sup>7</sup> باشقه<sup>7</sup> خارج<sup>8</sup> وطن باشقه»  
سوزینک صحتته<sup>9</sup> او قوتده اعتماد ایدیور<sup>10</sup>.

شیرخوارلر<sup>11</sup> بشیکنی<sup>11</sup> چوجوقلر اکندیکی یری<sup>11</sup> کنجلر  
معیشتکاهنی<sup>12</sup> اختیارلر کوشه فراغنی<sup>13</sup> اولاد والده سنی<sup>13</sup> پدر عائله سنی  
نه درلو حسیات<sup>14</sup> ایله سورسه انسان ده وطنی او درلو حسیات ایله سور.  
بو حسیات ایسه سببسز بر میل<sup>15</sup> طبیعتدن عبارت دکلدیر . انسان وطنی  
سور<sup>16</sup> چونکه مواهب<sup>16</sup> قدرتک<sup>17</sup> اک عزیز ی اولان حیات هوای وطنی  
تنفسله<sup>18</sup> باشلار.

انسان وطنی سور<sup>19</sup> چونکه عطایای<sup>19</sup> طبیعتک<sup>19</sup> اک رونقلیسی<sup>20</sup>  
اولان نظر<sup>21</sup> ؛ لمحہ افتتاحنده خاک<sup>22</sup> وطنه تعلق ایدر<sup>23</sup>.

**Words and Notes.** 1. sense, mind. 2. *mûrêb'ba* square (méf. of *tér-bi'* [§ 615]). 3. *mûsél'lés* triangle (méfoul of *téslees* [§ 615]). 4. *qaziyé* decision, truth. 5. to judge. 6. *vişdan* conscience. 7. *vatan* home, fatherland. 8. outside, other, non- (*fayil* of *khourouj*). 9. *sîh'hat* truth. 10. *itimad* to believe (VIII. of *amd*). 11. *sheer-khor* that sucks milk, suckling (§ 535). 12. *mayishét* (n. w. mim of *aysh* + *giâh*) a place where to gain his subsistence (§ 541). 13. *kêôshé* a nook, retreat; *féragh* leisure. 14. *his'siyat* feelings (pl. of *hiss*). 15. *méyl* affection. 16. *mévahib* gifts (pl. of *mévhibé*). 17. *goudrét* power; Providence. 18. *ténéf'fâs* to breathe (V. of *néfés*). 19. *ataya* gifts, bounties (pl. of *atiyé* [§ 646]). 20. p. t. *révnaqlî* splendid, brilliant. 21. looking, glance; *lémhayî iftitahda* at the first glance. 22. *khak* soil; ground. 23. *té-al'louq ét.* to fasten, to attach (V. of *alaga* § 622).

انسان وطنی سور، چونکه ماده<sup>24</sup> وجودی وطنک بر جزئدر<sup>25</sup>.  
 انسان وطنی سور، چونکه اطرافنه باقدجّه هر کوشه‌سنده عمر  
 گذشته‌سنگ<sup>26</sup> بر یادِ حزیننی<sup>27</sup> تحجر ایتمش<sup>28</sup> کبی کورور.

انسان وطنی سور، چونکه حریتی<sup>29</sup>، راحت<sup>30</sup>، حق<sup>31</sup> وطن  
 سایه‌سنده قائمدر<sup>32</sup>. انسان وطنی سور، چونکه سببِ وجودی<sup>33</sup>  
 اولان اجدادینک<sup>34</sup> مقبره<sup>35</sup> سکونی<sup>36</sup> و نتیجه<sup>37</sup> حیاتی اوله‌جق اولادینک  
 جاوه‌گاه<sup>38</sup> ظهوری و طندر.

انسان وطنی سور، چونکه ابنای وطن آده‌سنده اشتراک<sup>39</sup> لسان  
 واتحاد<sup>40</sup> منفعت<sup>41</sup> و کثرت<sup>42</sup> موانسه<sup>43</sup> جهتیه<sup>44</sup> بر قرابت<sup>45</sup> قلب و  
 بر اخوت<sup>46</sup> افکار حاصل اولشدر. او سایه ده بر آدمه دنیا به نسبت<sup>47</sup>  
 وطن، اوطوردینی شهره نسبت کندی خانه‌سی حکمنده کورونور.

انسان وطنی سور، چونکه وطننده موجود اولان حاکمیتک<sup>48</sup>  
 بر جزئه تصرف<sup>49</sup> حقیقی<sup>50</sup> ایله متصرفدر.

انسان وطنی سور، چونکه وطن او یله بر غالبک<sup>51</sup> شمشیری<sup>52</sup>  
 و یا بر کاتبک قلمیله چیزیلان موهوم<sup>53</sup> خطرردن<sup>54</sup> عبارت دکل؛ ملت<sup>55</sup>.

24. *mad'dé* material (§ 582, 644). 25. *jûz* a part, fragment.  
 26. p. *gûzéshté* past (§ 555). 27. p. *yad* recollection; *hazeen* sad (adj. qual. *hûzn* [§ 606]). 28. *téhaj'jûr* petrification, embodiment (V. of *hajér* [§ 622]). 29. *hûr'riyét* liberty (§ 581). 30. comfort, rest.  
 31. *haqq* right. 32. *qayim* existent (fayil of *qiyam*). 33. existence.  
 34. *éjdad* ancestors (pl. of *jédd* [§ 639]). 35. *maqbére* a burial place (N. of Loc. *qabr* [§ 598]). 36. *sûkûn* rest, calmness. 37. *nétijé* result, effect (§ 582). 38. *jilvégiâh* a place or seat of beauty, life.  
 39. *ishtirak* participation (VIII. of *shirkét*). 40. *it'tihad* union (§ 628). 41. *ménfa-at* interest (n. w. mim of *naf'* [§ 597]). 42. *késrét* abundance. 43. *mûvanésé* familiarity, friendship (III. of *ûnsiyét*).  
 44. *jihétiyilé* by means. 45. *qarabét* near relationship. 46. *ou-khouv'vét* fraternity. 47. *nisbét* proportion. 48. *hakimiyét* sovereignty (§ 582). 49. *tasar'rouf* disposal, possession (V. of *sarf*).  
 50. *haqiqi* real (§ 581). 51. *ghalib* conqueror (fayil of *ghalébé*). 52. *shémsheer* sword. 53. *mévhoum* imaginary (méfoul of *véhm*).  
 54. *khatt* line. 55. *mil'liyét* nationality (§ 581).

حریت 'منفعت' 'اخوت' 'تصرف' 'حاکیت' 'اجداده حرمت' 'عائله  
 محبت' 'یادِ شباب' <sup>56</sup> کبی بر چوق حسیاتِ علویه نک <sup>57</sup> اجتماعندن <sup>58</sup> حاصل  
 اولش بر فکرِ مقدّسدر. (کمال بک)

56. *shébab* youth. 57. *oulvi, -viyé* noble (§ 579 of 'oulou').  
 58. *ijtima* union (VIII. of *jém* [§ 627]).

## درس ۵۷ Lesson 57.

### Arabic Compound Words.

§ 693. There are many compound words in use in Ottoman, composed of two Arabic words. They are connected together either according to the Arabic or the Persian systems of Izafét (§§ 515, 668). The majority of such words are composed according to the Persian system.

But there are some Arabic words which are in frequent use in Ottoman in composition with other words of Arabic origin. Their use will be best understood from the following examples:

#### § 694. I. Arabic System. اصول عربی

1. ذی *zi* (sing. genitive), ذو *zou* (nomin.); ذوی *zévi* (pl.) owner, possessor:

ذیروح *zirouh* animated.

ذیقیمت *ziqîymét* precious.

ذیشان *zishan* glorious.

ذوالید *zoulyéd* possessed of a hand, handed.

ذوالجلال *zoul jélal* possessed of glory, Lord of Glory (God).

ذویالرحام *zévil érham* possessors of relation, relatives

2. صاحب *sahib* possessor; pl. اصحاب *as-hab*:

صاحبُ الانضام *sahibûl imza* who signs, the undersigned.

صاحبُ الخیرات والחסنات *sahibûl khayrat vél hasanat*. The possessor (or the author) of this good and charitable work.

3. لا *la* not, without:

لا یحصا <i>la youh'sa</i> innumerable.	لا یموت <i>la yémout</i> immortal.
لا یخفی <i>la youkh'ti</i> infallible.	لا ید <i>la búdd'</i> inevitable.
لا شی <i>la shéy'</i> nothing.	لا ابالی <i>la úbali</i> careless.

## § 695. II. Persian System. اصول فارسی

1. ولی *vélee, véli* owner; patron. pl. اولیا *évliya*.  
 ولی عهد *véliyi ahd* the heir apparent, crown prince.  
 ولی نعمت *véli niymét, véliyûn' niyam* benefactor.  
 ولی نعمت یمنت *véli niyméti bimin'nét* a benefactor who upraids not.
2. ارباب *érbab* (pl. of رب *rébb*) owner of, endowed with, master:  
 ارباب حکمت *érba'bî hikmét* men of wisdom, philosophers.  
 ارباب هنر *érba'bî hunér* endowed with skill, artisans.  
 ارباب مراق *érba'bî méraq* men of curiosity, of hobbies.  
 او ایشک اربابی در. *bou ishiñ érba'bîdîr* he is skilful in this.
3. صاحب *sahib*, pl. اصحاب *as-hab* possessor, owner:  
 صاحب ثروت *sahi'bi sérvét* a man of wealth, rich.  
 اصحاب ثروت *as-ha'bî sérvét* the rich class.  
 اصحاب نجابت *as-ha'bî néjabét* the noble class, nobilities.  
 صاحب فراش *sahi'bi firash* ill in bed, sick.
4. انواع *énva*, pl. of نوع *név*; kinds, varieties:  
 انواع مشقت *énva'yi méshaq'qat* all kinds of troubles.
5. اهل *éhl* man, person, pl. اهالی *éhali*:  
 اهل اسلام *éh'li islam* a Moslem.      اهل عرض *éh'li îrz* honorable.  
 اهل بیت *éh'li béyt* family.      اهل خبره *éh'li khîbré* expert.  
 اهل هیئت *éh'li hiyét* astronomer.      اهل منطق *éh'li mantiq* logician.  
 اهلیت *éh'liyét* capacity, capability, ability (§ 581).  
 اهلیتلی *éh'liyétli* able, capable.      اهلیتسز *éh'liyétsiz* incapable.

6. *hûsn* goodness, good: pl. *méhasin* محاسن.

*hûs'nû khîdmét* good, valuable service. حسن خدمت

*hûs'nû hal* good condition; character. حسن حال

*hûs'nû khatt'* fine penmanship. حسن خط

7. *sou* evil, bad (pl. *mésavi* [§ 649]): سوء

*sou'yi hal* bad behaviour, bad condition. سوّ حال

*sou'yi zann* a bad opinion, suspicion. سوّ ظن

*sou'yi qasd* attempt to murder. سوّ قصد

*sou'yi istimal* bad usage, abuse. سوّ استعمال

8. *adém* non-existence, absence (used with nouns): عدم

*adé'mi ita-at* disobedience. عدم اطاعت

*adé'mi ri-a-yét* dishonour. عدم رعایت

*adé'mi qoudrét* weakness. عدم وجود *adé'mi vûjoud* non-existence.

*diya'rî adém* abode of annihilation, death. دیار عدم

9. *bi'la* without (used with nouns [§ 530]): بلا

*bi'la qousour* blameless; spotless; perfect. بلا قصور

*bi'la gharaz* without any intention, aimless; sincere. بلا غرض

10. *ghay'rî* non-, in-, un- (with adjectives): غیر

*ghay'rî mûmkin* impossible. غیر ممکن

*ghay'rî malûm* unknown. غیر معلوم

*ghay'rî layîq* unworthy. غیر لایق

*ghay'rî kîâfi* unsufficient. غیر کافی

*mûslim vé ghay'rî mûslim* Moslem and non-Moslem. مسلم و غیر مسلم

11. *kémal* perfection; perfect: کمال

*kéma'lî dîq'qat* perfect attention. کمال دقت

*kéma'lî téshék'kûr* perfect gratitude. کمال تشکر

12. *néfs* نفس person, self:*bin'néfs, binéf'sihi* بِنَنْفَسِهِ، بِالنَّفْسِ personally.*néfsi shéhirdé* نَفْسِ شَهْرْدَه in the very city.*kéndi néfsim ûzeriné* كَنْدِی نَفْسِ اَوْزَهْرِيْنَه on my person.13. *ay'ni* عَيْنِ 'عين the very same:*ayniy'lé, biay'nihi* اَيْنِيْهْ، بِيْاَيْنِيْه exactlly the same.*ay'ni sourét* اَيْنِ صَوْرَت the exact copy; the very same way.*ay'ni zémanda* اَيْنِ زَمَانْدَه at the same time.

## تعلیم قرائت Reading Exercise.

نکبت و ذات اهل ظلمت

بر عبد حبش<sup>۱</sup> دهره<sup>۲</sup> اولور بخت ايله<sup>۳</sup> سلطانضحاك<sup>۴</sup> ايدر ملكنى<sup>۵</sup> بركاوه<sup>۶</sup> پریشان<sup>۷</sup>.اقباله ادبارينه<sup>۸</sup> بل باغلامه<sup>۹</sup> دهره<sup>۹</sup>بر دائره ده<sup>۱۰</sup> دور ایده مز چنبر دوران<sup>۱۱</sup>.ظالم<sup>۱۲</sup> ینه بر ظلمه گرفتار اولور<sup>۱۳</sup> آخر<sup>۱۴</sup>

البتہ اولور او یقانک خانہ سی ویران.

**Words and Notes.** *Nékbét ou zil'léti éhli zoulmét* the overthrow and abasement of tyrants. 1. *abd* slave; *habésh* Abyssinian; a negro. 2. *déhr* world. 3. *p. bakht* fortune, destiny. (Allusion is made to Nadir Shah, the conqueror of Tartary, Afghanistan and India 1735—45.) 4. *Dah'hak* name of a celebrated Arabian tyrant, who conquered Persia and slew king Jémshid. He is said to have had two snakes living between his shoulders, which were fed daily with the brains of two little children, Zohak (Astyages? Deioces?). 5. *milk* kingdom. 6. *Kiāvé* name of the blacksmith of Ispahan, Kava (Cepheus), who killed Zohak's tax-gatherer who came to seize his children, hoisted his own leather apron as a standard of revolt and made Feridoun (Phraortes), a descendant of Jemshid, king, and delivered Persia. 7. *périshan ét.* "to scatter or ruin. 8. *iqbal, idbar* prosperity, misfortune. 9. *bél baghlamaq* to trust. 10. *dayiré* circle (§ 582). 11. *dévr ét.* "to turn, revolve; *chénbéri dévran* fortune's wheel. 12. *zûlm* wrong; the fayil of which is *zalim* tyrant. 13. *giriftar ol.* "to be subjected to. 14. *akhîr* at last (fayil of *akhér*).

اکثر<sup>15</sup> کورولور چونکه جزا جنسِ عملدن<sup>16</sup> ،  
 انجامده<sup>14</sup> آهندن<sup>17</sup> اولور رخنه سوهان<sup>18</sup> .  
 تذکیر اولونور<sup>19</sup> لعن<sup>20</sup> ایله حجاج<sup>21</sup> ایله جنکیز<sup>22</sup> ،  
 تبجیل ایدیلیر<sup>23</sup> نوشیروان ایله<sup>24</sup> سلیمان<sup>24</sup> .  
 قابلمیدر<sup>25</sup> الفاظ ایله<sup>26</sup> تعیر<sup>27</sup> حقیقت ؟  
 ممکنمی<sup>25</sup> که تفریق اولونه<sup>28</sup> کفر<sup>29</sup> ایله ایمان ؟  
 بر خاکدن انشا اولونور<sup>30</sup> دیر ایله مسجد<sup>31</sup> ،  
 بر در نظر حقه<sup>32</sup> مجوس<sup>33</sup> ایله<sup>34</sup> مسلمان .  
 هر دردك اولور چارهسی ، هر ایگلهین<sup>35</sup> اولز ؛  
 هر محتته<sup>36</sup> بر آخر<sup>34</sup> ، اولور هر غمه پایان<sup>37</sup> .  
 صبر ایت ستمه ! ایستر ایسهك حسن مکافات<sup>38</sup> ؛  
 فکر ایله<sup>39</sup> ! نه ظلم ایله دیلر یوسفه اخوان<sup>40</sup> .  
 ظالمیره<sup>41</sup> بر کون دیدیریر قدرتِ مولى :

”تَالله لَقَدْ آتَرَكَ اللهُ عَلَيْنَا“<sup>41</sup> . (ترکیب بند : ضیا پاشا)

15. *éksér* for *éksériya* frequently (§ 683); *jéza* punishment.  
 16. *jins* kind, sort; *amél* crime, sin, guilt (= tooth for tooth and eye for eye). 17. *ahén* iron. 18. *rakhné* ruin, death; *souhan* a file, rasp. 19. *tézkeer ét.* to remember, remind. 20. *lan* cursing.  
 21. *Haj'jaj* a celebrated tyrant, governor of Iraq. 22. *Jéngiz* the great cruel and conqueror of the 13th century. 23. *tébjeel* treating with great honour. 24. *Nousheervan* name of the greatest king of the Sassani line of Persian sovereigns; *Souléyman* Solomon. 25. *qabil, mûmkin* (fayil of *imkiân*) possible. 26. *élfaz* words, terms. 27. *tagh-yeer* to change, verify (§ 615). 28. *téfreeq* to distinguish (§ 615).  
 29. کفر if pron. *kûfr* means blasphemy; if *kéfr* covering, atonement; belief. 30. *insha ét.* to build. 31. *deer* a monastery; *mésjid* a mosque. 32. *nazarî Haqq* in God's sight (comp. Matt. VI., 45). 33. *méjous* fire-worshipper. 34. *ilé* for *vé*. 35. *inlémék* to moan, to suffer. 36. *mih'nét* affliction; *ghamm* sorrow. 37. p. *payan*, a. *akhîr* end, limit; *sitém* injury. 38. *mûkiâfat* reward (III. of *kéyf* (§ 706 b)); *hûsnû*— (§ 695<sup>6</sup>). 39. think about; *Yousouf* Joseph. 40. *ikhvan* brothers. 41. *Tal'lahi léqad asérékél lahou aléyna* Truly (By God!), God has appointed you ruler over us (these are the words which the brothers of Joseph spoke — according to the Qoran — when he made himself known to them).

## Conversation. مکالمه

### A visit. بر زیارت

ايشته افندم! خانه نك افنديسى وَ خانى بزه طوغرى كليورلر.	اخشام شريفلر خير اولسون، افندم! صفا كلديگنزا! خوش كلديگنزا!
احبابى كراممدن عزيز افندى يى ذات عاليكزه تقديم ايتمكله افتخار ايدهرم.	تشكر ايدهرم افندم! وَ ذات عاليكزى طانيشق شرفه نائل اولديغمدن طولايى درجه نهايده ممنونم.
بنده كز ده اويله افندم! بو جهتله كندى غايت مفتخر عد ايدهرم.	صيره بنده كزه كلينجه اقربامدن بولونان رامر اوحانس افدينك مخدومى آرام افندى يى ذات عاليرينه تقديم ايدهرم.
قولكزى بوشرفله مشرف ييورديفكزه تشكر ايدهرم. رامر اوحانس افندى حضرتلرينك نام عاليرينى چوق دفعه مدح وَ ستايشله ايشيتمش ايدم.	تقدير اتكزدن طولايى فوق العاده تشكرلر ايدهرم. ذات عاليكزى كورديكمه پك ممنون اولدم افندم.
خانم افندى! ذات عصمتانه كزى كورديكزه نهايت درجه ده ممنون و مسرور اولدق.	بكم! بنده خانه يى تشريفكزله مشرف بويورديفكزه پك بويوك افندلك ايتديكز.

## Lesson 58. درس ۵۸

### Synonymous Words. كلمات مترادفه

§ 696. In the Arabic and Persian languages it is customary to use two and even three words of the same meaning (*Kélimatî Mûtéradîfé*) in the same sentence to express one idea. This is considered one of the beauties of the language. That was the case with the old Ottoman literature too, in which the Turks imitated this characteristic of the said languages.

But through contact with European languages and their literature, the new generation of writers has begun gradually to forsake the old wearisome system and to

adapt the use of simple and single words. Yet there remain some instances of the old system, which by the sanction of centuries have been stereotyped and consolidated even in the common speech.

§ 697. The synonymous words are united together by a *و*, which is generally pronounced *ou*, *vû*, not *vé*. The shorter of the two comes first.

For instance, the Turkish word *چالیشم* *chalîshalîm* is expressed by *سعی و اقدام ایدم* *say ou iqdam édélîm*, or *سعی و غیرت ایدم* *say ou ghayrét édélîm*: the words *سعی* *ghayrét* all meaning 'effort'; and the meaning of the sentences is 'let us try'.

*جَنَابِ اللّٰهِ كَرَمٌ وَ عَنَایَتِی دَو كُنْمَز* *jénabî A'llahîñ kéré mou inayét dûkénméz* the mercy of God does not come to an end.

*لَوْتْفُونُوزُوتَمَنِی نِی وَ تَرْجِی ایدم* *loutfounouzou témén'ni vû téréj'ji édérîm* I ask for your kindness.

*دَیْنِمِی اَدَا وَ اِیْفا ایلدم* *déynimi éda vû iy-fa éylédîm* I paid my debts (*و* is pronounced *vû*, after vowels).

The words *تَرْجِی ادا* : *تَمَنِی ادا* both mean 'to ask' and *ایفا ادا* mean 'to pay'.

*Note.* *ou* is appended to the last syllable of the previous word.

### Examples. مثالر

- |   |                              |
|---|------------------------------|
| <i>مَدْح و ثَنَا</i> <i>méd'hôu séné ét."</i>                 | to praise.                   |
| <i>تَقْدِیر و تَحْسِین ادا</i> <i>taqdîr ou tah'seen ét."</i> | to praise and appreciate     |
| <i>قَتْل و اِعدام ادا</i> <i>qatlou idam ét."</i>             | to kill.                     |
| <i>اِخْذ و كَرَفْت ادا</i> <i>akhzou girift ét."</i>          | to arrest and seize.         |
| <i>حَاضِر و آمادہ</i> <i>hazîr ou amadé</i>                   | ready.                       |
| <i>اِلْم و فُنُون</i> <i>ouloum ou fûnoun</i>                 | arts and sciences.           |
| <i>اِلْم و عِرْفَان</i> <i>ilmou îrfan</i>                    | science and art.             |
| <i>اِرْض و تَقْدِیم ادا</i> <i>arzou taqdîm ét."</i>          | to present, to offer.        |
| <i>دَوْلَت و اِقْبَال</i> <i>dévlét ou iqbal</i>              | prosperity and good fortune. |

## II. کلمات مُسَجَّه Symphonious Terminations.

§ 698. It was a great task in the ancient Ottoman literature, in imitation of Arabic and Persian to accumulate in a sentence words of the same termination; as:

هنکام طعام رسیده انجام اولونجه *hēngtāmī ta-am rēsidēyi ēnjam oloun'ja* when dinner(-time) was over.

ولادت باهر السعادت حضرت پادشاهی *vēladēti bahirās'-sa-a-dēti hazrēti padishahi* the prosperous birth-day of H. I. M. the Sultan.

جلوس میمنت مانوس حضرت ظل الهی *jūlousou méyménēt-mé-t-nousou hazrēti zī'loul-lahi* the auspicious accession of H. I. M.

نشان ذیشان عثمانی *nīshanē zīshanē Osmanī* the glorious Ottoman order (of knighthood).

## III. کلمات مُتَضَادَّة Antonyms.

§ 699. There is another class of words which, though they are not synonymous and have contrary meanings, are yet connected together by *ou, vū*:

اخذ و اعطا *akhzou ita* a taking and giving, buying and selling, trade, business. Turkish *alış veriş*.

بو یولک ابتدا و انتهای یوقدر *bou yolouñ iptida ou intihast yoq dour* this road has no beginning and no end.

اقبال و ادبار اثناسنده *iqbal ou idbar ēsnasīnda* in the time of prosperity and misfortune.

چوققلره جزء و کتلی بر شی ویر *chojouqlara jūz ou kāl'i bir shéy vér* give the children something more or less.

استانبوله عزیمت و عودت ایله دم *Istambola aseemēt ou avdēt ēylē-dim* I went to Constantinople and came back.

## مثالر Misal'lér Examples.

خیر و شرّ <i>khay'rou shérr'</i>	good and evil.
حیات و ممات <i>hayatou mémat</i>	life and death.
سوال و جواب <i>souval vé jévab</i>	question and answer.
کار و ضرر <i>kīār vé zarar</i>	gain and loss.
صفا و جفا <i>séfa vū jéfa</i>	pleasure and pain.
مکافات و مجازات <i>mākiāfatou mūjazat</i>	reward and punishment.

ایفاء و استیفاء	<i>iyfa vâ istiyyfa</i>	payment and receipt of a debt.
ایجار و استیجار	<i>ijar ou istijar</i>	leasing and hiring.
تسلیم و تسلّم	<i>téslim vé tése'l lûm</i>	delivery and receipt.
اقراض و استقراض	<i>igras ou istigras</i>	lending and borrowing.
تعلیم و تعلّم	<i>ta-lim ou té-al-lûm</i>	teaching and learning.

### تعلیم ۱۵۰ Exercise 150.

I. ۱ انسان حیواناتدن معدود<sup>۱</sup> در: فقط ذیروح<sup>۲</sup> ذوالید و صاحب عقل و فکر در. مخلوقاتک حکمدار ذیشانی اولوب لایموت بر روحه مالکدر<sup>۳</sup>. ۲ بو چشمه صاحب الخیرات و الحسنات مرحوم<sup>۴</sup> و مغفور متوفاه<sup>۵</sup> کتهجیان حاجی<sup>۶</sup> بوغوث افندینکدر<sup>۷</sup>. ۳ پاپا<sup>۸</sup> لایمختی یم دیو ادعاه<sup>۹</sup> ایدرسده، ارباب حکمت و کمالدن هیچ بریسی بوکا ایمان و اعتقاد<sup>۱۰</sup> ایتمز لر. ۴ لسان فارسیده ذیروح اولان اسمر "ان" ایله و غیر ذیروح اولانلر ایسه "ها" ایله جمعه نیلر.

• ذیقیمت مالکی • صات • ۱ • حالک<sup>۱۱</sup> عرض ایتمه<sup>۱۲</sup> نامرده<sup>۱۳</sup> • • همان که<sup>۱۴</sup> کله<sup>۱۵</sup> صاغ اولسون • • کلاه<sup>۱۶</sup> اکسک دکلر مرده • • (ضیا پاشا)

II. ۶ عینی زمانده نفس شهرده دخی بر حریق مهیل<sup>۱۷</sup> ظهور ایله دی. اطفاسی<sup>۱۸</sup> غیر ممکن اولدینندن اهلیدن چوقلری اهل بیتلریله دیار عدمه هجرت ایله دیلر<sup>۱۹</sup>. پک چوقلری اقبال و سعادتک آوج بالاسنده ایکن، بر قاج ساعت ظرفنده فقر و ضرورتک درجه سفلاسنه<sup>۲۰</sup> ایندی لر. بعضیلری

Words and Notes. 1. *ma'doud* regarded. 2. *malik dir* he has, owns. 3. *mérhoum* deceased and admitted to God's mercy (*méfoul* of *rahmét*); 3. *mûtévéf'fa* dead, asleep (*méfoul* of *tévéf'f* [§ 623]); 3. *haji* Jerusalem pilgrim (*fayil* of *hajj'* is *hajij* = *haji*); *Kétéjîân* *Haji Boghos Effendi*. 4. *papa* the pope of Rome. 5. *id-diya*, *id-da-a* to claim. 6. *itigad* conviction (VIII. of *aqd* [§ 627]), *ce-man* belief. 7. *halîñ'* for *halîñi* your situation, distress. 8. *arz étmék* to state politely. 9. *namérd* coward (§ 530), cruel. 10. *héman ki* since. 11. *kél'le* skull, head. 12. *kûlah'* cap; *mérd* a manly man. 13. *mûheel* dreadful (*fayil* of *ihalé*, IV. of *هول*). 14. *itfa* to extinguish (§ 619). 15. *hijrét ét.* to pass. 16. *sûfla* lower, lowest (fem. of *ésfél* [§ 610]).

مَجروح اولوب صاحب فرانس اولدیلر. ۷ انگلیز حکومتی ولی عهدی فخرماتلو  
 پرنس دی غال حضرتلری ۱۷ هندستانه مُتَوَجِّهاً سیر و سیاحتہ ۱۷ چقمقشار.  
 ۸ معلّم کز السید ۱۸ حاجی ۱۸ کریم افندینک حق کثیزده حسن ظنی میوار؟  
 یوخسه سو ظنی می؟ ۹ افندم! معلّم مومی الیهک حق عاجزانہ مدہ  
 حسن توجّہلری باقی و دائرہ ۱۹. ۱۰ حاضر و آمادہ امریکزه منتظرم.

17. *séyr ou séyahat* journey; 17. *préns dî Gal* the Prince of Wales. 18. *és-séy'yid* a descendant from Mûhamméd, Lord; 18. *haji* pilgrim to Mecca. 19. *baqî* everlasting (*fayil* of *baqa*), *dayim* permanent (*fayil* of *dévam*).

### ترجمہ ۱۵۱ Translation 151.

I. 1. The speaker<sup>1</sup> began<sup>2</sup> his speech, by saying, 'Honourable hearers.'<sup>3</sup> 2. Where is the residence of the undersigned? 3. The word 'who' is used for those who have sense<sup>4</sup>, and 'which' for things which have no sense. 4. My uncle is wealthy: his property is immense (innumerable). 5. Kojaman oghlou is a skilful (capable) artisan, he is a thorough master of his business: but Bîchaqjî oghlou is an incapable man, his family is always in poverty<sup>5</sup>. 6. Scientists and artists have done great services to humanity<sup>6</sup>.

II. 7. The teacher of penmanship in the College is Haji Nahid Effendi. 8. The pupils who have been disobedient<sup>7</sup>, the teacher disgraces<sup>8</sup> them. 9. There was a great multitude<sup>9</sup>: the Moslem and the non-Moslem inhabitants of the city, with their families, were all present there. 10. I have not the habit of lending and borrowing. 11. The leasing and the hiring of this house are finished<sup>10</sup>. 12. The question<sup>11</sup> of education<sup>12</sup> is a question of life and death for a nation. 13. The payment and the receipt of your debt are impossible now. 14. Ali-Mouzaffér Effendi was appointed guardian (patron) to this orphan.

Words and Notes. 1. *natîq* (*fayil* of *noutq* speech). 2. *ibtidar ét.* 3. *houz'zarî zévil vaqar hazaratî*: *huz'zar* pl. of *hazr*, *zévil vaqar* (§ 694<sup>1</sup>); *hazarat* pl. of *hazrét*. 4. *zévil ouqoul*: *ouqoul*, pl. of *aql* sense (§ 694<sup>1</sup>). 5. *faqr ou zarourét*. 6. *insaniyét* (§ 581). 7. *adémi ita-atda boulounan*. 8. *adémi ri-ayétdé boulounour*. 9. *is-diham* (§ 620). 10. *khitam boulmaq*. 11. *mésélé* (n. w. *mim* of *souval*). 12. *talimou térbiyé*.

## Reading Exercise. تعلیم قرائت

### ترکیب بند

الله توکل<sup>۱</sup> ایدہ نک یاوری حقدر  
 ناشاد<sup>۲</sup> کوکل برکون اولور شاد<sup>۳</sup> اوله جقدر.  
 پک رنکنه آلداننه! فلک<sup>۴</sup> اسکی فلکدر  
 زیره فلکک مشرب ناسازی<sup>۵</sup> دونک<sup>۶</sup> در.  
 الله صیغین<sup>۷</sup> شخص حلیمک<sup>۸</sup> غضبندن<sup>۹</sup>  
 زیره یومشاق<sup>۱۰</sup> خویلو آتک چیفته سی<sup>۱۱</sup> پک<sup>۱۲</sup> در.  
 یاقدی نیجه جانلر او تراکتله تبسم<sup>۱۳</sup>  
 شیرک<sup>۱۴</sup> دخی قصد ایتمه سی<sup>۱۵</sup> جانه<sup>۱۶</sup> کوله رکدر.  
 بداصله<sup>۱۷</sup> نجات می<sup>۱۸</sup> ویریر اونوفورمه<sup>۱۹</sup>?  
 زردوز<sup>۲۰</sup> پالان وورسه ک<sup>۲۱</sup> آشک ینه اشکدر.  
 بدمایه<sup>۲۲</sup> اولان آگلشیلیر مجلس میده<sup>۲۳</sup>  
 عشرت<sup>۲۴</sup> گزر<sup>۲۵</sup> آدمی تمیزه<sup>۲۶</sup> محک<sup>۲۷</sup> در.

**Words and Notes.** *Térkibi-bénd* a poem in stanzas of similar metre but of different rhyme; the distiches of each stanza rhyme, excepting the last distich (pp. 302, 396). 1. *térék'kûl* to trust (in God) [V. of *vékil*]; *yavér* helper; *Haqq* The True One, God. 2. *shad* happy; *nashad* unhappy (§ 530). 3. *félék* a revolving sphere of the heavens; fortune, destiny. 4. *méshréb* natural disposition; *nasaz* discordant, incorrect. 5. *déônék* inconsistent, changeable (§ 439). 6. 'Take refuge! Trust to God! (= May God keep you). 7. *halim* mild, gentle (adj. q. of *hilm* [§ 606]). 8. *ghazab* anger. 9. *youshaq khouylou* mild-natured; *chifté* a kick with both hind feet at once. 10. *pék, pérk* violent, severe. 11. graceful smile: *nézakét* (pseudo-Arabic from p. *nazik*) grace; *tébés'sum* smile (§ 622). 12. p. *sheer* a lion; *qasd ét* "to intend to kill. 13. *béd-asîl* whose family or origin is vile, bad; mean, nasty. 14. *néjabét* nobility. 15. *ûniforma* uniform [It.]. 16. *zérdouz* gold-laced (§ 535). 17. to saddle: *palan* a pad substituted for a saddle in the East; it resembles a large cushion. 18. *béd-mayé* vile-natured (§ 536). 19. pleasure party, society: *méy*, wine. 20. *ishrét* drinking, wine. 21. *gihér* disposition. 22. *tém'yeez ét* "to distinguish. 23. *méhékk'*, vulg. *méhéng* a touchstone, test (n. i. of *hékk* [§ 599]).

نصح<sup>۲۴</sup> ایله یوله کلمه یه نی ایتمه لی تکدیر<sup>۲۵</sup> ،  
 تکدیر ایله اوصلانمایانک حتی<sup>۲۶</sup> کوتک<sup>۲۷</sup> در .  
 ایمان ایله دین<sup>۲۸</sup> : آچه در ارباب غناده<sup>۲۹</sup> ،  
 ناموس و حمیت<sup>۳۰</sup> سوزی قالدی فقراده .  
 بر یرده که یوق نغمه شی<sup>۳۱</sup> تقدیر ایده جک<sup>۳۲</sup> گوش<sup>۳۳</sup> ،  
 تضييع نفس ایله مه<sup>۳۴</sup> ! تبدیل مقام<sup>۳۵</sup> ایت !  
 عورت<sup>۳۶</sup> کبی مغلوب هوا<sup>۳۷</sup> اوله ! ار<sup>۳۸</sup> اول ار !  
 نَشَك<sup>۳۹</sup> سنی رام ایتمه سین<sup>۴۰</sup> ، سن نفسگی رام ایت .  
 مانند سَجَر<sup>۴۱</sup> نابت اولور<sup>۴۲</sup> ثابت اولانلر<sup>۴۳</sup> ،  
 هرهانکی ایشک اهل<sup>۴۴</sup> ایسه ک ؛ اونده دوام ایت !  
 نقصانگی<sup>۴۵</sup> ییل ! برایشه یا باشلامه اول !  
 یا باشلادیغک کاری<sup>۴۶</sup> پذیرای ختام<sup>۴۷</sup> ایت . < ضیا پاشا >

24. *nous-h'*, *nousouh'* advice; *yola gélmeék* to come right.  
 25. to punish (§ 615). 26. *haqq'* right, claim. 27. *kêdtek* beating, cudgelling. 28. belief and religion. 29. *érbabî ghîna* the rich people (§ 695<sup>2</sup>). 30. *namous* a sense of honour, decorum; *hameeyét* honesty.  
 31. *naghmé* song, a melody sung. 32. *taqdeer et.* "to appreciate.  
 33. p. *gûsh* ear. 34. *tazyee* to waste [II. of *zay'*]; *néfés* the breath.  
 35. *tébdeél ét.* "to change; *maqam* a tune. 36. *avrét*, *avrat* woman.  
 37. *maghloub ol.* "to be defeated; *héva* any unreasonable bias. 38. *ér* brave man (Armenian). 39. *néfs* the carnal man, the spirit of concupiscence. 40. *ram ét.* "to submit. 41. *manén'di shéjér* like a tree. 42. *nabit ol.* "to grow, to vegetate. 43. *sabit ol.* "to be firm. 44. *éhl* a capable man (§ 695<sup>5</sup>). 45. *noqsan* deficiency. 46. work. 47. *pézira'yî khitam ét.* "to bring to an end.

## مکالمه Conversation.

### A Visit on Ship-board.

صبحا شریفلیکز خیر ازلسون !	صباحا خیر اولسون ! بویورک !
نره دن کلیورسکز ؟	ازمیردن کلیورز افندم !
سواریکزک اسمی نه در ؟	قپودان جون سیمور در افندم !
سفینه کزک اسمی نه در ؟	سفینه مزک اسمی 'اسقوجیا' در افندم !

تشرک اولونور شمدیلک هیچ بر شیشه احتیاجمیز یوقدر. هوالر پک مساعد ایدی. بر هفته قدر. صوک اسکله من اولان ازمیردن بو صالی کونی حرکت ایتدک. اوت افندم!	بر شیشه احتیاجکنز وار می? دیشاریده هوا نصل ایدی? بوراده نه قدر بولونه جقسکنز? مدت سیاحتکنز نقدر امتداد ایله دی? او حالده ایکی کوندنبری دگیزده بولونو یوررسکنز? نره به کیتکی تصیم ایدیورسکنز?
اگر مُخْتَلِف هوایه تصادف ایتمز ایسه ک بیروته قدر کیده جکنز. معاونتکزه تشرکر اولونور، لکن ایکی ساعته قدر بزجه تعمیر می ممکندر. یلکن ایله کلدک. بر فینجان قهوه ایچرمیسیکنز.	پک اصابت ایدرسکنز? ماکنه گزده وقوعبولان سَقَطْلَی بلا معاونت تسویه ایده ییلیر میسکنز? بورایه نصل کلدیکنز? اللهه ایصهارلادق! آلمش اولدیغم معلوماتی قبوداغه اخبار ایده جکم. لطیفکنزک متداری می، لکن شمدی طورمغه وقتمک عدم مساعده سندن طولایی انشالله معامله مهماننوازانه گیزدن وقت آخرده مستفید اولورم. شمدیلک اللهه ایصهارلادک!

## Lesson 59. درس ۵۹

### Euphonic Changes of the Letters.

#### A. Assimilation or ادغام *Idgham*.

§ 700. *Idgham* is (the imposition of one letter on another, or) the assimilation of one letter to another. This occurs when two letters of the same kind have come together. The imposition (or assimilation) always takes place on the second letter, provided that the first

is quiescent (§ 42). The assimilation is denoted by a *shéddé* (ˆ) over the second letter; the quiescent letter is marked by a *jézma* (˙) [§ 45].

§ 701. There are four cases in which *Idgham* occurs:

a. If the First of the double Homogeneous Letters is quiescent, it is removed or imposed upon the second, and the latter is doubled or marked with a *shéddé*; as:

مِلَّتْ *mil'let*: the first *lam* is quiescent: therefore it is omitted and imposed on the second *lam*: and this imposition is indicated by a *shéddé*, which shows that the second *lam* is doubled thus: مِلَّتْ *mil'let*.

حَدَّتْ *hid'dét* 'anger': is written as حَدَّتْ *hid'dét*.

مَقُولْ *davét, afv*: the Obj. Part. of the measure مَقُولْ *davét, afv*: the first letter *و* is quiescent, therefore imposed on the second *و*; as: مَقُولْ *davét, afv*.

There is no change in the pronunciation in either instances.

b. If the First of the double Homogeneous Letters is punctuated by a vowel, the vowel is cast back upon the preceding letter and the letter itself imposed upon the second:

إِخْلَالَ *ikhlaal* to spoil: the remainder is خَلَّ (§ 634 a): the Subjective Participle is مُخْلَلْ: the first of the double letters has a vowel, the vowel is cast back upon the preceding letter: hence مُخْلَلْ *moukh'-lil* becomes مُخْلِلْ *moukhill'*; after the assimilation مُخِلْ *mou-khill'*.

شَدِيدْ *shédid* severe: شَدَّ *shédd*: the Noun of Superiority according to the measure أَفْقَلْ (§ 609) is أَشَدَّ *ésh'-déd*: Remove the vowel to the preceding: it is أَشَدَّ *éshédd*, after the assimilation أَشَدَّ *é-shédd* 'severest'.

c. If the Preceding Letter already has a vowel, or if it is an *élif*, the vowel of the first letter cannot be carried back to the preceding; therefore the vowel of the first letter is omitted: and the letter itself is placed over the second of the double homogeneous letters:

ارتداد *irtidad* apostasy (VIII of  $\sqrt{\text{رَدَد}}$  [§ 627]): the remainder is رتد (§ 634 a): the Subj. Part. is مُرْتَدُّ *mûrté'-did*: the first of the double letters د has a vowel: that vowel cannot be brought back to the preceding ت; because it already has a vowel: therefore the vowel of the first د is omitted: as مُرْتَدُّ *mûrtédd*, and the letter itself imposed upon or assimilated with the second د: as مُرْتَدُّ *mûr-tédd'* (vulg. *mourtad*, *mîrtad*) apostate.

*Note.* In such cases the Objective Participle is the same with Subj. Part. as: مُرْتَدُّ *mûrtédéd* = مُرْتَدُّ = مُرْتَدُّ *mûrtédd*; but the Obj. Part. of the measures *Infqal* and *Iftiqal* is not used.

مرور *mûrour* to pass:  $\sqrt{\text{مَرَر}}$ : according to the measure فاعِل the Subj. Part. is مَارِر *ma'-rir*: the first of the double homogeneous letters (ر) has a vowel; but that vowel cannot be transported to the preceding letter, because it is *élif*: therefore the vowel of the first *ré* is omitted as مَارِر *marr*: and the letter itself assimilated with the second *ré* ر: as مَارِر *marr'*.

d. If two *élifs* have come together, the first *élif* is assimilated with the second: but the second *élif*, instead of taking a *shéddé*, has a *médda* placed over it (§§ 29 d, 39, 47, 603):

أَمْر *émr* order: the Subj. Part. of the measure فاعِل is أَمْر *é-amir*: the first *élif* is omitted and the second has *médda*; thus أَمْر *a-mir* commander. آتِي *ityan* to follow:  $\sqrt{\text{آَتَى}}$ : آتِي *é-a-ti* = آتِي *a-ti* following.

*Note.* 1. All double homogeneous letters are not subject to assimilation, there are exceptions; as: مَدَد *médéd* help, خَلَل *khalél* injury, زَرَر *zarar* loss, سَبَب *sébéb* reason, اِكْتَتَاب *iktitab* copying.

2. The Subj. Part. of حَجَّ *hajj* 'pilgrimage' is حَاجِج = حَاجِج *hajj* = حَاجِج *hajj* or حَاجِي *haji* pilgrim [to Mecca (Sûnni Moslems), Jerusalem (Christians), Kérbéla (Persians) and Haji Béktash near Kîr-shéhir (Qizilbashes)].

## تعليم ١٥٢ Exercise 152.

Change the following words into the prescribed forms, first without *idgham* and afterwards with *idgham*:

Into the Subjective Participle (Fayil §§ 601—3, 634 d):

‘أَخَذَ’، ‘إِنْضِمَامٌ’، ‘خُصُوصٌ’، ‘أَكَلَ’، ‘إِسْتِنْدَادٌ’، ‘إِخْتِلَالٌ’،  
‘اِسْتِقْلَالٌ’، ‘عُمُومٌ’، ‘إِحْمِرَارٌ’، ‘تَمَامٌ’، ‘إِضْرَارٌ’، ‘اِسْوَدَادٌ’.

Into the Noun of Location (مَفْقَلٌ):

‘حَكٌّ’، ‘مُرُورٌ’، ‘حُلُولٌ’، ‘قَرَارٌ’.

Into the Noun of Superiority (§ 609) (أَفْقَلٌ):

‘جَلَالٌ’، ‘لَذِيذٌ’، ‘عَزِيزٌ’، ‘قَلِيلٌ’، ‘صَحِيحٌ’، ‘تَامٌ’، ‘خِفَتٌ’.

Into the Noun with *Mim* (مَفْقَلَتٌ):

‘حُلُولٌ’، ‘ذَلَّتْ’، ‘سُرُورٌ’، ‘ضَرَرٌ’، ‘حُبٌّ’، ‘وَدَادٌ’.

*Words.* 1. confusion (spoilt). 2. to implore help (who asks help). 3. to eat. 4. case, especiality (especial). 5. addition (added). 6. to take. 7. persistence (persistent). 8. completeness. 9. a becoming red (intensely red). 10. common (general, public). 11. to abide, stay (an abode, place). 12. to pass (a passage, path). 13. to scratch (a touch stone). 14. complete; true. 15. few. 16. beloved. 17. delicious. 18. love (love). 19. loss (loss). 20. joy (joy).

## B. Modification of Letters. اَعْلَالٌ *Eelal*.

§ 702. The letters ا و ی are called ‘weak’ or ‘feeble’ letters (*houroufou illét*), and all the others are called ‘sound’ letters (*houroufou sahihé*) by the Arabs. The weak letters cannot bear any burden or ‘motion’ (vowel), as the sound letters can; they cannot have any vowel, they must be quiescent (§ 42). If in the formation of words they should be in a position in which a vowel would naturally be placed on them, were they ‘sound’ letters, this vowel is removed or modified.

§ 703. The general principal of modification or permutation of the weak letters is as follows:

When a vowel (ـَـ) and a weak letter (ا و ی) which is not analogous to it come together in a word, the ordinary laws of euphony require that one should yield; and in Arabic the vowel prevails.

*Note.* *Élif* is analogous to *ûstûn*, *yé* to *ésré* and *vav* to *êtré* (§ 27).

§ 704. The weak letters و and ی require especial consideration: the changes of ا are not important.

§ 705. Modification of *vav* اعلال واو

a. If *vav* has a vowel and the preceding letter is quiescent, its vowel is transported to the preceding letter; as:

خَوْفَ، قَوْلَ، صَوْنٌ *savn, qavl, khavf* √: the  
Obj. Part. by the measure مَفْعُول (§ 604): مَخْوُوفٌ، مَقُولٌ، مَصُونٌ  
*mas'-voun, maq-voul, makh'voul*: modified مَصُونٌ *ma-sou-oun* etc.  
after the assimilation مَخُونٌ، مَقُولٌ، مَصُونٌ *ma-soun, maqoul, makhoul*  
*makhoul* 'kept, spoken, terrible'.

b. If the letter preceding *vav* has *ésré* as its vowel (ـِو) *vav* is changed into ی (-ِی); as:

The word.	Root.	Measure.	Natural form <sup>1</sup> .	Modified form.
دُعَا <i>dou'a</i>	دَعَوَ	فَاعِلٌ	{ دَاعُوْ <i>da-yiv</i>	دَاعِي <i>da-yi</i>
وَزَن <i>vézn</i>	وَزَنَ	مِفْعَالٌ	{ مَوَزَان <i>miv-zan</i>	مِيَزَان <i>miy-zan</i>
وُجُود <i>vûjoud</i>	وَجَدَ	اِفْعَالٌ	{ اَوْجَاد <i>iv-jad</i>	اِيْجَاد <i>iy-jad</i>
اِدَارَةٌ (§ 620)	دَوَّرَ	Subj. Part.	{ مَدُوْر <i>mûd-vir</i>	مَدِيْر <i>mû-dîr.</i>

c. If the letter preceding *vav* have *ûstûn* as its vowel, (ـِو) the *vav* is changed into *êlif* (-ا-):

صَفَوْتُ <i>saf'vét</i>	صَفَوَ	مُفَاعَلَةٌ	{ مُصَافَوْتُ <i>mûsa-fé-vét</i>	مُصَافَاتٌ <i>mûsafat</i>
عَدَاوَتٌ <i>adavét</i>	عَدَوَ	»	{ مُعَادَوْتُ <i>mou-a-dévét</i>	مُعَادَاتٌ <i>mou-a-dat</i>

<sup>1</sup> The forms in this column do not actually occur, but are given to show how the rule works.

The word.	Root.	Measure.	Natural form.	Modified form.
رِضَا <i>riza</i>	رَضَوَ	مَفْقَلَتٌ	{ مَرْضَوْتُ <i>mér-zé-vét</i>	مَرْضَاةٌ <i>mérzat</i>
قَوْلٌ <i>qavl</i>	قَوَلَ	مَفْقَلٌ	{ مَقُولٌ <i>maq-vél</i>	مَقَالٌ <i>ma-qal</i>
دَوْرٌ <i>dévr</i>	دَوَرَ	»	{ مَدَوْرٌ <i>médvér</i>	مَدَارٌ <i>médar.</i>

d. *Vav* after servile *élif* is changed into *hémsé* (§§ 591, 602 a):

دَوْرٌ <i>dévr</i>	دَوَرَ	فَاعِلٌ	{ دَاوِرٌ <i>da-vir</i>	دَايِرٌ <i>da-yir</i>
لَغْوٌ <i>laghv</i>	لَغَوَ	إِفْقَالٌ	{ الْغَاوُ <i>il-ghav</i>	الْغَاةُ <i>il-gha</i>
دَعْوَتٌ <i>davét</i>	دَعَوَ	فُقَالٌ	{ دُعَاوٌ <i>dou-av</i>	دُعَاةٌ <i>dou-a</i>
رِضْوَانٌ <i>ridvan</i>	رَضَوَ	فِقَالٌ	{ رِضَاوٌ <i>ri-zav</i>	رِضَاةٌ <i>riza</i>
عُلُوٌّ <i>ou-louv</i>	عَلَوَ	اسْتِفْقَالٌ	{ اسْتِعْلَاوٌ <i>is-ti-lav</i>	اسْتِعْلَاةٌ <i>is-ti-la.</i>

### تعليم ۱۵۳ Exercise 153.

Change the following nouns into the forms mentioned below: first into the natural and afterwards into the modified forms:

Subjective Participle (§§ 602—603):

أَصْطِفَاءٌ، رِضَاةٌ، نَوْمٌ، سَمُوٌّ، صَوْمٌ، خُلُوٌّ، قَوْلٌ، دَوَامٌ.

Noun with *Mim* (مَفْقَلٌ):

مَوْتٌ، جَوَازٌ، كَوْنٌ، نَوْمٌ، ذَوْقٌ، خَوْفٌ.

Words. 1. to continue. 2. word, agreement (consenting). 3. emptiness. 4. fasting. 5. eminence. 6. sleep. 7. consent. 8. fear. 9. taste (taste). 10. permission (figurative language). 11. death (death).

Derivative Infinitive (إِقْطَال [§ 621]).

وُجُوبٌ ، وَقُوعٌ ، وَضُوحٌ <sup>15</sup> ، وَجُودٌ <sup>14</sup> ، وَصُولٌ <sup>13</sup> ، وَرُودٌ <sup>12</sup>.

Deriv. Inf. (اِسْتِفْقَال [§ 631]): وَضُوحٌ <sup>18</sup> ، وَقَاءٌ <sup>17</sup> ، عَفْوٌ <sup>16</sup>.

12. arrival (to bring forward, to cite). 13. arrival (to send). 14. existence (to invent). 15. clearness (to explain). 16. to excuse, pardon (to resign). 17. loyalty (to receive). 18. (to ask an explanation).

### § 706. Modification of *yé* اَعْلَالُ يَاءِ *yé*

a. If *yé* would properly and regularly have a vowel and if the preceding letter be quiescent, the vowel is transferred to the preceding letter:

The word.	Root.	Measure.	Natural form.	Modified form.
سَيَّلَانُ <i>séyélān</i>	سَيَّلَ	مَفْعَلٌ	مَسِيلٌ <i>més-yil</i>	مَسِيلٌ <i>mé-sil</i>
سَيْرٌ <i>séyr</i>	سَيَّرَ	مَفْعِلَتٌ	مَسِيرَةٌ <i>més-yi-ré</i>	مَسِيرَةٌ <i>mé-si-ré.</i>

b. If the letter preceding *yé* have *ûstûn* for its vowel, the *yé* is changed into *élif*:

نَفِيٌّ <i>néfi</i>	نَفَى	مُفَاعَلَةٌ	مُنَافَيْتٌ <i>mû-na-fé-yét</i>	مُنَافَاتٌ <i>mû-na-fat</i>
رِعَايَةٌ <i>ri-ayét</i>	رَعَى	مُفَاعَلَةٌ	مُرَاعَيْتٌ <i>mû-ra-'é-yét</i>	مُرَاعَاتٌ <i>mû-ra-at</i>
زِيَارَةٌ <i>ziyarét</i>	زَيَّرَ	مَفْعَلٌ	مَزِيرٌ <i>méz-yér</i>	مَزَارٌ <i>mé-zar</i>
عَيْشٌ <i>aysh</i>	عَيْشَ	مَفْعَلٌ	مَعِيشٌ <i>ma-yésh</i>	مَعَاشٌ <i>ma-ash</i>
هَيْبَةٌ <i>héybét</i>	هَيَّبَ	مَفْعِلَتٌ	مَهَيْبَتٌ <i>méh-yé-bét</i>	مَهَابَتٌ <i>mé-ha-bét.</i>

c. If *yé* is quiescent and the preceding letter has *êotré* as its vowel, the *yé* is changed into *vav*:

إِيْجَادٌ <i>ijad</i>	(وَجَدَ) يَجِدُ	Subj. Part.	مُيْجِدٌ <i>mouy-jid</i>	مُوجِدٌ <i>mou-jid</i>
إِيْجَابٌ <i>ijab</i>	(وَجَبَ) يَجِبُ	(§ 621)	مُيْجِبٌ <i>mouy-jib</i>	مُوجِبٌ <i>mou-jib.</i>

d. After the servile *élif*, *yé* is usually changed into *hémzé* (§§ 591, 602 a):

The word.	Root.	Measure.	Natural form.	Modified form.
نِيَابَتْ <i>niyabét</i>	نَدَبَ	فَاعِلْ	{ نَائِبْ <i>na-yib</i>	نَائِبْ <i>na-ib</i>
هَدِيَّةَ <i>hédiyé</i>	هَدَى	اِفْعَالْ	{ اِهْدَايْ <i>ihday</i>	اِهْدَا <i>ihda</i>

### تعليم ۱۵۴ Exercise 154.

Change the following words into the measures mentioned below: first into their natural and afterwards into their modified forms:

Subjective Participle [§§ 602—603]:

اِيَوَاتْ<sup>۵</sup>، سِرَّانْ<sup>۴</sup>، نِيلَانْ<sup>۳</sup>، زِيَادَهْ<sup>۲</sup>، زِيَارَتْ<sup>۱</sup>، اِيْمَانْ

اِيْحَارْ، اَزْدِيَادْ، اِنْقِيَادْ، اَحْتِيَاَجْ

Deriv. Inf. (اِفْعَالْ): شِكَايَتْ<sup>۹</sup>، كِفَايَتْ<sup>۸</sup>، نِهَايَتْ<sup>۷</sup>، كِسْوَتْ<sup>۶</sup>، (اِفْعَالْ)

Derivative Infinitive (اِفْعَالْ):

كِسْوَتْ<sup>۱۳</sup>، جَرِيَانْ<sup>۱۲</sup>، سَقَى<sup>۱۱</sup>، رَخَاوَتْ<sup>۱۰</sup>، بَقَا، خَنِى، نِهَى

Noun with *mim* (مَفْعَلْ):

(مَفْعَلْ) نور<sup>۱۷</sup>، رِضْوَانْ، حِيلَهْ<sup>۱۶</sup>، زِيَادَهْ<sup>۱۵</sup>، قَيْضْ<sup>۱۴</sup>

Derivative Infinitive (§ 618) مُفَاعَلَتْ = مُفَاعَلَهْ):

جَزَا، كَيْفْ<sup>۲۵</sup>، نَفَى<sup>۲۴</sup>، بَهَا<sup>۲۳</sup>، دَوَاءْ<sup>۲۲</sup>، نَجْوْ<sup>۲۱</sup>، صَفْوَتْ<sup>۲۰</sup>، لِقَاءْ<sup>۱۹</sup>، رِعَايَتْ<sup>۱۸</sup>

**Words.** 1. visit (visitor). 2. much (redundant, superfluous). 3. to obtain (worthy). 4. to leave a remnant, to look (other, remainder). 5. to cause: to leave a legacy (who leaves property to one as heir; that causes). 6. dress, costume (to wear a garment). 7. end (to come to an end). 8. to be enough (to suffice). 9. complaint (to complain). 10. softness (to loosen). 11. drinking (to drink). 12. to act, happen (to perform) 13. (to wear). 14. abundance. 15. much (auction). 16. horror. 17. light (light-house). 18. respect, esteem. 19. meeting, encounter. 20. delight (amity). 21. whispering (supplication). 22. medicine (treatment). 23. pleasure (to vaunt). 24. discord. 25. pleasure (reward).

## تعلیم قرائت Reading Exercise.

the Ceremony of the  
Coronation of the King  
of England.

انکلتره قرالی حضر تکرینک رسم  
تتوجاری

on: Aug. 9., 1902. — The  
Coronation took  
place at 12.40 in Westminster  
Abbey, the interior of which was  
splendidly decorated.

لوندره : ۹ آغستوس — (وستمینستر)  
کلیسا سنده ساعت اون ایکی یی فرق  
کچه 'تتوج مراسمی' اجرا اولمشدر.  
کلیسانک درونی 'فوق العاده' و پک  
مشمع صورتده ترین ایدلش ایدی.

A crowd of incalculable numbers  
gathered all along the route  
of the Royal Couple [the King  
and Queen] from Buckingham  
Palace to the Cathedral, making  
enthusiastic ovations. The King  
was reported to be in excellent  
health.

قرال و قرالیجه خضراتی (بوکینگام)  
سرایندن کلیسایه قدر کچه جکری  
بوللرده طویل اغش اولان برجیم غفیر  
طرفندن آقیشلانمشدر. قرال خضر-  
تکرینک احوال صحیه لری پک ایی  
کورونیوردی.

At 4 p. m. their Majesties (after  
having received the homage of  
the Archbishop of Canterbury,  
the Prince of Wales, the Duke  
of Norfolk, and the represen-  
tatives of the Nobility) returned

قرال و قرالیجه خضراتی ساعت  
ایکیده : امالینک آقیشلی آرہ سنده ؛  
(قانتربوری) باش پستپوسی ایله  
پرنس (دوغال) و دوق (دونورفولک)  
و زادگان صنی<sup>10</sup> هیئت مبعوثہ سی<sup>11</sup>  
طرفندن عرض اولونان تبریکات

**Words and Notes.** *Ingiltérra Qralî hazretlériniñ résmi tétév'-*  
i. 1. *résm* pl. *mérasim* (§ 649) ceremony. 2. *févqél-'adé* extra-  
ordinarily (§ 671 h). 3. *músha'sha' sourétdé* splendidly (§ 458): *má-*  
i. méf. of *sha-sha-a* (§ 685). 4. *hazarat* pl. of *hazret* (§§ 497,  
5. *jém'mi ghafeer* a great multitude. 6. *ahvalî síh'hiyé*:  
pl. of *hal*, *síh-hi-yé* sanitary: ménsoub of *sh-hat* (§ 579).  
7. *h pisgopos*. 8. *ilé* for *vé* (§ 470). 9. *Préns dî Gal.* I dî  
Gal. 10. *zadégîân* (pl. of *zadé*) nobles (§ 510); 11. *yét*  
*yét* assembly, *mébous* (méf. of *ba's*) d.

to Buckingham Palace, where they appeared on the balcony and were loudly cheered by the throng outside.

We are assured that the King experienced no fatigue from (during) the ceremony and looked well throughout it.

The illuminations in the evening were magnificent; a vast crowd thronged the streets and filled the air with their shouts of joy.

(The Constantinople Agency.)

و احتراماتی قبول ایتدکدن صکره ؛  
(بو کینقام) سراینه عودتله ، بالقونه  
چقمیشلر و اهالی طرفندن تکرار  
آلقشلا غشلردر.

قرال حضرتلرینک مراسم تتوجیه  
آئناسنده هیچ بر راحتسزلق و یورغونلق  
حس ایتمه دکر، تأمین اولونیور<sup>12</sup>.  
احوال صحیه لرینک بر کمال<sup>13</sup> اولدینی  
ناصیه لرندن<sup>14</sup> نمایان اولویوردی.

آقشام اوزهری مشعشع<sup>15</sup> شلکلر اجرا  
اولوغشدر . بر چوق اهالی آواز  
بلندله مسرت عظیمه اظهار ایدهرک  
سوقاقلرده طولاشمقدهدر.

(قسطنطنیوپل)

London: the same (day) — Coronation day was favoured with splendid weather; the city was richly beflagged and a vast crowd filled the streets.

The ceremony in the Abbey, of which the duration was an hour and a quarter, was magnificent. The King showed no signs of fatigue.

لوندره : کذا — رسم تتوجک اجراسی  
کونده هوا پک لطیف ایدی . شهر پک  
پارلاق بر صورتده دونادلش ایدی .  
بر ازدحام فوق العاده سوقاقلری  
دولدورمشدر.

کلیساده آیین پک مطمئن<sup>15</sup> اولمشلردر.  
قرال حضرتلری تعب و مشقت<sup>16</sup>  
حس ایتمه مشلردر. آیین<sup>17</sup> یتمش بش  
دقیقه امتداد ایتمشدر.

12. *té-é-min ét.*: to assure (2 of *émn* [§ 615]). 13. *bér kémal* perfect (§ 557 e). 14. *nasiyé* looking, face (§ 582). 15. *moutantan* magnificent (méf. of *tantana* [§ 458]). 16. *té'ab ou méshaqqat* fatigue and suffering; *hiss ét.*: to feel. 17. *ayin* ceremony.

procession (of the Coronation) was gorgeous. All the Bishops and Peeresses were in gorgeous attire and produced a grand procession. (and among them were)

Kitchener, General Sir George, and Admiral Seymour.

Hotels were decorated, and ordinary prices were maintained.

The terms for places and platforms were very moderate.

The enthusiasm was great.

Edward, although very young, looks very well. No accident occurred. (The National Agency.)

رسم تَتُوجِ آلائی پکِ مطمئن ایدی .  
لوردلرایله<sup>8</sup> زوجه لرینک لابس اولدقلری  
البسه رسمیه لر آلایه<sup>18</sup> بر شمشعه<sup>3</sup>  
ویریوردی . لورد کیچنر ایله جنرال  
(غزالی) و آمیرال (سهمور) هرکسک  
نظر دقتی جلب ایدیورلردی . اوتلر  
ترین و اسکی فیاتلر ابقا ایدلمشدر .  
اهالی یه مخصوص انشا اولنان صره لرك<sup>19</sup>  
فیثاتی پک دوندر<sup>20</sup> . مَسَرَّت عظیمدر .  
قرال حضرتلری هر نه قدر ضعیف  
ایسه لرده احوال صحیه لری ایدر . هیچ  
بر حادثه<sup>21</sup> وقوع بولامشدر .  
(آژانس ناسیونال)

18. *alay* procession. 19. *sîra* bench, platform. 20. *doun* moderate. 21. *hadisé* (fayil of *houdous* [§ 582]).

Coronation in Westminster Abbey and the procession lasted four hours. The weather is magnificent. After the ceremony the King and Queen returned to Buckingham Palace.

The King, who looks thinner, says that the ceremony did him no fatigue.

(Fournier.)

لوندره : کذا - (وستمینستر) ده  
تتوج آیینی و آلایک مروری بر ساءت  
دوام ایتمشدر . هوا غایت لطیفدر .  
قرال و قرالیچه حضرتلری اتتوجدن  
صوگره (بوکینگام) سراینه عودت  
ایتمشلردر .

خسته لق مناسب تیله دوچار ضعیف اولمش  
بولونان قرال حضرتلری هیچ بر یورغو-  
نلق حسن ایتمد کلرینی بیان ایتمشلردر .  
(فورنیه)

## درس ٦٠ Lesson 60.

### Miscellaneous Idiomatic Phrases.

*Eldén gélénî yap.*

*Shimdi gélir.*

*Iki gûndé bir.*

*Bén olmasam boghoulajaqîdî.*

*Az qaldî bēni bir gēōzdén  
édî-yoroudou.*

*O qadarî él vérir.*

*Baña él vérméz.*

*Baña él étî.*

*Oña gēōz étî.*

*Aqlî bashîna gēldî.*

*Bashî dara gēldiyî gibi. }*

*Bashî tasha gélir gēlméz. }*

*Onou bir shéy yériné qomaz.*

*Pék chapouq alînîyor.*

*Yûzûnû asmish.*

*Aqlîma gēldî.*

*Aqlîna braq.*

*Dédiklérîmî fikriñdé tout.*

*Dépétaqla gētdî.*

*Eodûm patladî.*

*Ustûñû bashîñî déyishdir.*

*Sēōzûnû achmaq.*

*Né qadar vaqît sûrér?*

*Bou hich bir shéyē yaramaz.*

*Gēōzdén géchir.*

*Elimé bēōylé bir kitab géch-  
diyi yoghoudou.*

*Yéméyē gélir amma saqla-  
maya gēlméz.*

*Dérîsî qirmîzîya chalar.*

*Sijîmî iki qatla.*

*Evléri iki qat dîr.*

*Bir dil baghî vérmishlér.*

Do as much as you can.

He will be here presently.

Once in two days.

But for my help he would  
have been drowned.

He came very near causing  
me the loss of an eye.

That was sufficient.

I cannot afford it.

He beckoned me.

He winked at him.

He came to his senses.

When he got into trouble.

He regards that as of no  
account.

He is easily touched.

He is out of humour.

It occurred to me.

Remind him of it.

Remember what I say.

It went down head foremost.

It alarms me excessively.

Change your clothes.

To commence conversation.

How long will it take?

This is good for nothing.

Cast your eye over it.

Such a book I had never  
seen.

It is good to eat, but will  
not do to keep.

Its skin is reddish.

Double the string.

Their house is two stories  
high.

They had given a token.

*ba bir qab géchir.*  
*n oraya, ordan oraya*  
*olajaq béôylé?*  
*iq asma.*  
*î yériné qodou.*

*atdî.*  
*éméyéaghzîm varmayor.*  
*i ûsté varmayor.*  
*nuzoun (éyri) dour.*  
*ié iséñ, béndé o youm.*

*i var adam da var.*

*alt ûst étdi.*

*yazîq dîr?*  
*yazîq déyil mi?*  
*i kês!*  
*ichîq bir adém dir.*  
*dé'mi bashdan chîqara-*  
*sîn?*  
*i barqîmî bashîma yiqdî.*

*é géldi. Nazara géldi.)*  
*déydi. Nazar déydi.)*  
*dash adam kêsilmish.*  
*inî yédi.*

*édén gûjûmdén oldoum.*  
*î bashîña toplâ.*  
*î' mî chîqîyoroudou?*

*ouzoun dour.*  
*ldou isé oldou.*  
*sorma!*

Put a cover on the book.  
 Why move it about from  
 place to place?

Don't care.

He has hit the nail on the  
 head.

He has become bankrupt.  
 I cannot bear to speak (on  
 so painful a subject).

He is thievish.

I have equal claims with  
 you.

There are more sorts of  
 men than one.

He has put us all to con-  
 fusion.

I am to be pitied.

Am I not to be pitied?

Be quiet!

He is a liberal man.

Will you lead me also  
 astray?

He has lost me all my pro-  
 perty.

He has been affected by an  
 evil eye. He is bewitched.

The hill is full of people.

He was the cause of his  
 death.

I was hindered in my work.

Come to your senses.

Were you dying, that you  
 were in such a hurry?

He talks much.

Forget the past.

I cannot tell (how badly  
 matters are going).

# Appendices.

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## The Ottoman Literature.

In all literary matters the Ottoman Turks have shown themselves a singularly uninventive people: the two great schools, the old and the new, into which we may divide their literature, being closely modelled, the one upon the classics of Persia, the other on those of Modern Europe, and more especially of France. The old or Persian school flourished from the foundation of the Empire down to about 1830, and still continues to drag on a feeble existence, though it is now out of fashion and cultivated by none of the leading men of letters. These belong to the new or European school, which sprang up some fifty or sixty years ago, and which, in spite of the bitter opposition of the partisans of the old Oriental system, has succeeded, partly through its own inherent superiority and partly through the talents and courage of its supporters, in expelling its rival from the position of undisputed authority which it had occupied for upwards of five hundred years. For the present purpose it will be convenient to divide the old school into three periods, which may be termed respectively the pre-classical, the classical, and the post-classical. Of these the first extends from the early days of the empire to the accession of Suleyman I., 1301—1520 (A.H.700—926); the second from that event to the accession of Mahmoud I., 1520—1730 (926—1143); and the third from that date to the accession of Abd-ul-Aziz, 1730—1861 (1143—1277).

The works of the old school in all its periods are entirely Persian in tone, sentiment, and form. We find in them the same beauties and the same defects that we observe in the productions of the Iranian authors. The formal elegance and conventional grace, alike of thought and of expression, so characteristic of Persian classical literature, pervade the works of the best Ottoman

writers, and they are likewise imbued, though in a less degree, with that spirit of mysticism which runs through so much of the poetry of Iran. But the Ottomans did not stop here. In their romantic poems they chose as subjects the favorite themes of their Persian masters, such as Léyla and Méjnoun, Férhad and Shirin, Youssouf and Zûléykha, and so on. They constantly alluded to Persian heroes whose stories occur in the Shah-Namé and other storehouses of Iranian legendary lore; and they wrote their poems in Persian metres and in Persian forms.<sup>1</sup> The mésnévi, the qasidé, and the ghazél, — all of them, so far at least as the Ottomans are concerned, Persian, — were the favorite verse-forms of the old poets. A mésnévi is a poem written in rhyming couplets, and is usually narrative in subject. The qasidé and the ghazél are both monorhythmic; the first as a rule celebrates the praises of some great man, while the second discourses of the joys and woes of love. Why Persian rather than Arabian or any other literature became the model of Ottoman writers, is explained by the early history of the race. Some two centuries before the arrival of the Turks in Asia Minor, the Seljouks, then a mere horde of savages, had overrun Persia, where they settled and adopted the civilization of the people they had subdued. Thus Persian became the language of their court and Government, and when by and by they pushed their conquests into Asia Minor, and founded there the Seljouk empire of Roum, they carried with them their Persian culture, and diffused it among the peoples newly brought under their sway. It was the descendants of those Persianized Seljouks whom the early Ottomans found ruling in Asia Minor on their arrival there. What had happened to the Seljouks two centuries before, happened to the Ottomans then: the less civilized race adopted the culture of the more civilized. As the Seljouk empire fell to pieces and the Ottoman came gradually to occupy its place, the sons of men who had called themselves Seljouks began thenceforth to look upon themselves as Ottomans. Hence the vast majority of the people whom

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<sup>1</sup> See the Reading Exercises in pages 259, 306—307.

we are accustomed to think of as Ottomans are so only by adoption, being really the descendants of Seljouks or Seljoukian subjects, who had derived from Persia whatever they possessed of civilization or of literary taste. An extraordinary love of precedent, the result apparently of conscious want of original power, was sufficient to keep their writers loyal to their early guide for centuries, till at length the allegiance, though not the fashion of it, has been changed in our own days, and Paris has replaced Shiraz as the shrine towards which the Ottoman scholar turns. While conspicuously lacking in creative genius, the Ottomans have always shown themselves possessed of receptive and assimilative powers to a remarkable degree, the result being that the number of their writers both in prose and verse is enormous. It ought to be premised that the poetry of the old school is greatly superior to the prose.

When we reach the reign of Mahmoud II.; the great transition period of Ottoman history, during which the civilization of the West began to struggle in earnest with that of the East, we find the change which was coming over all things Turkish affecting literature along with the rest, and preparing the way for the appearance of the new school. The chief poets of the transition are Fazîl B  y, Vas  f, notable for his not altogether unhappy attempt to write verses in the spoken language of the capital, Izz  t Molla, P  rt  v Pasha, Akif Pasha, and the poetesses F  tn  t and L  yla. In the works of all of these, although we occasionally discern a hint of the new style, the old Persian manner is still supreme.

More intimate relations with Western Europe and a pretty general study of the French language and literature, together with the steady progress of the reforming tendency fairly started under Mahmoud II., have resulted in the birth of the New or Modern school, whose objects are truth and simplicity. In the political writings of R  shid and Akif Pashas we have the first clear note of change; but the man to whom more than to any other the new departure owes its success is Shinasi Eff  ndi, who employed it for poetry as well as for prose. The European style, on its introduction,

encountered the most violent opposition, but now it alone is used by living authors of repute. If any of these does write a pamphlet in the old manner, it is merely as a tour de force, or to prove to some faithful but clamorous partisan of the Persian style that it is not, as he supposes, lack of ability which causes the modern author to adopt the simpler and more natural fashion of the West. The whole tone, sentiment and form of Ottoman literature have been revolutionized by the new school: varieties of poetry hitherto unknown have been adopted from Europe; an altogether new branch of literature, the drama, has arisen; while the sciences are now treated and seriously studied after the system of the West.

Among writers of this school who have won distinction are Ziya Pasha, Jévdét Pasha: the statesmen and historians. Ahméd Midhat Efféndi, Sami Béy: the lexicographer and encyclopedist, Ebûz-Ziya Tévfîq Béy, Mouallim Naji Efféndi, Hamid Béy: who holds the first place among Ottoman dramatists, Mihran Efféndi: the grammarian, and Kémal Béy: the leader of the modern school and one of the most illustrious men of letters whom his country has produced. He has written with conspicuous success in almost every branch of literature, — history, romance, ethics, poetry, and the drama. G.

### Sultans of the House of Osman.

The dates are those of the Sultan's accession, according to the Moslem and Christian eras.

		A. H.	A. D.
1. Osman I.	Son of Er-Toghroul	700	1301
2. Orkhan	» » Osman I.	726	1326
3. Mourad I.	» » Orkhan	761	1359
4. Bayazid (Bajazet) I.	» » Mourad I.	791	1389
Interregnum		804	1402
5. Méhémméd I.	» » Bayazid I.	816	1413
6. Mourad II.	» » Méhémméd I.	824	1421
7. Méhémméd II.	» » Mourad II.	855	1451
8. Bayazid II.	» » Méhémméd II.	886	1481
9. Sélim I.	» » Bayazid II.	918	1512

		A. H.	A. D.
10. Souléyman I.	Son of Sélim I.	926	1520
11. Sélim II.	» » Souléyman I.	974	1566
12. Mourad III.	» » Sélim II.	982	1574
13. Méhémméd III.	» » Mourad III.	1003	1595
14. Ahméd I.	» » Méhémméd III.	1012	1603
15. Moustafa I.	» » »	1026	1617
16. Osman II.	» » Ahméd I.	1027	1618
Moustafa I.	(restored)	1031	1622
17. Mourad IV.	» » Ahméd I.	1032	1623
18. Ibrahim	» » »	1049	1640
19. Méhémméd IV.	» » Ibrahim	1058	1648
20. Souléyman II.	» » »	1099	1687
21. Ahméd II.	» » »	1102	1691
22. Moustafa II.	» » Méhémméd IV.	1106	1695
23. Ahméd III.	» » »	1115	1703
24. Mahmoud I.	» » Moustafa II.	1143	1730
25. Osman III.	» » »	1168	1754
26. Moustafa III.	» » Ahméd III.	1171	1757
27. Abd-ûl-Hamid I.	» » »	1187	1773
28. Sélim III.	» » Moustafa III.	1203	1789
29. Moustafa IV.	» » Abd-ûl-Hamid I.	1222	1807
30. Mahmoud II.	» » »	1223	1808
31. Abd-ûl-Méjid	» » Mahmoud II.	1255	1839
32. Abd-ûl-Aziz	» » »	1277	1861
33. — —	— —	—	—
34. Abd-ûl-Hamid II.	» » Abd-ûl-Méjid	1293	1876

### تاريخ هجرت Arabic Calendar (pp. 96—98).

The Arabic, *i. e.* Lunar, Year being 10 days, 21 hours and  $14\frac{2}{5}$  seconds shorter than the Christian *i. e.* solar year, does not correspond exactly with it. Its reckoning begins from the Hijrét or departure of Muhammed from Mecca to reside in Medina, A. D. 622 July 15/19 (Mouharrém 1).

In order approximately to convert a year of our Era into one of the Moslem Era: subtract 622, divide the remainder by 33 and add the quotient to the dividend.

Conversely, a year of the Moslem Era is converted into one of the Christian Era by dividing it by 33, subtracting the quotient from it, and adding 622 to the remainder; as:

$$1902 - 622 = 1280 \div 33 = 40; 1280 + 40 = ١٣٢٠$$

$$1904 - 622 = 1282 \div 33 = 40; 1282 + 40 = ١٣٢٢$$

$$1328 - 622 = 706 \div 33 = 23; 706 + 23 = ٧٢٩$$

Conversely

$$١٣٢٠ \div 33 = 40; ١٣٢٠ - 40 = 1280 + 622 = 1902$$

$$١٣٢٢ \div 33 = 40; ١٣٢٢ - 40 = 1282 + 622 = 1904$$

$$٧٢٩ \div 33 = 23; ٧٢٩ - ٢٣ = 706 + 622 = 1328.$$

### سنة مالية The Ottoman Financial Calendar.

In the 1205<sup>th</sup> year of the Héjira (<sup>1</sup>/<sub>12</sub> March 1789), Sultan Sélim III. issued an Iradé to use this calendar in financial and commercial transactions. It corresponds exactly to the Old Style, only the new year begins in March instead of in January. The following table shows the years of the Financial Calendar corresponding to those of ours, till 1909.

F.	C.	F.	C.	F.	C.	F.	C.	F.	C.
1205	1789	1225	1809	1245	1829	1265	1849	1285	1869
6	1790	6	1810	6	1830	6	1850	6	1870
7	1	7	1	7	1	7	1	7	1
8	2	8	2	8	2	8	2	8	2
9	3	9	3	9	3	9	3	9	3
1210	4	1230	4	1250	4	1270	4	1290	4
1	5	1	5	1	5	1	5	1	5
2	6	2	6	2	6	2	6	2	6
3	7	3	7	3	7	3	7	3	7
4	8	4	8	4	8	4	8	4	8
5	9	5	9	5	9	5	9	5	9
6	1800	6	1820	6	1840	6	1860	6	1880
7	1	7	1	7	1	7	1	7	1
8	2	8	2	8	2	8	2	8	2
9	3	9	3	9	3	9	3	9	3
1220	4	1240	4	1260	4	1280	4	1300	4
1	5	1	5	1	5	1	5	1	5
2	6	2	6	2	6	2	6	2	6
3	7	3	7	3	7	3	7	3	7
4	8	4	8	4	8	4	8	4	8

F.	C.	F.	C.	F.	C.	F.	C.	F.	C.
1305	1889	1309	1893	1313	1897	1317	1902	1321	1906
6	1890	1310	4	4	8	8	3	2	7
7	1	1	5	5	1900	9	4	3	8
8	2	2	6	6	1	1320	5	4	9

### Parsing. تحلیل *Tahleel*.

The method of parsing in Arabic includes Grammatical and Logical Analysis. But in Ottoman-Turkish all that is really necessary is to give such particulars as are given in the subjoined parsing of a piece. The genders, numbers, moods, tenses and all particulars about the words must be mentioned, and the parts of Regular and Irregular Verbs must be given. Read first with expression the following Exercise, and analyse it afterwards. Turn up all references to the Grammar.

### The Prophet's Speech. خطبه پیغمبری

رسول اکرم بر جمعہ کوئی کندی دوهسنہ بپندی و یوز نفر اهل اسلام ایلہ قُبادن قالقدی، و نفسِ مدینہیہ عازم اولدی. اثنای راہدہ صول طرفنہ میل ایلہ بنی سالم بن عوف یوردندہ رانونا دینیلن وادینک اوست طرفنہ ایندی و اورادہ غایت بلیغانہ بر خطبہ اوقویوب جمعہ غازی قیلدی.

خاتمُ الانبیاء حضرتلرینک اڭ ابتدا قیلدین جمعہ غازی بودر. و ابتدای خطبہسی او در کہ خلاصہ وجہ ایلہ ترجمہسی بورادہ ایراد اولونور.

رسول اکرم قالقوب حق تعالی حضرتلرینہ لایق اولدینی وجہ ایلہ حمد و ثنا ایلہ دکدنصوگرہ بویله بویورمش ایدی:

ای ناس! صاغلیغکزدہ آخرتگر ایچون تدارک کوروکوز. مُحَقَّق ییلیگزر کہ، یوم قیامتدہ هر فردک باشینہ وورولہجق و چوبانسز براقدین قویونندن سوریلہجق. صوگرہ جناب حق اوڭکا دییہجک. اما ناصل دییہجک؟ ترجمانی یوق، پرده داری یوق؛ بالذات دییہجک کہ: 'ای قولم سکا بنم رسولم کلوب دہ تبلیغ ایتہدی می؟ بن سکا مال ویردم، لطف و احسان ایتدم؛ سن کندک ایچین نہ تدارک ایتدک؟'

«اوکیسه دخی صاغنه صولانه باقهجق بر شی کورمهیهجک. اوڭونه

باقه جق، جهنم دن باشقه بر شی کورمه یه جک. اویله ایسه هر کیم که کندیسنی وَلَوْ که بر یاریم خُرما ایله اولسون، آتشدن قورتاره ییله جک ایسه، همان اول خیری ایشله سین. اونی ده بولاماز ایسه، باری کلمه طَیْبَه ایله کندیسنی قورتارسین. زیرا اونگله بر خیره اون مثلندن یدیوز مثلینه قدر ثواب ویریلیر.

وَالسَّلَامُ عَلَى رَسُولُ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتِهِ. (جودت پاشا)

*Khoutbé'yi Péyghambéri* 'the prophetic sermon, or the sermon of the prophet'. Pers. Izafét: if the first noun ends in vowel *hé*, a *hémzé* is placed over it (§ 519): *خطبه* is an Ar. noun, measure *فُقُلْتُ* (§ 592): 'a special homily and prayer, in which they praise God, bless Mouhammed and pray for the reigning Caliph, delivered by an official preacher (*khatib*) before the midday service of worship in Friday (*Jouma'a namazî*).'. p. پیغمبر is composed of پیغم 'message, revelation' *élif* is omitted (§ 560) + بر *bér* 'carry' (§§ 535, 554); by the addition of *-i* it is changed into Noun of Rel. (§ 527).

*Résou'lou Ekrém.* 'The most venerable Prophet': Pers. Izafét composed of two Ar. words (§ 517). رسول (§ 607). *فَقُولُ* of the meas. *رَسَالَات* of the meas. 'prophet, apostle' Adj. Qual. of *کرامت*, masc. meas. *أَفْقَلُ* is a N. of Superiority of *اکرم* is a miracle wrought through the agency of a saint, but *mûjizé* مجزه is a miracle wrought by Divine power.

Turk. *bir Jouma'a gûnû* 'on a Friday': بر جمعه کونی Ind. Article (§ 60), Turk. Izafét (§ 181). جمعه Ar. noun, meas. *فُقُلْتُ* (§ 592), the fayil being جامع 'collector, mosque', other derivatives: کون = کونی؛ تجمع، مجموعه، مجموع Turk. noun with pron. affix third person (§ 105<sup>3</sup>).

*Kéndi dévésiné* 'on his camel': Turk. *دوه سنی* = دوه = دوه سنه pers. pron. کندی (§ 147) with pron. affix third person sing. dative case. Turk. noun with pron. affix third person sing. dative case.

*bindi* 'he mounted': Turk. intrans. verb, Ind. Past sing. third person of the masdar *بينمك*. Der. *بينمك* 'يُنِيلِمَك'.

*vé yûz néfêr êhli islam'ilé* 'and with believers two hundred in number': و Arab. Pers. conjunctive (§ 470), *yûz* Turk. Card. number (§ 192), *نَفَرٌ* Ar. noun meas. *فَقْلٌ* 'individual' used for men (§ 203): Reg. Fem. pl. *نَقَرَات* (§ 576); *اهل اسلام* Pers. Izafét 'Moslem'. Comp. noun (§ 695<sup>b</sup>). a. *اهل* meas. *فَقْلٌ*, Irregular pl. *أَهَالِي* (§ 650). *تَهَقَّلُ* = *té-êh'hûl* to marry; *إسلام* submitting himself to the divine disposal, IV. of *سلام*, *fayil muslim* 'one who submissively obeys God, Moslem' (§§ 512, 634 d); *ايه* Turk. post position, sign of Instrumental case (§ 232).

*Qoubadan qalqdî* 'he started from Qouba': a. *قبادن* prop. noun, sing. abl.; nom. *Qouba* 'a place near Medina'; *قالقدي* Ind. Past, sing. third person the primitive masdar *قالق*, deriv.: *قالقيشيق* (§§ 263, 268).

*vé néfsi Médinéyé* 'to the [main] city of Medina' (as distinguished from its outlying regions): Pers. Izafét: a. *نفس* 'the very substance, main' meas. *فَقْلٌ*; a. *مدينة* prop. noun, sing. dative of the measure *فَقِيلَه*, Abstract noun by the addition of *hé* (*ا* = *é* [§ 582]).

*'azim oldou* 'he departed toward': comp. Intrans. verb., Ind. Past sing. third person, formed by using noun with aux. verb *اولق*, Masdar *عازم اولق* (§ 272): a. *عازم* *fayil* of *اغرام* = *إِفْعال* IV. deriv. *عزيمت*.

*ésnayi rahdé, -rahda* 'in the course of the road, or journey, i. e. on the way': Pers. Izafét (§ 518): a. *اثناء* Irreg. plural of *ثني* *sénee* (§ 639 b) 'twisting, winding', used in Turkish as a sing., in the sense of 'the course of a journey,

the time of a stay, a period of time': اثنای اقامتده 'in the course of the stay', اول ثناده 'at that time, in that interval'; sing. loc. case.

طرفه *sol tarafına* 'to his left side': Turk. adj. and noun: t. صول adj., a. طرفه = طرف 'طرفی' meas. فقل with pron. affix third person singular dative (§§ 99, 105<sup>a</sup>).

میل ایدهرک *méyl ilé* 'swerving, turning' for ایدهرک: the Turk. conj. ايله is used to express the meaning of ایدهرک (§ 430). a. میل meas. فقل.

بنی سالم بن عوف یوردنده *Bénee Salim bén Of yourdounda* 'in the settlement of the children of Salim bén Of': Pers. and Turk. Izaféts. بنو 'بن' masc. pl. of بنی (§ 575); سالم یوردی 'یورد = یوردنده' (§ 669<sup>a</sup>); بن stands for patronym 'tent, home' second member of Turk. Izafét, with pron. affix third person sing. locative.

رانونا دینیلن وادینک اوست طرفه *Ranona dénîlén vadiniñ üst tarafına* 'in the upper part of the valley called Ranona': رانونا Ar. prop. noun; دینیلن méfoul of دینلمک (§ 402); وادینک first member of the Turkish Izafét, Ar. noun meas. فاعل sing. genitive; اوست Turk. postposition used as an adj. (§ 452); اطراف (a. طرفه = طرفی 'طرف' noun, pl. اطراف (§ 639 b); it indicates motion (§ 237).

ایندی *éndi* 'he halted': Ind. Past singular third person Primitive masdar اینمک, deriv. ایندیرمک (§ 263).

اوراده *orada* 'there': adverbial demonstrative (§ 144), sing. locative case, it indicates location (§ 237).

غایت بلیغانه بر خطبه اوقویوب *ghayét bélighané bir khoutbé oqouyoup* 'he recited a very eloquent speech': غایت superl. degree of Turk. adj. (§ 226). a. p. بلیغانه pers. adj. or adv. (§§ 528, 684): a. بلیغ adj. Qual. of بَلَاغَت 'eloquence'; اوقویوب

Turk. Gerund 'having recited' or 'he recited and afterwards ...' (for اوقودی و ... قیلدی).

*Jouma'a namazî qıldî* 'he performed his Friday prayer': جمعہ غازی Turk. Izafét (§ 109): a. جمعہ = first member. غازی second member, third person of p. غاز 'the Divine worship of Islam, consisting of fixed recitals of praise with prostration of the body, five times a day', غازی قیلدی 'to make his prayers', comp. trans. verb (§ 272); قیلدی Ind. Past. singular third person.

خاتم الانبیا حضرتلرینک اڭ ابتدا قیلدیغی جمعہ غازی بو در *Khatim'ul énbîya hazrétlériniñ éñ iptida qıldîghî Jouma'a namazî bou dour* 'This is the first Friday prayer which the seal i. e. the last, of the prophets (Mouhammed) has performed': خاتم الانبیاء Arabic Izafét (§ 668<sup>2</sup>), a. خاتم fayil of ختام = خاتم نبی pl. of نبی *nébee* (§ 645 c), which is Adj. Qual. of حضرتلری 'حضرتی' حضرت = حضرتلرینک *nûbourvét* 'prophecy'; حضرتلرینک *فَقَلَّتْ* with pron. affix third person pl. Genitive, used after the name of God, saints and great personalities (§§ 497, 500). اڭ ابتداء Turk. Superl. adj. (§ 224): ابتداء Ar. deriv. masdar meas. ابتداء of افتقال (§ 627) of قیلدیغی 'بدايت' بداء Obj. participle of قیلدیغی (§ 413); بو Demonstrative (Pron.) Adj.; در copula (§ 67).

ابتدائی خطبہسی او در کہ خلاصہ وجہ ایلہ ترجمہسی بورادہ ایراد *iptidaki khoutbési o dour ki khûlasa véjh' ilé tér-jémési bourada iyrad olounour* 'This is his first speech (or oration), the translation of which is given below in brief': ابتدائی Turk. pron. adj. (§ 138). کہ Pers. Relative pron. (§ 317); ایراد Ar. Quadriliteral Masdar meas. *فَقَلَّلَ* (§ 595); ایراد اولونور Turk. comp. passive verb (§ 274), Ind. Aorist, sing. third person.

## تصريف افعال Conjugation of Turkish Verbs.

### Infinitive of Verbs مصدر *Masdar*.

Masdar: the Root  $\sqrt{+m\bar{e}k}$ ,  $\sqrt{+maq}$ ; *S\bar{e}vmek'*, *Yarmaq'*.

Negative: *S\bar{e}v'm\bar{e}mek*, *Yaz'mamaq*.

Verbal Substantives: 1. *S\bar{e}vm\bar{e}kl\bar{i}k'*, 2. *S\bar{e}vm\bar{e}'*, 3. *S\bar{e}v\bar{i}sh'* (§ 288).

Derivative Forms (§§ 261—268):

*Olourtmaq'*, *Basd\bar{i}рмаq'*, *Yatırmaq'*, *Taranmaq'*,  
*Yazılmaq'*, *Ch\bar{e}kt\bar{i}shm\bar{e}k'*.

Potential verbs: *S\bar{e}v\bar{e}bil\bar{m}\bar{e}k'*, neg. *S\bar{e}v\bar{e}'m\bar{e}mek* (§ 288).

Accelerative verb: *S\bar{e}v\bar{i}v\bar{e}rm\bar{e}k* (§ 286).

Verbs derived from nouns and adjectives:

*Hazırlamaq'*, *Hazırlanmaq'*, *Hazırlatmaq'* (§ 277).

Compound Verbs (Nouns with Auxiliaries) (§ 272):

*Sıval' \bar{e}tm\bar{e}k*, — *\bar{e}yl\bar{e}m\bar{e}k*, — *qılmaq*, — *bouyourmaq*.

### Participles فرع فعل

Subjective Mood (§ 399).		Objective Mood (§ 411).	
Active Fayl	<i>yazan'</i>	Passive Mef'ul	<i>yazılan'</i>
	<i>yazar'</i>		<i>yazılır'</i>
	<i>yazdıq'</i>		<i>yazıldıq'</i>
	<i>yazmış</i>		<i>yazılmış'</i>
	<i>yazayaq'</i>		<i>yazılajaq'</i>
	— <i>olan</i>		— <i>olan</i>
Present	<i>yazdığımı'</i>	Future	<i>yazajaghımı'</i>
	<i>yazdığınızı'</i>		<i>yazajaghınızı'</i>
	<i>yazdığını'</i>		<i>yazajaghını'</i>
	<i>yazdığımıız'</i>		<i>yazajaghımıız'</i>
	<i>yazdığınızıız'</i>		<i>yazajaghınızıız'</i>
	<i>yazdıqları'</i>		<i>yazajaqları'</i>

### Gerunds رابطه صیغہ (pp. 206—207).

- |                        |                     |                           |                           |
|------------------------|---------------------|---------------------------|---------------------------|
| 1. <i>yazar'jasına</i> | 4. <i>yazdıq'da</i> | 8. <i>yaza'raq</i>        | 12. <i>yazdığımıda'</i>   |
| 2. <i>yaz'madan</i>    | 5. <i>yazdıq'ja</i> | 9. <i>yazası'</i>         | <i>yazajaghından'</i>     |
| 3. <i>yazın'ja</i>     | 6. <i>yazalı'</i>   | 10. <i>yazajaghınıza'</i> | 13. <i>yazıb', yazıp'</i> |
| <i>yazar' yazmaz</i>   | 7. <i>yaza'yaza</i> | 11. <i>yazın'ja</i>       | 14. <i>yazar'ken</i> .    |

### Verbal Adjectives صفت مشبہ (§ 436).

1. *Yazıjı'*, 2. *achiq'*, 3. *sürgün'*, 4. *éölü'*, 5. *sévinj'*.

Noun of Excess *Chalıshqanı'*, *süzg\bar{e}j'*, *dalgıj'*.

Noun of Location: *Yataq'*, *otlaq'*.

Instrumental noun: *El\bar{e}k'*, *daraq'*.

## Finite Verb. فعل ' افعال ذاتيه

Indicative Mood	Assertive Mood	Relative Mood	Conditional Mood
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### Imperative امر حاضر (§ 316).

— —  
*yaz'*  
*yazsîn'*  
*yazalîm'*  
*ya'zînîz*  
*yazsînlar'*

### Present حال (§ 318).

<i>sévi'yoroum</i>	<i>sévi'yor idim</i>	<i>sévi'yor imishim</i>	<i>sévi'yor isém</i>
<i>sévi'yorsoun</i>	" <i>idiñ</i>	" <i>imishsiñ</i>	" <i>iséñ</i>
<i>sévi'yor</i>	" <i>idi</i>	" <i>imish</i>	" <i>isé</i>
<i>sévi'yorouz</i>	" <i>idik</i>	" <i>imishiz</i>	" <i>isék</i>
<i>sévi'yorsouñouz</i>	" <i>idiñiz</i>	" <i>imishsiñiz</i>	" <i>iséñiz</i>
<i>sévi'yorlar</i>	" <i>idilér</i>	" <i>imishlér</i>	" <i>isélér.</i>

### Aorist مضارع (§ 326).

<i>sécérîm</i>	<i>sévér' idim</i>	<i>sévér imishim</i>	<i>sévér isém</i>
<i>sévér'siñ</i>	" <i>idiñ</i>	" <i>imishsiñ</i>	" <i>iséñ</i>
<i>sévér'</i>	" <i>idi</i>	" <i>imish</i>	" <i>isé</i>
<i>sévér'riz</i>	" <i>idik</i>	" <i>imishiz</i>	" <i>isék</i>
<i>sévér'siñiz</i>	" <i>idiñiz</i>	" <i>imishsiñiz</i>	" <i>iséñiz</i>
<i>sévér'lér'</i>	" <i>idilér</i>	" <i>imishlér</i>	" <i>isélér.</i>

### Past ماضى شهودى (§ 344).

<i>sévdîm'</i>	<i>sévdî' idim</i>	<i>sévdî' isém</i>
<i>sévdîñ'</i>	" <i>idiñ</i>	" <i>iséñ</i>
<i>sévdî'</i>	" <i>idi</i>	" <i>isé</i>
<i>sévdîk'</i>	" <i>idik</i>	" <i>isék</i>
<i>sévdîñiz'</i>	" <i>idiñiz</i>	" <i>iséñiz</i>
<i>sévdîlér'</i>	" <i>idilér</i>	" <i>isélér.</i>

### Dubitative ماضى نقلى (§ 351).

<i>sérmî'shim</i>	<i>sévmish' idim</i>	<i>sérmish' imishim</i>	<i>sévmish' isém</i>
<i>sévmish'sin</i>	" <i>idiñ</i>	" <i>imishsin</i>	" <i>iséñ</i>
<i>sévmish'</i>	" <i>idi</i>	" <i>imish</i>	" <i>isé</i>
<i>sérmish'iz</i>	" <i>idik</i>	" <i>imishiz</i>	" <i>isék</i>
<i>sérmish'siñiz</i>	" <i>idiñiz</i>	" <i>imishsiñiz</i>	" <i>iséñiz</i>
<i>sérmishlér'</i>	" <i>idélér</i>	" <i>imishlér</i>	" <i>isélér.</i>

### Future مستقبل (§ 357).

<i>sévéjé'ym</i>	<i>sévéjék' idim</i>	<i>sévéjék' imishim</i>	<i>sévéjék' isém</i>
<i>sévéjék'sin'</i>	" <i>idiñ</i>	" <i>imishsin</i>	" <i>iséñ</i>

Indicative Mood	Assertive Mood	Relative Mood	Conditional Mood
<i>sévêjék'</i>	<i>sévêjék' idi</i>	<i>sévêjék' imish</i>	<i>sévêjék' isé</i>
<i>sévêjé' yiz</i>	" <i>idik</i>	" <i>imishiz</i>	" <i>isék</i>
<i>sévêjék' siñiz</i>	" <i>idiñiz</i>	" <i>imishsiñiz</i>	" <i>iséñiz</i>
<i>sévêjéklér'</i>	" <i>idilér</i>	" <i>imishlér</i>	" <i>isélér.</i>

## Optative التامى (§ 365).

<i>sévêyim'</i>	<i>sévé' idim</i>	
<i>sévésiñ'</i>	" <i>idiñ</i>	
<i>sévé'</i>	" <i>idi</i>	
<i>sévêlim'</i>	" <i>idik</i>	
<i>sévé' siñiz</i>	" <i>idiñiz</i>	
<i>sévélér'</i>	" <i>idilér</i>	

## Suppositive انشائيه ياخود فرضيه (§ 377).

<i>sév' sém</i>	<i>sév' sé idim</i>	<i>sév' sé imishim</i>
<i>sév' séñ</i>	" <i>idiñ</i>	" <i>imishsiñ</i>
<i>sév' sé</i>	" <i>idi</i>	" <i>imish</i>
<i>sév' sék</i>	" <i>idik</i>	" <i>imishiz</i>
<i>sév' séñiz</i>	" <i>idiñiz</i>	" <i>imishsiñiz</i>
<i>sév' sélér</i>	" <i>idilér</i>	" <i>imishlér</i>

## Necessitative وجوبى (§ 384).

<i>sévméli' yim</i>	<i>sévméli' idim</i>	<i>sévméli' imishim</i>	<i>sévméli' isém</i>
<i>sévméli' siñ</i>	" <i>idiñ</i>	" <i>imishsiñ</i>	" <i>iséñ</i>
<i>sévméli'</i>	" <i>idi</i>	" <i>imish</i>	" <i>isé</i>
<i>sévméli' yiz</i>	" <i>idik</i>	" <i>imishiz</i>	" <i>isék</i>
<i>sévméli' siñiz</i>	" <i>idiñiz</i>	" <i>imishsiñiz</i>	" <i>iséñiz</i>
<i>sévméli' dirlér</i>	" <i>idilér</i>	" <i>imishlér</i>	" <i>isélér.</i>

## The Verb To HAVE.

<i>Bénim var, séniñ var, onouñ var ...</i>	} I have a (book).
<i>Béndé var, séndé var, onda var ...</i>	
<i>Béndé dir, séndé dir, onda dîr ...</i>	I have the (book).
<i>Bénim var idî, séniñ var idî, onouñ var idî</i>	} I had a —
<i>Béndé var idî, séndé var idî, onda var idî</i>	
<i>Bénim var imîsh, séniñ var imîsh ...</i>	(They say that) I have,
<i>Bénim var îsa; Béndé var îsa</i>	If I had a —
<i>Bénim oldou, sénin oldou ...</i>	I got a —
<i>Bénim olajaq, séniñ olajaq ...</i>	I shall have a —
<i>Bénim olsa; séniñ olsa idi.</i>	If it were mine.

# قصر رسمی

## The Official Part.

مابین همایون حضرت ملوکانه The Imperial Palace

ذات حضرت پادشاهی His Imperial Majesty the Sultan

- تشریفات عمومیہ ناظری *Téshrifatî oumoumiyé Nazîrî*, The Grand Master of Ceremony.
- دارالسعادت الشریفہ اغاسی، قیزلر اغاسی *Dar-ûs-sa'adét ûsh-shérifé aghasî, Qizlar aghasî*, The Chief of the Eunuchs of the Imp. Palace.
- سرقرنای حضرت شہریاری ' باش مابینجی *Sér gourénayi Hazréti Shéh'riyari, Bash Mabéynji*, The Chief (Lord High-) Chamberlain.
- مابین همایون باش کتابتی *Mabéyni Hûmayoun Bash Kitabéti*, The Imperial Chancellery.
- مابین همایون باش کاتبی *Mabéyni Humayoun Bash Kiâtibi*, The First Secretary of the Imp. Palace.
- کاتب خصوصیٰ حضرت شہریاری *Kiâtibi Khousousiyi Hazréti Shéh'riyari*, The Private Secretary of H. I. M.
- دیوان همایون باش ترجمانی *Divanî Hûmayoun Bash Térjémani*, The Premier Dragoman of the Imp. Divan.
- دیوان همایون باش مترجمی *Divanî Hûmayoun Bash Mâtérjimi*, The Premier Translator of the Imp. Divan.
- مابین همایون امامی *Mabéyni Hûmayoun Imami*, The Chief Almoner (Imam) of the Imp. Palace.
- یاور اکرم حضرت پادشاهی *Yavéri Ekremi Hazréti Padishahi*, The Aide-de-Camp of H. I. M.
- فخری یاوران، یاور فخری *Fakhri Yavéran*, The Honorary aides-de-camp.
- یاور، یاوران *Yavér, pl. yavéran*, Aide-de-camp, Aides de camp.

باش مصاحب	<i>Bash Mousahib</i> , The Premier Courtier (French Courtisan).
جیب همایون	<i>Jébi Hûmayoun</i> , The Privy Purse.
خزینہ خاصہ شاہانہ	<i>Khazinéyi Khassayi Shahané</i> , The Civil List.
معیّت شاہانہ ارکان حربیہ مشیری	<i>Mayéti Shaha'né Erkiânî Harbiyé Mûsheeri</i> , The Chief of the Military Household.
مابین همایون مدیری	<i>Mabéyni Hûmayoun Mûdiri</i> , The Director of the Imp. Palace.
اصطبل عامرہ مدیری	<i>Îstablî Amiré Mûdiri</i> , The Grand Equerry of H. I. M.
باب السعادت العالیہ اغاسی	<i>Babûs Sa'adétûl aliyé Aghasî</i> , The Director of the Porte of the Palace.
قاپوجیلر کتخداسی	<i>Qapoujoular Két'khûdasî</i> , The Chief of the Porters.
حطب آنباری مدیری	<i>Hatab anbarî Mûdiri</i> , The Director of the Dépôt of Combustibles.
مابین همایون سر معماری	<i>Mabéyni Hûmayoun Sér Miymarî</i> , The Premier Architect of the Imp. Palace.
مابین همایون سر اطباسی	<i>Mabéyni Hûmayoun Sér atîbbasî</i> , The Premier Physician of the Imp. Palace.
مطبخ و فرونلر مدیری	<i>Matbakh vé Fourounlar Mûdiri</i> , The Director of the Imp. Kitchens and Ovens.
ارزاق آنباری مدیری	<i>Erzaq anbarî Mûdiri</i> , The Director of the Provisions.
حبوبات آنباری مدیری	<i>Houboubat anbarî mûdiri</i> , The Director of the Granaries.
حدیقہ شاہانہ مدیری	<i>Hadiqayi Shahané Mûdiri</i> , The Director of the Imp. Gardens.
چیفتلکات همایون مدیری	<i>Chiftlikîâtî Hûmayoun Mûdiri</i> , The Director of the Imp. Farms.

## باب عالی The Sublime Porte

### مجلس خاص وکلا The Council of Ministers

صدر اعظم	<i>Sadrî A'zam</i> , The Grand Vizier.
شیخ الاسلام	<i>Shéykh-ul Islam</i> . The Minister of the Canon Law of Islam.
داخلیہ ناظری	<i>Dakhiliyé Nazîrî</i> , The Minister of the Interior.
خارجیہ ناظری	<i>Kharijiyé Nazîrî</i> , The Minister for Foreign Affairs.
سر عسکر، حربیہ ناظری	<i>Séraskér</i> , ( <i>Harbiyé Nazîrî</i> ) The Minister for War.

شورای دوات رئیسی	<i>Shourayî Dévlét Réyisi</i> , The President of the Council of State.
عدلیه و مذاهب ناظری	<i>Adliyé vé Mézahib Nazîrî</i> , The Minister of Justice and Public worship.
مالیه ناظری.	<i>Maliyé Nazîrî</i> , The Minister of Finance.
معارف عمومیه ناظری	<i>Méarifi ouchoumiyé Nazîrî</i> , The Minister of Public Instruction.
بحریه ناظری	<i>Bahriye Nazîrî</i> , The Minister for Naval Affairs (Navy).
طوپخانه عامره مشیری	<i>Top-hanéyi Amiré mûsheeri</i> , The Grand Master of Ordnance.
اوقاف ناظری	<i>Evqaf Nazîrî</i> , The Minister of Religious Funds.
تجارت و نافعہ ناظری	<i>Tijarét vé Nafiya Nazîrî</i> , The Minister of Commerce and Public Works.

شهر امینی	<i>Shéhir Emeeni</i> , The Prefect of the City.
ضبطیه ناظری	<i>Zaptiyé Nazîrî</i> , The Prefect of the Police.
لیمان رئیسی	<i>Liman Réyisi</i> , The Prefect of the Port.
رسومات امینی	<i>Rousoumat Emini</i> , Director General of Customs.
دفتر خاقانی ناظری	<i>Déftéri Khaqani Nazîrî</i> , Director General of the Imperial Archives.
پوسته و تله‌گراف ناظری	<i>Posta vé Télégraf Nazîrî</i> , Director-General of Post and Telegraphs.
اورمان و معادن و زراعت ناظری	<i>Orman vé Méadin vé zira'at Nazîrî</i> , The Minister of Mines, Forests and Agriculture.
اطفائیه آلابی قوماندانی	<i>Itfayiyé alayî Komandantî</i> , The Commander of the Fire-Brigade.

### صدارت عظمیٰ The Grand Vizieriate

آمدی دیوان همایون، آمدجی بک	<i>Amédiyi Divanî Hûmayoun</i> , Referendary of the Imp. Divan.
مکتوبی اوطه‌سی	<i>Méktoubi Odasi</i> , The Bureau of Correspondence.
تشریفات قلمی	<i>Téshrifat Qalémi</i> , The Bureau of the Master of Ceremonies.
ولایات ممتازہ قلمی	<i>Vilayati Mûmtazé Qalémi</i> , The Bureau of the privileged Provinces.
سفرا تشریفاتجیسی	<i>Sûféra Téshrifatjisi</i> , Introducer of the Ambassadors.

## شورای دولت The Council of State

ملکیہ دائرہ سی	<i>Milkiyé Dayirési</i> , The Civil Department.
تنظیمات دائرہ سی	<i>Tanzimat Dayirési</i> , The Legislative Department.
محاکمات دائرہ سی	<i>Mouhakémat Dayirési</i> , The Judiciary Department.
شورای دولت کتابتی	<i>Shourayi Dévlét Kitabéti</i> , The Bureau of the Council of State.
امور نافعہ قومیسونی	<i>Oumourou Nafiya Qomisionou</i> , The High Commission of public Constructions (Improvements).
شورای دولت ملازمی	<i>Shourayi Dévlét mûlazimi</i> , The Auditor of the Council of State.

## خارجیہ نظارت جلیہ سی The Foreign Office

خارجیہ مستشاری	<i>Kharijiyé Mûstéshari</i> , The Under-Secretary of State for For. Affairs.
ترجمہ قلمی	<i>Térjémé qalémi</i> , The Bureau of Translation.
مکتوبی خارجہ قلمی	<i>Méktoubiyi Kharijiyé qalémi</i> , The Bureau of Correspondence.
تحریرات اجنبیہ قلمی	<i>Tahriratî Ejnébiyé Qalémi</i> , The Bureau of Foreign Correspondence.
اوراق اوطہ سی	<i>Evraq Odasî</i> , The Bureau of Archives.
محاسبہ قلمی	<i>Mouhasébe Qalémi</i> , Board of Audit.
امور حقوقیہ مختلطہ قلمی	<i>Oumourou Houqouqiyéyi Mûkhtélité Qalémi</i> , The Bureau of Disputed Claims.
حقوق مشاورلری اوطہ سی	<i>Houqouq mûshavirléri Odasî</i> , The Bureau of Legists.
تابعیت قلمی	<i>Tabiiyét Qalémi</i> , The Bureau of Nationality (naturalization).
مطبوعات اجنبیہ اوطہ سی	<i>Matbou'atî Ejnébiyé Odasî</i> , The Bureau of the Foreign Press.
سجل احوال قلمی	<i>Sijli ahval Qalémi</i> , The Bureau of personnel.

## داخلیہ نظارت جلیہ سی The Ministry of Internal Affairs

مطبوعات قلمی	<i>Matbou'at Qalémi</i> , The Bureau of the Press.
انتخاب مأمورین قومیسونی	<i>Intikhabî Mémoureen Qomisiyonou</i> , The Commission for the Selection of functionaries.

*Téqayûd sandîghî Nazarétî*, The Direction of the Pension Funds. تقاعد صندوقی نظارتی

### باب مشیخت پناهی The Sheikh-ul Islamate

*Sadrî Rouméli, Rouméli Qazaskéri*, The Vice-Chancellor of Turkey. صدر روم ایلی ، روم ایلی قاضی‌میسکری  
*Sadrî Anadolou, Anadolou Qazaskéri*, The Second Vice-Chancellor of Turkey (p. 458). صدر آناتولی ، آناتولی قاضی‌میسکری

*Fétva Emini*, The Superintendent of Canonical Decisions. فتوا امینی ، امین فتوا (فتوی)

*Mûftî*, a judge of the Canon Law of Islam. (فتوی = افتاء the Fayil of مفتی)

### مالیه نظارت جلیله‌سی The Ministry of Finance

*Varidat Idaréyi Oumoumiyési*, The General Directorate of revenues. واردات اداره عمومی‌سی

*Mésarifât Idaréyi Oumoumiyési*, The General Directorate of Expenses. مصارفات اداره عمومی‌سی

*Douyoun Idaréyi Oumoumiyési*, The General Directorate of Public Debts. دیون اداره عمومی‌سی

*Mouhasébatî atîqa dayirési*, The Bureau of regulation of ancient accounts. محاسبات عتیقه دائرہ‌سی

*Ashar ou aghnam Emanéti*, The administration of the tithes and taxes on sheep. اعشار و اغنام امانتی

*Vézné*, Directorate of Weights and Test. وزنه ، مالیه وزنه‌سی

*Ma térijémé Tahriratî Ejnébiyé Qalémi*, The office of Translation and correspondence in foreign languages. مع ترجمه تحریرات اجنبیه قلمی

*Divanî Mouhasébat*, The Court of Accounts. دیوان محاسبات

*Mûés'sésatî maliyé*, Financial Establishments. مؤسسات مالیه

### ضربخانه ، عامره مدیریتى The Imperial Mint

*Sikkézén Dayirési*, The department of Minting. سکه‌زن دائرہ‌سی

*Chashni Dayirési*, The department of assays. چاشنی دائرہ‌سی

*Makina Dayirési*, The department of Machines. ماشینہ دائرہ‌سی

قلع دأیرهسی *Qal Dayirési*, The department of Refining.

## رسومات امانت علیہسی **The Customs Administration**

- رسوم ستة ادارهسى *Rousoumou Sitté Idarési*, The Administration of the six indirect taxes (p. 390).
- مع مسكرات ذخيره كومروكى نظارتى *Ma mûskirat zakhiré géomrûyû nézaréti*, The Directorate of the customs on cereals and liquors.
- كراسته كومروكى نظارتى *Kérésté géomrûyû Nézaréti*, The Directorate of the Customs on wood.
- میوه و سبزه كومروكى نظارتى *Méyvé vé Sébze géomrûyû Nézaréti*, The Directorate of the customs on fruits and vegetables.
- بالقحانه نظارتى *Balîqhané Nézaréti*, The Directorate of the Fishery.
- مشترك المنفعة انحصار دخان دوات  
عليه عثمانیه 'رژى *Mûstérékûl Ménfa'a inhisarî douchanî Dévléti Aliyéyi Osmaniye*, The Regie co-interessé of tobaccos of the Ottoman-Empire.
- ديون عمومیه ادارهسى *Douyounou Oumoumiyé Idarési*, The Administration of Public Debts.
- ديون عمومیه باش قوميسرى *Douyounou Oumoumiyé bash qomisiri*, Imperial Commissary of the Ottoman Public Debts.

## معارف عمومیه نظارت جلیلهسى

## **The Ministry of Public Instruction**

- انجمن تفتیش و معاینه *Enjûméni Téftish ou Mouayéné*, The Council of Inspection and Censure (Supervision).
- مطبوعات اجنبیه قلمى *Matbou'atî Ejnébiyé Qalémi*, The Bureau of the Domestic Press.
- مطبوعات داخلیه قلمى *Matbou'atî Dakhiliyé Qalémi*, The Bureau of the Domestic Press.
- مطبوعات داخلیه مدیرى *Matbou'atî Dakhiliyé Mûdiri*, The Director of the Domestic Press Bureau.
- مکاتب عالیہ مدیریتی *Méktâtibi Aliyé Mûdiriyéti*, The Directorate of the Higher Schools.
- مکتب ملکیہ شاهانه *Méktébi Milkiyéyi Shahané*, The Imperial Civil College.
- مکتب سلطانی *Méktébi Soultani*, The Imp. Lyceum of Galata-Séray.
- مکتب حقوق شاهانه *Méktébi Houqouqou Shahané*, The Imp. Lyceum of Law.

لسان مکتبی	<i>Lisan Méktébi</i> , The Imp. Lyceum of Languages.
مکتب صنایع	<i>Méktébi Sanayi</i> , The School of Arts and Industry.
مکتب ابتدائیہ (مکاتب ابتدائیہ)	<i>Méktébi Iptidayiyé</i> , A Primary School.
مکتب رشدیہ (مکاتب رشدیہ)	<i>Méktébi Rûshdiyé</i> , A Grammar School.
مکتب اعدادیہ (مکاتب اعدادیہ)	<i>Méktébi Idadiyé</i> , An Academy or Preparatory School (which prepares for a College).
مکتب عالی (مکاتب عالیہ)	<i>Méktébi Ali</i> , A Superior (High-) School or College.
دار المعلمین	<i>Dar-ûl Mouallimeen</i> , A Normal School for teachers.
دار المعلمات	<i>Dar-ûl Mouallimat</i> , A Normal School for lady teachers.
مکتب طبیبہ ملکیہ	<i>Méktébi Tibbiyéyi Milkiyé</i> , The Civil Medical School.
عشیرت مکتبی	<i>Ashirét Méktébi</i> , A School for Nomadic Tribes.
رصدخانہ عامرہ	<i>Rasadkhanéyi Amiré</i> , The Imp. Meteorological Observatory.
موزہ خانہ ہمایون	<i>Mûzékhaneyi Hûmayoun</i> , The Imperial Museum.
مطبوعہ عامرہ	<i>Matba'ayi Amiré</i> , The Imperial Printing-House.

### عدلیہ و مذاہب نظارتِ جلیلہ سی

## The Ministry of Justice and Public Worship

مذاہب مدیری	<i>Mézahib Mûdiri</i> , Director of Public Worship (Religions).
انجمن عدلیہ ہیئت	<i>Enjûméni adliyé Hiyéti</i> , The Board of the Justice.
محکمہ تمیز	<i>Méhkéméyi Témyeez</i> , The Court of Cassation.
باش مدعی عمومی	<i>Bash Mûddayi ousmoumi</i> , The Procuror General of the Court of Cassation.
محکمہ استئناف	<i>Méhkéméyi Istinaf</i> , The Court of appeals.
استدعا دائرہ سی	<i>Istida dayirési</i> , The Section of Requests (in the C. of Cassation).
جنایت دائرہ سی	<i>Jinayét Dayirési</i> , The Criminal Section.
جرحہ دائرہ سی	<i>Jânha Dayirési</i> , The Correctional Section.
حقوق دائرہ سی	<i>Houqouq Dayirési</i> , The Civil Section.

جزا دائرہ سی	<i>Jéza Dayirési</i> , The Court of Criminal jurisdiction.
ہیئت اتہامیہ دائرہ سی	<i>Hiyéti It-hamiyé Dayirési</i> , The Court of accusation.
محکمہ بدایت، بدایت محکمہ سی	<i>Méhkéméyi Bidayét</i> , The Court of first instance.
محکمہ تجارت	<i>Méhkéméyi Tijarét</i> , The tribunal of Commerce.
برنجی تجارت مجلسی (محکمہ سی)	<i>Birinji Tijarét Méjlisi</i> , The First Commercial Court (where the cases between foreigners and Ottoman subjects are dealt with).
محکمہ تجارت بحریہ	<i>Méhkéméyi Tijaréti Bahriyé</i> , The Maritime Com. Court.

حاکم، حکام	<i>Hakim</i> , pl. <i>houk'kiâm</i> , Judge.
رئیس	<i>Réyis</i> , President. (The presiding Judge.)
محکمہ اعضای، اعضا	<i>Méhkémé Azasî</i> , <i>aza</i> , Member of council.
مدعی عمومی	<i>Mûddayi Oumoumi</i> , Procuror General. (Public prosecutor.)
مدعی عمومی معاونی	<i>Mûddayi Oumoumi mou'avini</i> , The assistant Proc. Gen.
ضبط کاتبی	<i>Zabt Kiâtibi</i> , The Clerk.
معاون	<i>Mouavin</i> , Assistant.
مستنطق	<i>Moustantîq</i> , The trial justice.
مقاولات محرری	<i>Mouqarélat Mouharriri</i> , The Notary Public.
مدعی، دعواجی، خاصم	<i>Mûddayi, davajî, khasim</i> , The plaintiff.
مدعی علیہ	<i>Mûddayi aléyh'</i> , The defendant.
شاهد	<i>Shahid</i> , vulg. <i>shahad</i> Witness.
دعوا وکیلی، آووقات	<i>Dava vékili, aroqat</i> , Lawyer, attorney.
وکالتنامہ	<i>Vékiâlétname</i> , A power of attorney.

## The Prefecture of Police ضبطیہ نظارت عالیہ سی

پولیس مجلسی	<i>Polis méjlisi</i> , The council of police.
ژاندارمہ مجلسی	<i>Jandarma méjlisi</i> , The council of gendarmery.
پولیس قومیسری	<i>Polis Qomiséri</i> , The commissary of police.
پساپورت اوطہ سی	<i>Pasaport odasî</i> (vulg. <i>pashaport</i> ), The bureau of passports.

پولیس مدیر لکی	<i>Polis mûdirliyi</i> , The prefects of police.
صو نظارتی	<i>Sou nézaréti</i> , The directorate of waters.
حبس خانہ عمومی	<i>Habskhanéyi ouchoumi</i> , The central prison.
شہر امانت بیہ سی	<i>Shéhir émanéti béhiyési</i> , The Prefecture of the City (of Const.).
برنجی دائرہ بلدیہ	<i>Birinji dayireyi bélédiyé</i> , The first municipality circle.
بلدیہ دائرہ سی	<i>Bélédiyé dayirési</i> , The municipality.
بلدیہ رئیس	<i>Bélédiyé réyisi</i> , The mayor (of a city).
بلدیہ مجلس	<i>Bélédiyé méjlisi</i> , The municipal council.
تیمار خانہ	<i>Timarkhané</i> , Asylum of the insane.
غریبا خستہ خانہ سی	<i>Gouréba Khastahanési</i> , The hospital for strangers.

### تجارت و نافعہ نظارت جلیلہ سی

## The Ministry of Commerce and Public Works

تیمور یوللر اداره عمومی سی	<i>Démir yollar idaréyi ouchoumiyési</i> , The general directorate of railroads.
مدیر عمومی	<i>Mûdiriouchoumi</i> , General manager.
طرق و معابر اداره سی	<i>Tourouq ou méabir idarési</i> , The general directorate of roads and bridges.
مهندس خانہ ہمایون	<i>Mûhéndiskhanéyi Hâmayoun</i> , The School of Engineers.

### امور صحیہ نظارت بیہ سی

## The Council of International Sanitation

ادارہ امور صحیہ	<i>Idaréyi ouchourou síhhiyé</i> , The sanitary administration.
دائرہ صحیہ	<i>Dayiréyi Síhhiyé</i> , The Bureau of Sanitation.
تحفظ خانہ ، قرانتنہ ، قارانتینہ	<i>Téhaïfouzghané, Qarantina</i> , The Lazaretto, Quarantine Station.

### اوقاف ہمایون نظارت جلیلہ سی

## The Ministry of Religious Funds

فراغ	<i>Féragh</i> , Alienation, Quitclaim.
انتقال	<i>Intiqal</i> , Transmission by inheritance.

پوسته و تلغراف نظارت بهیه‌سی

**The Administration of Posts and Telegraphs**

دولت علیہ عثمانیہ اتحاد پوستہ‌لری	<i>Dıvléti Aliyéyi Osmaniye Ittihad Postaları</i> , The International Ottoman Posts.
دفترخانہ خاقانی نظارتی	<i>Déftérkhanéyi Khaqani Nézaréti</i> , The Ministry of Archives.
زراعت بانکہ‌سی	<i>Zira'at banqası</i> , The Agricultural Bank.
عثمانلی بانکہ‌سی	<i>Osmanlı banqası</i> , The Ottoman Bank.
بانق عثمانی مدیری	<i>Banqı Osmani Mûdiri</i> , The manager of the Imp. Ottoman Bank.

**The Ministry of War** حربہ نظارت جلیہ‌سی

باب والای سرعسکری	<i>Babı Valayı Séraskéri</i> , The Seraskeriat (The War Office).
ارکان حرب	<i>Erkiânî Harb</i> , The General Staff.
عموم ارکان حرب دائرہ‌سی	<i>Oumoum Erkiânî Harb Dayirési</i> , The Department of the General Staff.
پیادہ دائرہ‌سی	<i>Piyadé Dayirési</i> , The Infantry Department.
سواری دائرہ‌سی	<i>Suvarı Dayirési</i> , The Cavalry Department.
طوپچی دائرہ‌سی	<i>Topjou Dayirési</i> , The Artillery Department.
استحکامات و انشآت دائرہ‌سی	<i>Istihkiâmat vé Insha'at Dayirési</i> , The Department of Military fortification and buildings.
محاکمات عسکریہ دائرہ‌سی	<i>Mouhakématı askériyé Dayirési</i> , The Department of Military Justice.
صحبہ عسکریہ دائرہ‌سی	<i>Sihhiyéyi askériyé Dayirési</i> , The Department of Military Sanitation.
امور صحبہ انسانیہ شعبہ‌سی	<i>Oumourou Sihhiyéyi İnsaniyé shûbési</i> , The Department of Military medical Inspection.
امور صحبہ حیوانیہ شعبہ‌سی	<i>Oumourou Sihhiyéyi Hayvaniyé Shûbési</i> , The Department of equestrian hygiene.
تفتیش عسکریہ قومسیون عالی‌سی	<i>Téftishi askériyé Qomisiyonou alisi</i> , High Military Commission.
لوازمات عمومیه دائرہ‌سی	<i>Lévazimatı oumoumiyé Dayirési</i> , The Commissary-General's Dep.
محاسبات عمومیه دائرہ‌سی	<i>Mouhasébatı oumoumiyé Dayirési</i> , The Department of General accounts.

*Jandarman dayirési*, The Department of Gendarmery.  
 اطفائیہ آلائی، طلومبہ جی آلائی *Itfayiyé alayt, Touloumbajit alayt*,  
 The Brigade of Firemen.  
 مکتب حریہ *Méktébi Harbiyé*, The Military School.  
 مکتب طبیہ عسکریہ *Méktébi Tibbiyéyi Askériyé*, The Medical Military School.  
 عموم مکاتب عسکریہ مدیری *Oumoum Mékiâtibi Askériyé Mûdiri*, Director General of the Military Schools.

### مأمورین عسکریہ Military Grades

سردار	<i>Sérdar</i> , General (cf. p. 458).		
سردار اکرم	<i>Sérdari Ékrém</i> , Grand Marshal.		
مشیر	<i>Mûsheer</i> , Marshal.	Highest officers ارکان	
فریق	<i>F'ériq</i> , General of division.		
میرلوا	<i>Miriliva</i> , General of brigade.		
میر آلائی	<i>Miralay</i> , Colonel.		
قائم مقام	<i>Qaymaqam</i> , Lieutenant colonel.	Higher officers امرا	
بیک باشی	<i>Biñ bashî</i> , Major.		
قول اغاسی	<i>Qol aghasî</i> , Adjutant major.		
یوز باشی	<i>Yûz bashî</i> , Captain.		
ملازم اول	<i>Mûlazimi évrél</i> , Lieutenant.	Zabiti pl. zabîta Officer ضابطہ، ضابط	
ملازم ثانی	<i>Mûlazimi sani</i> , Sub-lieutenant.		
آلائی امینی	<i>Alay Émini</i> , Intendant of a regiment.		
آلائی کاتبی	<i>Alay Kîâtibi</i> , Sec. of a regiment.		
آلائی امامی	<i>Alay Imamî</i> , Chaplain of a regiment.	Lower officers افراد	
طابور امامی	<i>Tabour Imamî</i> , Chaplain of a battalion.		
باش چاوش	<i>Bash chavoush</i> , Sergeant major.		
صیرہ چاوشی	<i>Sîra chavoushou</i> , Sergeant.		
اون باشی	<i>On bashî</i> , Corporal.	Reg. Army	
نفر، عسکر نفری	<i>Néfér, askér néféri</i> , Soldier, Private.		
قرعہ عسکری، عجی	<i>Qour'a askéri, Ajémi</i> , Conscript.		
احتیاط عسکری	<i>Ihtiyat askéri</i> , The army reserve.		

اردو *Ordou*, Army.فرقه *Firqa*, Division.لواء *Liva*, Brigade.آلای *Alay*, Regiment.طوپچی یاخود سواری بولوکی *Topjou yakhod souvari bēôlûyû*, Squadron.طابور، پیاده طابوری *Tabour, piyadé tabourou*, Battalion.بولوک، پیاده بولوکی *Bēôlûk, piyadé bēôlûyû*, Company.پیاده عساکری، نفری *Piyadé asakiri; -néféri*, Infantry; Foot-soldier.طوپچی عساکری، نفری *Topjou asakiri; -néféri*, Artillery; -man.سواری عساکری، نفری *Souvari asakiri*, Cavalry.بحریه عساکری، نفری *Bahriyé asakiri*, Marines.عساكر نظامیه (مُوطَف) *Asakiri nizamiyé, -Mouvazzaf*, Regulars.عساكر ردیفه *Asakiri rédifé*, Militia.عساكر مستحفظه *Asakiri moustahfiza*, The last Reserves.خاصه عساکری *Khassa asakiri*, The corps of the Imp. Guards.دردنجی اردوی همایون *Dēôrdûnjû Ordouyi Hûmayoun*, The 4th Army Corps.

*Note.* 1. The centre of the Imp. Guards is Constantinople, 2nd Edirné, 3rd Monastîr, 4th Erzinjan, 5th Damascus, 6th Bagdad, 7th Sana.

*Note.* 2. All the Moslems in Turkey are called to enter the Army at the age of 20, which is called the age of Maturity (*ésnan*). The term is 9 years in the Regular Army (*Asakiri Nizamiyé*): 3 years under arms and 6 years in the army reserve (*Ihtiyat*); 6 in the territorial army (Militia *Rédif*) and 3 in the territorial reserve (*Moustahfiz*).

### اساحه Arms

اسلحه ناریه *Éslihayi nariyé*, Fire arms.اسلحه جارحه *Éslihayi jariha*, Pointed arms.توفنگ *Tuféng*, Gun.فیشنگ *Fishéng*, Rocket.روولور *Révolvér*, Revolver.طابانچه *Tabanja*, Pistol.طوپ *Top*, Canon.سونکی *Sûngû*, Bayonet.قضاطوره *Qatsatoura*, Strap.قیلیج *Qilîj*, Sword.قبضه، قین *Qabzé, qîn*, Sheath.بالطه *Balta*, Axe.مزراق *Mizraq*, Lancet.خانچر *Khanchér*, Sabre.قامه *Qama*, Dagger.یاتاغان *Yatagan*, Yatagan.

## بحریہ نظارت جلیہ سی The Admiralty

- Shourayi bahriyé, Board of admiralty. شورای بحریہ
- Érkîani harb dayirési, Staff-office. ارکان حرب دائرہ سی
- Bahriyé nazîrî, Minister of marine. بحریہ ناظری
- Bahriyé mûshiri, amiral, Admiral. بحریہ مشیری، آمیرال (a. امیر)
- Donanma qomandanî, Admiral of the fleet. دونانمہ قوماندانی [الماء]
- Fériq, Vice-admiral (of the 1st class). فریق
- Miriliva, riyalé pasha, Rear-admiral. میرلوا (ریالہ پاشا)
- Comodor, Commodore. قومودور
- Miralay, Captain. میرآلای
- Bin bashî, gémî souvarisi, souvari, Commander. بیگ باشی، گمی سوارسی، سوارسی
- Qol aghasî, Lieutenant-commander. قول اغاسی [سواری]
- Qîdémli yûzbashî, First Lieutenant. قدملی یوز باشی
- Yûz bashî, Lieutenant. یوز باشی
- Mûlazimi évvél, Sub-Lieutenant. ملازم اول
- Mûlazimi sani, Midshipman. ملازم ثانی
- mûhéndis, Naval cadet. — — — تعلیم سفینہ سنده بولونان مہندس
- mouallim, Naval instructor. — — — تعلیم سفینہ سنده بولونان معلم
- Tûféng éndaz zabiti, Marine officer. تفنگ انداز ضابطی
- Harb zabiti, Executive officer. حرب ضابطی
- Érkîanî harb zabiti, Staff officer. ارکان حرب ضابطی
- Gêdyérté zabiti, Deck officer. کوکرتہ ضابطی
- Torpedo zabiti, Torpedo officer. طورپیدو ضابطی
- Topjou zabiti, Gunnery officer. طوپچی ضابطی
- Qîdémli zabit, Senior officer. قدملی ضابط
- Qîdémsiz zabit, Junior officer. قدمسز ضابط
- Névbétji zabiti, { Officer of the day. نوبتچی ضابطی }  
on duty.
- Varda zabiti, Officer of the watch. واردا ضابطی
- Séryri séfayin mémourou, Navigating officer. سیر سفائن ماموری

چرخجی ضابطی 'انشائیہ ضابطی' *Charkhji zabiti, inshayiyé zabiti*, Civil officer.

چرخجی باشی *Charkhji bashî*, Chief engineer.

چرخجی باشی معاونی *Charkhji bashî mouavini*, Assistant engineer.

قالیون کاتبی *Qalyon kiâtibi*, Fleet paymaster.

سفینه کاتبی *Séfiné kiâtibi*, Paymaster.

بریق کاتبی *Briq kiâtibi*, Clerk.

قلاغوز *Qlavouz*, Pilot.

دومنچی *Dûménji*, Steersman.

پورصون *Porsoun*, Boatswain.

طوپچی *Topjou*, Gunner.

مارانقوز *Maranqoz*, Carpenter.

یاکنجی *Yélkénji*, Sailmaker.

قالافات *Qalafat*, Caulker.

غایبار *Gaybar*, Topman.

واردا باندہ را *Varda bandéra*, Signalman.

سفینه امینی *Séfiné émini*, Master at arms.

مستعد کمیچی 'اونباشی' *Mûstayid gémiji, onbashi*, Seaman.

نفر 'طائفہ' *Néfér, tayifé, vulg. tay'fa*, Blue jacket.

سلاح انداز نفری *Silahéndaz néféri*, Marine.

عجمی نفر *Ajémi néfér*, Dock hand.

موسیقہ جی *Mousiqaji*, Bandsman.

بوروجی *Boroujou*, Bugler.

ترامپت *Trampét*, Drummer.

دمیرجی *Démirji*, Blacksmith.

آتشجی *Atéshji*, Stoker.

کومورجی *Kéomûrjû*, Trimmer.

سفینه امامی 'سفینه پاپاسی' *Séfiné papasî, séfiné imamî*, Chaplain.

قارانتینہ ادارہ سی *Qarantina idarési*, Quarantine administration.

قارانتینہ مجلسی *Qarantina méjlisi*, Board of health.

تمیز پراتیقہ *Témiz pratiqa*, Clean bill of health.

بولاشیق پراتیقہ *Boulashîq pratiqa*, Foul bill of health.

### ترسانہ عامرہ The Imperial Arsenal

ترسانہ عامرہ *Térsané, (darûs'sana'a)*, Dockyard, arsenal.

رسمخانہ *Résimkhané*, Drawing office.

انشائیہ دائرہ سی *Inshayiyé dayirési*, Constructor's office.

طورپیدو دائرہ سی *Torpedo dayirési*, Torpedo department.

- دمیرخانه *Démir khané*, Blacksmith's shop.  
 دوکمهخانه *Déokmé khané*, Foundry, forge.  
 بیچقی خانه *Bîchqî khané*, Sawmill.  
 قازانخانه، قزغانخانه *Qazankhané*, Boilermaker's shop.  
 ماکینه اعمالآتخانهسی *Makina imalatkhanési*, Engine shop.  
 تسویه فابریقهسی *Tésviyé fabriqasî*, Fitting shop.  
 تیر کوکرتہ *Teer gédyérté*, Rigging loft.  
 چلیک فابریقهسی *Chélik fabriqasî*, Steel factory.  
 یلکنجی مغازہسی *Yélkénji maghazasî*, Sail loft.  
 حاوض، حوض *Havouz*, Dock.  
 سابج حاوض *Sabih havouz*, Floating dock.  
 صولو حاوض *Soulou havouz*, Basin or wet dock.  
 قورو حاوض *Qourou havouz*, Dry or graving dock.  
 آنبار، دہپو *Anbar, ambar*, Stores.  
 کرستہ محلی *Kéristé mahélli-mahalî*, Timber yard.

### سفنہنک انواعی Different Kinds of Ships

- سفینہ، سفائن، کمی *Séfiné, séfayin; gémi*, Ship.  
 زرہلی سفینہ، سفن *Zîrhî séfiné*, pl. *sûfén*, Armour-plated ship.  
 باربہتالی زرہلی *Barbétalî zîrh'î*, Armour-plated barbette ship.  
 قولہلی زرہلی *Qouléli zîrh'î*, Armour-plated turret ship.  
 قالیون *Qalyon*, Line-of-battle ship.  
 فرقاتین، فرقاتین *Fîrqatin*, Frigate.  
 قوروت *Qorvét*, Corvette.      بریق *Briq*, Brig.  
 غولت *Golét*, Brigantine.      غانبوط *Ganbot*, Gunboat.  
 قروآزور *Qrouazor*, Cruiser.      ایسقونہ *Isqouna*, Schooner.  
 تجار ناویسی، تجار ناویسی *Tûjjar navisi, tûjjar navîst*, Barque.  
 داوولومبازلی واپور *Darloumbazlî vapor*, Paddle boat.  
 ایسقرو واپور *Îsqrou vapor*, Screw steamer.  
 تنزہ واپوری، یوط *Ténézzûh vaporou, Yot*, Yacht.

قباسورطه سفینه *Qabasourta séfiné*, Full-rigged ship.

قراغول سفینه *Qaraghol séfiné*, Guard ship.

زرهلی سفینه *Zirhli séfiné*, An Iron-clad.

ساج کمی *Saj gémi*, Iron ship.

تعلیم سفینه سی *Talim séfinési*, Training ship.

نقلیه سفینه سی *Naqliyé séfinési*, Transport ship.

مساحه کمیسی *Mésahé gémisi*, Surveying ship.

یولجی طاشیان سفینه *Yoljou tashîyan séfiné*, Passenger ship.

طورپیدو ایستیمبوتی *Torpedo istimbotou*, Torpedo boat.

تحت البحر طورپیدو ایستیمبوتی *Tahtélbahr torpedo* { Submarine torpedo  
*istimbotou,* { boat.

طورپیدو که چری *Torpedo Kéchîrî*, Torpedo catcher.

### ولایات شاهانه (p. 126, 441) *The Provinces*

ولایت، والی *Vilayét, vali*, Province, Governor-General.

والی جدید *Valiyi jédid*, The newly-appointed Vali.

والی وکیلی *Vali vékili*, The acting Governor-General.

والی معاونی *Vali mouavini*, The assistant governor.

لوا، سانجاق، متصرف *Liva, sanjaq; mûtésarrîf*, County; governor.

قضا، قائم مقام *Qaza, qaymaqam*, District, sub-governor.

ناحیه، مدیر *Nahiyé, mûdir*, Parish, Mûdir.

ولایت قابو کتخداسی *Vilayét qapou Kétkhoudasî*, vulg. -*kéh'yasî*, The agent of the Governor-General.

دفتردار، محاسبه جی، مال مدیری *Déftérdar, mouhasébéji, mal mûdiri*,  
 The comptrollers of revenue and expenditure in Vilayét,  
 Sanjaq and Qaza (p. 352).

مکتوبجی، تحریرات مدیری، تحریرات کاتبی *Méktoubjou, tahrirat mûdiri, tahrirat kiâtibi*, The chief secretaries in Vilayét, Sanjaq and Qaza.

دفتر خاقانی مأموری، طاپو مأموری، طاپو کاتبی *Déftéri khaqani mémourou, tapou mémourou, tapou kiâtibi*, Registrar of Real-Estate or Title-deeds (in Vilayét, Liva and Qaza).

نفوس ناظری، نفوس مأموری، نفوس کاتبی *Noufous nazîrî, noufous mémourou, noufous kiâtibi*, Census-taker (in Vilayét, Liva and Qaza. (Who issue the *Tézkérés* and passports also.)

- فراغ قومیسونی *Féragh qomisiyonou*, The quit claim commission.
- تحصیلات قومیسونی *Tahsilat qomisiyonou*, Commission of taxes.
- تحصیلدار *Tahsildar*, Tax-collector.
- مہاجرین قومیسونی *Mouhajireen qomisiyonou*, Commission of immigrants.
- صندوق امینی *Sandîq émini*, Treasurer.
- مع تحریر ویرکو قلعی *Ma tahrir vérgi qalémi*, The bureau of cadasters.
- زراعت بانکہ سی شعبہ سی *Zira'at banqasî shûbési*, A branch of the Agricultural bank.
- پولیس سر قومیسری *Polis sér qomiséri*, First commissioner of Police.
- قومیسر *Qomisér*, Commissioner.
- پولیس *Polis*, Police, policeman.
- مفتش *Mûfétish*, Inspector.
- محکمہ شرعیہ *Méhkémeyi shériyé*, The court of Canon-Law.
- (the *Fayil* of افتاء = فتویٰ مفتی) *Mûfti*, A judge of Canon-Law.
- محکمہ نظامیہ، محکمہ عدلیہ *Méhkémeyi nizamiyé, méhkémeyi adliyé*, The Judicial Court (pl. *Méhakim*).
- نائب؛ مرکز ناٹی *Nayib, mérkéz nayibi*, Deputy judge.
- (from حکم قاضی، حاکم (قضیاء، حکم) *Qadî, hakim*, A judge, magistrate.
- مہیز، باش کاتب *Mûméyyiz*, Chief secretary.
- مسود، خلفا، مہض، مقید *Mûsévvîd, khouléfa, mûbéyyiz, mou-qayyîd*, Clerk.
- بلدیہ مجلسی *Bélédiyé méjlisi*, Municipality.
- بلدیہ رئیس *Bélédiyé réyisi*, Mayor.
- بلدیہ طبیبی، - حکیمی *Bélédiyé tabibi*, Municipality doctor.
- آشیجی، آشی مأموری *Ashîjî, ashî mémourou*, Vaccinator.
- پوستہ مدیری *Posta mûdiri*, Post-master.

### دیپلوماسی تعیراتی Diplomatic Terms

- سفیر، ایلچی، اورتہ ایلچی *Séfîr, élchi, Orta élchi*, Minister.
- سفیر کبیر، بویوک ایلچی *Séfîri kébir, bédyûk élchi*, Ambassador.
- سفارت مستشاری *Séfarét mûstésharî*, The counsellor of legation.
- مصلحتگذار *Maslahatgûzar*, Chargé d'affaires.

- هیئت سفارت *Hiyéti séfarét*, The personnel of the Embassy.  
 سفارتخانه *Séfarétkhané*, Embassy, legation.  
 باش کاتب *Bash kiâtib*, The chief secretary.  
 قونسولوسلر هیئتی *Qonsoloslar hiyéti*, The consular corps.  
 قونسولوس 'شهبندر *Qonsolos, shéhbéndér*, The consul.  
 باش قونسولوس 'باش شهبندر *Bash qonsolos*, The consul-general.  
 قونسولوس وکیلی 'شهبندر وکیلی *Qonsolos vékili*, The vice-consul.  
 قونسولوسخانه 'قونسولاتو *Qonsoloskhané, qonsolato*, General-consulate.  
 قنچلاریا 'قانعچلاریا *Qanchélaryä*, The chancellery.  
 تعاطی 'تحریرات *Ta'atiyi tahrirat*, Exchange of correspondence.  
 تحریرات رسمیہ *Tahriratî résmiyé*, Official correspondence.  
 تحریرات غیر رسمیہ *Tahriratî ghayrî résmiyé*, Unofficial correspondence.  
 صورت رسمیہ ده 'رسمیاً *Souréti résmiyédé, résmén*, Officially.  
 صورت غیر رسمیہ ده *Souréti ghay'rî résmiyédé*, Unofficially.  
 مبادلہ افکار *Mûbadéléyi éfkîâr*, Exchange of opinions (views).  
 مباحث افکار *Mûbayénéti éfkîâr*, Divergency of opinions.  
 مذکرہ عمومیہ *Mûzékkéréyi oumoumiyé*, Consular dispatch.  
 مشترک نوطہ *Mûshitérek nota*, Collective note.  
 تقریر شفاهی 'مذکرہ شفاهیہ } *Taqriri shifahi, Mûzék-kéréyi shifahiyé*, Verbal note.  
 صوک و قطعی تکلیف 'اولتیماتوم } *Son véqatitéklif, ûltimatoum*, Ultimatum.  
 صلح 'مصالحہ *Soulh, mûsaléha*, Peace.  
 قونفرانس 'قونفرہ *Qonférans, qongré*, Conference, congress.  
 مرخص *Mourakh'khas*, Plenipotentiary.  
 معاہدہ 'عہدنامہ *Mouahédé, ahd'namé*, Treaty.  
 صلح معاہدہ سی *Soulh mouahédési*, Treaty of peace.  
 تجارت معاہدہ سی *Tijarét mouahédési*, Treaty of commerce.  
 تضمینات *Tazminat*, Indemnity.  
 تضمینات حربیہ *Tazminatî harbiyé*, War Indemnity.  
 تسلیم اراضی *Téslimi arazi*, Cession of territory.

اشغال، استیلا *Ishghal, istiyla*, Occupation.

تخلیه *Takhliyé*, Evacuation.

مأذوناً *Méézounén*, On furlough.

حکومت مشروطه *Hûkûméti méshrouté*, Constitutional government.

حکومت مطلقه *Hûkûméti moutlaqa*, Absolute government.

جمهوریت *Jûmhouriyét*, Republic.

قانون اساسی *Qanounou éyasi*, The constitution.

مجلس مبعوثان، پارلامنتو *Méjlisi mébousan, parlaménto*, The Commons.

مبعوث *Mébous*, Deputy, delegate. M. P.

مجلس اعیان *Méjlisi ayan*, Senate.

مجلس اعیان اعضاسی *Méjlisi ayan azasí*, Senator.

نامزد، قانیددا *Namzéd, Qandida*, Candidate.

منتخب *Mûntakhib*, Elector.

رای، رأیلر، آرا *Rey, pl. ara, reylér*, Vote, votes.

اکثریت آرا *Éksériyétí ara*, The majority of votes.

اقلیت آرا *Aqalliyétí ara*, Minority of votes.

تکلیف، تکلیف ایتماک *Téklif, —ét'*, Motion, to move.

اکثریت *Éksériyét*, Quorum.

پولیتیکه فرقه‌لری *Politiqa fîrqalarî*, Political parties.

محافظه کاران فرقه‌سی *Mouhafazakîâran fîrqasî*, Conservative party.

ترقی پروران فرقه‌سی *Téraqqî pérvéran fîrqasî*, Progressive party.

حریت پروران فرقه‌سی *Hourriyét pérvéran fîrqasî*, Liberal party.

حکومت طرفدارانی *Hûkûmét tarafdaranî*, The supporters of the government.

حکومت خلافت‌گیرانی *Hûkûmét khilafgiranî*, The Opposition.

فرقه عوام *Fîrqayî aramm*, The Democratic party.

فرقه جمهوریه *Fîrqayî jûmhouriyé*, The republican party.

فرقه مخالفه رئیس *Fîrqayî moukhaléfé réyisi*, The leader of the Opposition.

- بحران وكلا *Bouhranî vûkéla*, A ministerial crisis.
- تبدل وكلا *Tébédûlû vûkéla*, Change of ministry.
- استعفا ، — ایتماک *Istifa, — étmék*, Resignation, to resign.
- عزل ، عزل ایتماک *Azl, azl étmék*, Removal, to remove.
- نصب و تعیین *Nasbou tayin*, Nomination.
- ترفع رتبه *Térfiyi rûtbé*, Promotion.
- توجیه نشان *Tévjihi nishan*, Decoration.
- رتبه ، صنف *Rûtbé, sînîf*, Class, order.
- بودجه *Bûdgé*, Budget.      آچیق *Achîq*, Deficit.
- حاصلات ، واردات *Hasîlat. varîdat*, Income.
- مصارفات ، مدفوعات *Mésarifat, médfouat*, Expenditure.
- فضله حاصلات *Fazlayî hasîlat*, Surplus.
- مجاربه ، حرب *Mouharébé, harb*, The war.
- مجاربه بحریه *Mouharébéyi bahriyé*, Naval battle.
- مجاربه بریه      »      *berriyé*, Land battle.
- مجاربه داخلیه      »      *dakhiliyé*, Civil war.
- اعلان حرب *Ilanî harb*, A declaration of war.
- اداره عرفیه *Idaréyi êorfiyé*, A state of siege.
- اتفاق مثلث *Ittifaqî mûsêllés*, The Triple alliance.
- اتفاق تدافعی و تجاوزی *Ittifaqî tédafiyi vé téjavouzi*, An offensive and defensive alliance.
- مجارب دولتر *Mouharib dévlétlér*, The Belligerent Powers.
- دولت معاونه *Dévléti mouaviné*, Allied Power.
- بی طرف دولت *Bitaraf devlét*, Neutral Power.
- مضاربه *Mûdarébé*, Battle.      آبلوقه *Abloqa*, Blokade.
- هجوم *Hâjûm*, Attack.      محاسره *Mouhaséré*, Siege.
- استحكام ، قلعه *Istihkiâm, gala, qalé*, Fortress.
- تسلیم مقاوله سی *Téslim mouqavélési*, Capitulation.
- فتح *Féth*, Conquest.      غلبه *Ghalébé*, Victory.
- متارکه *Mûtaréké*, Armistice.
- بین الملل *Béynél milél*, International.

## Festivals بايراملر و يورطولر

- Allah Tagala Hazrétleri, Jénabî Allah, Jénabî Haqq*, God, the Most High. الله تعالى حضرتلى، جناب الله، جناب حق
- { Salousou Shérif } { Éqanimi Sélésé }* The Holy Trinity. ثلاث شريف، اقانيم ثلثه
- Eesa-él-Mésih*, Jesus Christ. عيسى المسيح
- Rouhoul Qoudous*, The Holy Spirit. روح القدس
- Kilisé, Kiliséyi Mésihiyé*, Church, Christian Church. كليسه، كليسه مسيحيه
- Yévmi makhsous*, Anniversary. يوم مخصوص
- Sélamlîq résmi alisi*, The ceremony of *Sélamlîq* (a public procession of the Sultan to mosque at noon on Friday). سلاملق رسم عاليسى
- Bayram*, Moslem or Jewish festival. بايرام، بيرام *Eed*, pl. *ayad* festival. اعياد، عيد
- Yévmi véladét*, The birthday. يوم ولادت
- Isim gûnû*, The name-day. اسم كوني
- Séné bashî, yîl bashî*, The New Year's Day. سنه باشى، ييل باشى
- Véladéti Hûmayoun*, The Birthday of Sultan. ولادت همايون
- Jûlousou Hûmayoun*, The accession of H. I. S. جلوس همايون
- Zatî Shahanéniñ qîlîj qoushanmast*, The investiture of H. M. with the sword of the Prophet. ذات شاهانه نك قيليج قوشانمستسى
- Qîlîj alayî*, The ceremony of investiture. قيليج آلاى
- Shahzadégûnîñ sûnnét dûyûnû*, The circumcision feast of the Imp. princes. شهادكانك سنت دوكونى
- Khitan jémiyyéti, sûnnét dûyûnû*, A circumcision feast. ختان جمعيتى، سنت دوكونى
- Véleemé jémiyyéti, dûyûn*, The wedding. وليمه جمعيتى، دوكون
- Léyléyi mûbaréké*, pl. *léyalîyi mûbaréké*, The Holy night, — nights. ليله مباركه، ليالى مباركه
- Mévloudoun nébi, mévloud*, The birthday of the Prophet. مولود النبي، مولود
- Léyletûl miraj, miraj géjési*, The Night of the Ascent of the Prophet (26<sup>th</sup> Réjéb). ليلة المعراج، معراج كيجهسى
- Léylétûl Ragayib, léyléyi Ragayib*, The Night of the first Friday of Réjéb, regarded as the anniversary of the conception of the Prophet. ليلة الرغائب، ليله رغائت

برائت کیجہ سی *Bérat géjési*, The Night of Absolution, the Night of the 5<sup>th</sup> of Shaban, in which the revelation was communicated to Muhammed by the angel Gabriel.

قندیل کیجہ سی *Qandil géjési*, Any Night of general illumination for a Moslem festival, of which there are four: Muhammed's Birthday, Conception, Night-ascent and Absolution.

لئے قدر، قدر کیجہ سی *Léylét'ûl qadîr, léylé'yi qadîr, qadîr' géjési, Qadr géjési*, The Night of Power, name given to the 27<sup>th</sup> night of Ramazan.

لیلة العيد *Léylét'ûl eed*, The night preceding either of the two days of Bayram.

عرفه *Aréfé*, The day preceding the two following Bayrams.

عید فطر، رمضان بیرامی، شکر بیرامی *Eedi fitîr, Ramazan bayramî, Shékér bayramî*, The festival at the end of the fast of Ramazan. (The first three days of Shaban.)

عید اضحیٰ، قربان بیرامی، حاجیلر بیرامی *Eedi adha, Qourban bayramî, Hajîlar bayramî*, The Moslem festival of sacrifice, the Great Bayram falling on 10—13 of Zilhijjé.

خرقه شریف، خرقه سعادت *Khîrqayî Shérif, Khîrqayî Sa-adét*, The mantle of Muhammed, given to the poet Kîâ'b.

صره همايون *Sourréyi Hâmayoun*, The Sultan's yearly gifts for Mecca and Medina.

مکب حج شریف *Mévkibi Hajjî Shérif*, The Sacred Caravan for the Holy Lands of Islam.

### ایجاد عیسویہ (یورطولر) Christian Festivals

میلاد عیسیٰ، کوچوک پاسقالیه *Meeladî Eesa, Kûchûk Pasqalya*, Christmas.

میلاد عیسیٰ عرفہ سی، ختوم *Meeladî Eesa aréfési, Khîtom*, The Christmas Eve.

قارناوال، ات کسیمى، بارقاندان *Qarnaval, Ét késimi, Barqandan*, The carnival.

بویوک رھیز *Bêdyûk Pérhiz*, The Lent.

پاسقالیه، بویوک پاسقالیه، زادیک *Pasqalya, Zadig*, Easter.

عروج حضرت عیسا (عسی) *Oroujou Hazréti Eesa*, The Ascension.

عید الخمسین، خمسین بیرامی *Eedûl Khamseen, Khamseen bayramî*, The feast of Pentecost.

قداس، قداس شریف *Qouddas, Qoudda'sî Shérif*, The Eucharist.

عشای ربانی *Asha'yî Rabbani*, The Lord's Supper.

## ایاد یهودیه (بایراملر) Jewish Festivals

- خامورسز بیرامی 'فصح' *Khamoursouz bayramî, Fîsîh'*, The Jewish Passover. (15 Nissan.)  
 چوراب بیرامی 'کیپور' *Chorab bayramî, Kipour*, The feast of Atonement. (10 Tishri.)  
 قامش بیرامی 'سوککوت' *Qamîsh bayramî, Soukkot*, The feast of Tabernacles. (15 Tishri.)  
 قاره بیرام *Qara bayram*, The Jewish fast for the destruction of Jerusalem. (9 Ab.)  
 کل بیرامی 'صاوت' *Gûl bayramî*, The Jewish Pentecost. (6 Sivan.)  
 شکر بیرامی 'پوریم' *Shékér bayrami, Pourim*, The festival of Purim. (14 Adar.)

## Orders of the Ottoman Empire

### سلطنت سنیة عثمانیه نك نشان ذیشانلری

1. خاندان آل عثمان *Khanédanî Alî Osman*: Star in brilliants (*Mourassa* مرصع), established by Sultan Hamid.
2. ارطغرل نشانی *Értogroul nîshanî*: Gold, established by Sultan Hamid.
3. نشان افتخار *Nîshanî İftikhar*: Star in brilliants, established by Sultan Mahmoud.
4. نشان امتیاز *Nîshanî İmtiyaz*: Star in brilliants, established by Sultan Hamid.
5. نشان عثمانی *Nîshanî Osmanee*: Star in brilliants, 1, 2, 3, 4, established by Sultan Abdûl Aziz.
6. نشان مجیدی *Nîshanî Méjidee*: Star in brilliants, 1, 2, 3, 4, 5, established by Sultan Méjid.
7. نشان شفقت *Nîshanî Shéfaqat*: The only order conferred on ladies 1, 2, 3, established by Sultan Hamid.

## مدالیه لر Medals

1. Gold medal of *Liyaqat*. لیاقت مدالیه سی
2. Gold and silver medals of *İmtiyaz*. امتیاز مدالیه سی
3. صنایع مدالیه سی » » » » *Industry*.
4. Silver medal for saving life. جان قورتاران مدالیه سی
5. افتخار مدالیه سی » » » *İftikhar*.

# رتب مختلفه دولت علیه عثمانیه Empire Ottoman Ranks in the Different

رتب ملکیه Civil Grades	رتب عسکریه Military Grades	رتب عالمیه Religious Grades
۱ وزارت ' وزیر $p$	۱ مشیر لک ' مشیر $p$	۱ صدر روم or ایللی روم ایللی
۲ رتبه بالا $b, d$		قاضیسکری پایهسی $d$
۳ رتبه اولی صنف اول $b, d$	۲ فریق اول $p$	۲ صدر آناطولی or آناطولی
or روم ایللی بکلرکی پایهسی $b, d$		قاضیسکری پایهسی $d$
۴ رتبه اولی صنف ثانی $d$	۳ فریق ثانی $p$	۳ استانبول قاضیانی پایهسی $d$
or میرمیران پایهسی $p$	۴ میرلوا or لوا پاشا $p$	۴ حریم شریفین مولویقی $d$
۵ رتبه ثانی صنف اول متمایزی $b, d$	۵ میر آلا $b$	۵ بلاد خمس مولویقی $d$
or میر الامرا پایهسی $b$	۶ قائم مقام $b, d$	۶ مخرج مولویقی $d$
۶ رتبه ثانی صنف ثانی $d$	۷ یکباش $b, d$	۷ کبار مدرسین $d$
or اصطبل عامره مدیرلکی پایهسی $d$	۸ قول اغاسی $d$	۸ سلیمانیه مادونده مدرسین $d$
۷ رتبه ثالثه $d$	۹ یوز باش $d, a$	۹ خواجه $d$
or رکاب همایون قاپوچی باشلیقی $d$	۱۰ ملازم $a$	
۸ رتبه رابعه $d$		
۹ رتبه خامسه $d$		

**Note.** 1. The title-holders are called  $p = pasha$ ,  $d = defterdar$ ,  $b = bey$ ,  $a = agha$ .  
 2. *Râteb* is the plural of *râteb* 'grade, degree'. *Râtebi Mülkiye* = *Mülkiye Râtebleri*.

### Civil Grades *Milkiyé Rûtbéléri*

1. *Vézarét, Vézir*, The Rank of Vezir (the highest civil grade).
2. *Rûtbéyi Bala*, The Rank of Bala (*béy, éfféndi*).
3. *Rûtbéyi Oula sînîfî évvél* (*béy, éfféndi*) yakhod *Rouméli Béylér béyi payési* (*béy, éfféndi*), The Rank of 1<sup>st</sup> grade, 1<sup>st</sup> class.
4. *Rûtbéyi Oula sînîfî sani* (*éfféndi*) yakhod *Mirimiran Payési* (*pasha*), 1<sup>st</sup> grade 2<sup>nd</sup> class or the rank of Mirimiran.
5. *Rûtbéyi Saniyé sînîfî évvél Mûtémayizi* (*éfféndi*) yakhod *Miyrûl ûméra payési*, 2<sup>nd</sup> class Mûtémayiz or the Rank of Miyrûl ûméra.
6. *Rûtbéyi Saniyé sînîfî sani* (*éfféndi*) yakhod *Stablî Amiré Mûdirliyi payési*, 2<sup>nd</sup> class 2<sup>nd</sup> grade.
7. *Rûtbéyi Salisé* (*éfféndi*) yakhod *Rikiâbî Hûmayoun Qapoujou bashîlighî payési* (*éfféndi*), 3<sup>rd</sup> class.
8. *Rûtbéyi Rabiya* (*éfféndi*), 4<sup>th</sup> class.
9. *Rûtbéyi Khamisé* (*éfféndi*), 5<sup>th</sup> class.

### Military and Naval Grades *Askériyé Rûtbéléri*

1. *Mûshirlik, Mûshir* (*pasha*), Marshal = Admiral (p. 444).
2. *Fériq, Fériqi évvél* (*pasha*), General of Division I. rank.
3. *Fériqi sani* (*pasha*), Gen. of Division II. rank = Vice Admiral.
4. *Miriliva, Liva pasha*, General of Brigade = Rear Admiral.
5. *Miralay* (*béy*), Colonel = Captain.
6. *Qaymaqam* (*éfféndi, béy*), Lieutenant Colonel = Captain of frigate.
7. *Biñbashî* (*éfféndi, béy*), Major = Commander.
8. *Qol aghasî* (*éfféndi*), Adj. Major = Lieutenant Major.
9. *Yûzbashî* (*éfféndi, agha*), Captain = Lieutenant.
10. *Mûlazim* (*agha*), Sublieutenant = Sublieutenant.

### Grades of Religious Hierarchy *Ilmiyé Rûtbéléri*

1. *Sadrî Rouméli* yakhod *Rouméli Qazaskérliyi Payési* (*éfféndi*), The Rank of the Chancellor of Rouméli (corresp. to Archbishop): The Vice-Chancellor of Turkey (p. 438).
2. *Sadrî Anadolou* yakhod *Anadolou Qazaskérliyi payési* (*éfféndi*), The rank of the chancellor of Anadolou (corresp. to Bishop).
3. *Istanbul Qadîlighî payési* (*éfféndi*).
4. *Haréméyni Shériféyn payési* (*éfféndi*).
5. *Biladi Khamsé mévléviyétî payési* (*éfféndi*).
6. *Makhréj mévléviyétî payési* (*éfféndi*).
7. *Kibarî Mûderriseen payési* (*éfféndi*).
8. *Sûléymaniyé Madounounda mûderriseen payési* (*éfféndi*).
9. *Hoja, Khoja payési* (*éfféndi*).

## القاب رسمیه Official Titles

There are numerous expressions to denote 'His Imp. Majesty the Sultan', the followings are much in use:

ذات حضرت پادشاهی ، ذات حضرت جهانداری ، ذات حضرت شهنشاهی ،  
ولی نعمتمز ، ولی نعمتمز پادشاهمز افندیمز ، شوکتیمات افندیمز ، شوکتلو پادشاهمز  
افندیمز ، ذات شوکتیمات حضرت کیتی ستانی .

*Zatî hazréti Padishahi, Zatî hazréti jihandari, Zatî hazréti shéhinshahi, Vélinimétimiz, Vélinimétimiz Padishahîmîz éfféndimiz, Shévkétméab éfféndimiz, Shévkétlou Padishahîmîz éfféndimiz, Zatî Shévkétsîmatî hazréti giyti sitani.*

Imperial:

جهانبانی ، جهانداری ، سنیه ، خسروانه ، همایون ، ملوکانه ، شاهانه ، پادشاهی  
etc. شهرباریلری ، ملوکانه لری ، شاهانه لری ، پادشاهیلری or تاجداری ، شهنشاهی

*Padishahi, Shahané, Mûlûkîâné, Hûmayoun, Khûsrévané, Séniyé, Jihandari, Jihanbani, Shéhinshahi, Tajdari or Padishahiléri, Shahanéléri, Mûlûkîânéléri, Shéhriyariléri* etc.

Especial titles of the Mother-Sultana (*Validé sùltan aliyétûsh'shan hazrétléri*):

دولتو عصمتلو عظمتلو عنایتلو مرحمتلو افندم حضرتلری

Of Foreign Emperors and Kings:

هندستان ایمپراطوری و انکلتره قرالی حشمتلو آلبرت ادوارد حضرتلری

*Hindistan Impératorou vé Ingiltérre Qîralî Hashmétlou Albert Edward hazrétléri.* (H. M.)

Hashmétpénaha'! Sire! حشمتپناها!

Of the Shah of Persia:

(H. M.) ایران شاهی شہامتلو مظفر الدین خان حضرتلری

Of the Imperial Princes:

(H. I. H.) دولتو نجابتلو افندی حضرتلری

Of the Khedive of Egypt, the Presidents of Republics and the Grand vizier:

فخامتلو دولتو افندم حضرتلری *Fékhamétlou dévlétlou Efféndim hazrétléri.* (H. H.)

*Zatî fékhamétsîmatî hazréti* ذات فخامتیمات حضرت صدر اعظمی  
*Sadrî Azami.*

Of the Ex-Grand viziers:

Übhétlou dévlétlou Pasha hazrétléri. اہتلو دولتو پاشا حضرتلری

Of Foreign Ambassadors:

اصالتو سیر (نیقولاس اوقونور) جنابری

Of the Shérif (governor) of Mécca and Medina:

(H. H.) دولتو سیادتلو افندم حضرتلری

Of the Chief Eunuch of the Imperial Palace:

(H. H.) دولتو عنایتلو افندم حضرتلری

Of the Minister of War and the Husbands of Imperial Princesses:

(H. H.) دولتو عطوفتو افندم حضرتلری

Of the Grand Marshal (*Sérdarî Ékrém*):

(Excellency) دولتو رأفتلو افندم حضرتلری

### Of Functionaries of Civil and Military Grades.

۱ Of Marshals and Viziers:

(Excellency) دولتو افندم حضرتلری

Of the Governors General (*Valis*):

(Excellency) دولتو عطوفتو افندم حضرتلری

۲ Of functionaries of *Bala*, of the Imperial Chamberlains, of the Premier Secretary of H. I. M. and of the President of the Council of State:

(Excellency) عطوفتو افندم حضرتلری

۳ Of Generals of Division (*Fériq*), Vice-Admirals, and of the functionaries of the First grade of the *Rûtbéyi Oula*, and of *Rouméli Bélyér Bélyiliyi*:

(Excellency) سعادتو افندم حضرتلری

۴ Of Brigadier-Generals (*Miriliva*), Rear-Admirals and the functionaries of the 2<sup>nd</sup> grade *Rûtbéyi Oula* and the *Mûtésarrîfs*:

سعادتو افندم

۵ Of Colonels, Captains of ships (*Miralay*), functionaries of *Mûtémayiz* and *Qaymaqams*:

عزتو افندم حضرتلری

٦ Of functionaries of *Rûtbéyi Saniyé*, of Lieutenant-Colonels, Captains of Frigates and the Director of the Imperial Stables:

عزتلو افندی or بك or اغا

٧ Of Majors (*Binbashî*), Commanders (Captains of Corvettes), *Mûdirs* and Intendants of Regiments (*Alay Emini*):

رفتلو بك or افندی or اغا

٨ Of Adjutant-Majors, functionaries of *Rabiya*, Lieutenant-Commanders and Captains:

فتوتلو بك or افندی or اغا

٩ To those who are below the above functionaries:

حمیتلو بك or افندی or اغا

### Of Moslem Clergy.

Of the Sheiykh-ûl Islam:

دولتو سماحتلو افندم حضرتلری

Given by Clergy:

معروض داعی دیرینهلری در که

Given by laymen:

معروض بنده دیرینهلری در که

Of each Ex-Shéykh-ûl Islam:

دولتو فضیلتلو افندی حضرتلری

١٠٢ Of the Judges of Rouméli and Anatolia:

سماحتلو افندم حضرتلری

٣ Of the Istanbul Qadîsî and the Judges of Canon Law:

فضیلتلو افندم حضرتلری

٤, ٥, ٦ Of the functionaries of Haréméyn etc.:

فضیلتلو افندی

٧ Of the functionaries of Mûderriseen (Doctors of Theological Seminaries):

مکرمُتلو افندی

٨٠٩ Of the functionaries of the 8<sup>th</sup> and 9<sup>th</sup> grade:

مَوَدَّتْلو افندی

Of Chélébi Effendi (the Shéykh occupying the post of Mévlana Jélaléddini Roumi at Iconium):

رَشادَتلو افندی

### Non-Moslem Clergy.

Of the Catholicos, Patriarchs, Bulgarian Exarch and Grand-Rabbi:

رَتبَتپناها! رَتبَتلو افندی حضرتلری

Of the Chancellor of Protestants (*Millét Vékili*):

سَعادَتلو افندم حضرتلری

Of Archbishops and Bishops:

سَماحتلو افندم

Of Pastors, Missionaries, Chief Priests and Priests:

حَرمَتلو افندی ; given by Moslems فضیلتلو افندی

### Commercial Terms اصطلاحات تجاریه

Accept (to) *qaboul ét.*  
 accepter *qaboul édén*; - ted *maq-bouloum dour*.  
 account *hisab*, *mouhasébé*; -current *hisabî jari*; on- *alél hisab*.  
 acquittal *ibranamé*, *ibra sénédi*.  
 action *hissé sénédi*.  
 address *adrés*, *khitab*.  
 advance *péshin*, *téslimat*.  
 advise *ikhbar ét.*; letter of advice *ikhbarnamé*, *ikhtarnamé*.  
 agent *agénta*, *vékil*.  
 agio *aqjé farqî*, *bash*.  
 agreement *ouzlashma*.  
 allowance *ikram*.  
 amount *meblagh*, *para*.  
 assets *mévjoud*, -at; *matloubat*.  
 assurance *sigourta*, *tééminat*.  
 average *avarya*, -malî.  
 Bail, to be - *kéfalét*, -ét."  
 balance *mûrazéné*, -diftéri, *bilancho*; *baqiyéyi hisab*, *borj*.  
 bank *banqa*; -shares *ésham*; -note *gayimé*, *banqnot*.  
 banker *bankér*, *sarraf*.  
 bankrupt, -cy *mûflis*, *iflas*.

bargain *pazarlîq*.  
 barrel *varél*, *fichî*.  
 bearer *hamil*.  
 bill of exchange *qambiyal*, *policha*; - of lading *irsaliyé qaymésé*.  
 blank indorsement *béyaz jiro*.  
 bonds *tahvil*, *séhim*; *éshamî ou-moumiyé*, *qonsolid*.  
 bottomry *gémîniñ térhini*.  
 brevété, chartered *bératlî*.  
 broker *déllal*, *sîmsar*.  
 brokerage *déllaliyé*, *sîmsariyé*.  
 budget *irad masraf deftéri*, *bûdjé*.  
 bulletin *jédvél*, *pousoula*.  
 bureau *qalém*, *idarékhané*.  
 business *oumour*, *ish*.  
 buy *satîn almaq*, *ishtira*.  
 buyer *mûshtéri*, *alîjî*.  
 Capital *sérmayé*, *résûlmal*.  
 cargo *hamoulé*, *yûk*.  
 cash *para*; in - *péshin*, *naqdén*.  
 certificate *ilmoukhabér*, *shéhadet-namé*.  
 change *tébdil*, *bozma*.  
 charter *bérat*, *imtiyaz*.  
 chattel *émvalî ménqoulé*.

check *chék*; coin *sikké*, *para*.  
 commerce *tijarét*, *akhzouita*.  
 commercial *tûjjari*; -law canonou *tijarét*.  
 commission *gomisiyon*; -er *gomisiyonjou*, -*tûjjar*.  
 company *qoumpanya*, *shirkét*.  
 consols *qonsolid*, *ésham*.  
 contract *mouqavélé*, *qontourato*.  
 copy *qopya*, *nûskhé*.  
 correspondence *moukhabéré*;  
   -dant *moukhabir*, *adém*.  
 course of exchange *piatsa*.  
 credit *qrédito*, *itibar*; *matloub*;  
   on - *vérésiye*.  
 creditor *alajaqlî*, *dayin*.  
 currency *rayij aqjé*, *para*.  
 custom *gêomrûk*, *rousoum*; -house  
   *gêomrûk*, *rousoumat dayirési*.  
 customer *mûshtéri*, *bayi*.  
 Damage *zarar*, *ziyan*, *khasar*.  
 days of grace *mûsaadé*, *mûhlét*.  
 dear *bahalî*, *fiyatlî*.  
 debt *déyn*, *borj*.  
 debit *zimmét*, *dûyounat*; (to)  
   *zimmét qayd ét.*"  
 debtor *médyoun*, *borjlou*.  
 deduction *ténzil*, *tarh'*.  
 deficiency *achîq*.  
 delay *téékhir*; without - *bila*  
   *téékhir*, *sériyan*.  
 demurrage *istalya*.  
 deposit *émanét*, *déposito*.  
 destination *mahallî maqsoud*.  
 discount *îsqonto*, *ténzil*.  
 dissatisfaction *khoshnoudsouz-*  
   *louq*.  
 dissolution *féskh*, *laghv*.  
 dividend *hisséyi téméttû*, *kîardan*  
   *dûshên hissé*.  
 double *chifté*; -entry *mûzaaf*.  
 draft *qambiyal*, *politsa*.  
 draw a bill (to) *politsa chékmék*,  
   - back *gêomrûk résminiñ iya-*  
   *dési*.  
 drawer *késhidéji*.  
 due *téédiyési lazîm gélén*.  
 duplicate *nûskhéyi saniyé*.  
 Endorsement *jiro*, *havalé*.  
 error *séhv'*, *khata*, *yaneîsh*.  
 exchange *éjnébi piatsasî*, - *polit-*  
   *sasî*; *mûbadélé*, *trampa*.

exports *ikhrajat*.  
 Factor *gomisiyonjou*.  
 fair *panayir*.  
 final *qati*, *soñ*.  
 firm *tijarétkhané*.  
 foreign *éjnébi*.  
 forestaller *madrabaz*, *mûhtékir*.  
 freight *hamoulé*, *yûk*; (to) *gémî*  
   *yûklétmék*, *tahmil ét.*"  
 fund *méblagh*, *aqjé*; *sérmayé*,  
   *résûlmal*.  
 Gain *kîar*, *qazanj*, *téméttû*; net-  
   *safi téméttû*, *safi kîar*.  
 goods *ésh-ya*, *mal*.  
 guaranty *kéfalét*, *kéfil*.  
 Honour (*politsayî*) *qaboul ét.*"  
 Import(ation) *idkhalat*.  
 imputable *ténzili lazîm gélén*.  
 indemnity *tazminat*.  
 indorsement *jiro*, *havalé*.  
 indorser *jiranta*, *jiro édén*.  
 insurance *sigourta*, *tééminat*.  
 insured *sigourtali*.  
 interest *fayiz*, *gûzéshté*.  
 inventory *mûfrédat déftéri*.  
 invoice *fatoura*, *qayimé*.  
 Letter *tahrirat*, *méktoub*.  
 liability *zimmét*, *borj*.  
 licence *roukhsat*, *béhiyé*.  
 loss *zarar*, *ziyan*.  
 Maker *médyoun*, *késhidéji*.  
 mark *marqa*, *alamét*.  
 market *charshî*, *piyatsa*.  
 maturity *vadéniñ ikmalî*.  
 memorandum *hisab pousoulasî*.  
 merchandise *mal*, *émta'a*.  
 merchant *tûjjar*, *tajir*.  
 money *aqjé*, *naqîd*.  
 monopoly *inhisar*.  
 mortgage *réhin*, *véfa*.  
 Negotiable *géché*, *rayij*.  
 net *safi*; *îsqontosouz*.  
 Offer *satlîgha chîqarilan mal*.  
 office *idarékhané*, *oda*.  
 order *émr*, *sîparîsh*.  
 Package *pakét*.  
 partner *shérik*, *ortaq*; -ship *shir-*  
   *két*, *ortaqliq*.  
 patent *bérat*, *imtiyaz*.  
 pattern *mostra*, *êornék*.  
 pawn, pledge *réhin*.  
 payable *téédiyési méshrout olan*.

payee *alîjî, hamil*.  
 payment *téediyé, éda*. [*goulé*.  
 personal property *emvalî mén-*  
 post *posta, - vaporou; - office*  
*postahané; - order manda*.  
 power of attorney *vékîâlétnamé*.  
 price *fiyat, qîymét, baha; -current*  
*fiyatî jari, rayij*.  
 principal *sérmayé*.  
 protest *protésto*.  
 Quality *név, jins*.  
 Real estate *émvalî gayrî ménqoulé,*  
*mal mûlk*.  
 ratification *tasdiq*.  
 receipt *ilmouhabér, maqbouz; on-*  
*ba ilmouhabér*.  
 reference *bir tijarétkhané haq-*  
*qînda vérilén malûmat, shéha-*  
*dét*.  
 reimbursement *téslim, téediyé*.  
 rent *ijar, kira*.  
 responsible *mésoul*.  
 responsibility *mésouliyé*.  
 retail *pérakéndé satîsh*.  
 return *avdét, iyadé*.  
 Sale *satîsh, sarfiyat, sûrûm*.  
 sell *satmaq, firoukht étmék*.  
 seller *bayi, satîjî*.

satisfaction *mémnouniyét*.  
 security *kéfil, kefalét*.  
 S. G. D. G. (sans garanti du  
 gouvernement) *hûkâmétîâ té-*  
*éminatî olmaqsîzn*.  
 ship *gêmi, séfiné; -ment tahmil,*  
*yûklémé; (to) tahmil ét."* *yûk-*  
*létmék*.  
 simple *safi; adi*.  
 sign *imzalamaq*.  
 signature *imza*.  
 smuggled *qachaq (mal, tâtân)*.  
 solid *mûtébé, qavee*.  
 stamp: postage- *posta poulou;*  
 revenue- *damga poulou, sénéd*  
*poulou*.  
 stock *hissé, hissé sénédi*.  
 superior *ala, aghîr (mal)*.  
 Titled deed *tapou sénédi*.  
 trade mark *alaméti fariqa*.  
 trustee *vasi, mûtévélli*.  
 Ultimo *mahî sabîq, géchén ay*.  
 usury *téféjilik*.  
 Warehouse *maghaza*.  
 warranty *kéfalét*.  
 weigh *tartmaq, vézn ét."*  
 weight *aghîrlîq, stqlét*.  
 wholesale *topdan satîsh*.

# لغتچر

## Vocabulary.

Abandon (to) *braqmaq*, a. *térk ét.*"  
 abate (to) *ashaghî varmaq*, *chî-qarmaq*, a. *ténzil ét.*"  
 ability a. *qabiliyét*, *iqtidar*; *qoudrét.*  
 able a. *qadir*, *múqtédir.*  
 ablution p. *abdést.*  
 abode év, p. *khané*, a. *méskén.*  
 abolish (to) a. *laghv*, *mahv*, *im-ha ét.*"  
 abominable p. *napak*, *mourdar.*  
 about a. *dayir*; *taqribén.*  
 above *yoqarî*, *yoqarda*; *ústûn.*  
 absence a. *ghayboubét*; *fîqdan*, *yoqlouq.*  
 absent a. *ghayib*, *namévjoud.*  
 absolute a. *moutlaq*, *mústaqil.*  
 absolutely a. *qatiyan*, *kúlliýén*, *as'la.*  
 abstain (to) a. *ijtinab ét.*", p. *pérhiz ét.*", *pérhiz toutmaq.*  
 abstinence a. *ijtinab*, p. *pérhiz kîarlîq*; a. *imsak*, *orouj.*  
 abundant *bol*, *choq*, a. *késir.*  
 abuse (to) a. *ifsad ét.*", *bozmaq.*  
 abyss a. *varta*, *lûjjé*, *q'ar.*  
 academy p. *énjûméni danish*, f. *aqadémiya*; a. *méktébi ali.*  
 accept a. *qaboul*, *akhz ét.*", *al-maq*, a. *razee olmaq.*  
 access a. *téqarroub*, a. *doukhoul.*  
 accident a. *qaza*, *rouqouat*, *hadisé.*  
 acclivity *yoqoush*, *bayîr.*  
 accompany a. *rifaqat*, *arqadash-lîq ét.*"  
 accord (to) a. *ittifaq ét.*"; *vérmék.*  
 according (to) . . . a. *gêôré*, *binaén*, *nazarén.*  
 account a. *hisab*, *mou'amélé.*  
 accumulate (to) *birikdirmék*, a. *jém ét.*"; *yîghmaq*, *toplamaq.*

accurate *doghrou*, p. *dûrúst*, a. *sahih'.*  
 accusation a. *shikiâyét*, *ittiham.*  
 ache *aghrî*, a. *véj'a.*  
 acid *ékshi*; a. *hamiz.*  
 acknowledge a. *igrar*, *i'tiraf*; *tanîmaq*; a. *tasdiq étmék.*  
 acorn *palamout.*  
 acquire (to) *tahsil ét.*"; *éoyrén-mék.*  
 across *tarafîndan*; *arqîrî.*  
 act (to) a. *harékét ét.*"; *étmék*, *yap-maq.*  
 act, action *ish*, a. *f'il*; p. *jéng.*  
 active *ishgûzar*; (verb) a. *f'ili mûtéaddi.*  
 actually a. *filhaqîqa*, *sahihén*; (now) *shimdi.*  
 acute *sivri*, *késkin*; a. *fétin*, (angle) a. *zaviyéyi haddé.*  
 adamant *polad.*  
 adapt (to) *ouydourmaq*, a. *mouva-fiq qîlmaq.*  
 add (to) *qatmaq*, a. *zamm*, *ilavé ét.*"  
 adder *éngérék yîlanî.*  
 addition 'ilavé; (arith.) *jém'.*  
 adieu! a. *éyrallah*, *Allaha ismar-ladîq*, f. *adiyo.*  
 adjective a. *sîfét*, *vasf.*  
 administer a. *idaré étmék*; *vérmék.*  
 admiral *amiral*, *bahriyé mûshiri.*  
 admire (to) *béyénmék*, a. *tahsin ét.*"  
 admit (to) a. *qaboul ét.*"  
 adore (to) *tapînmaq*, p. *pérés-tish ét.*"  
 adult *béoyûk*, *aqla baligh.*  
 adultery a. *zina*, *fah'shiyat.*  
 advantage a. *fayidé*, *kîâr*, *istifadé.*  
 adversary a. *khasim*, 'adou, p. *dúshmén.*

- advice a. *nasihat*; *khabér*.  
 advocate, f. *avogat*, *dava vékili*.  
 — (to) a. *iltizam*, *istis-hab*, *térvijét*.  
 affair *ish*, a. *maslahat*; p. *jéng*.  
 affection a. *mouhabbet*, *houbb*; illét.  
 affiancé (to) a. *aqdî nikûah ét*.  
 affray *ghavgha*, a. *niz'a*.  
 affront a. *tahqir*, *hazqarét ét*.  
 t. *gujendirmék*.  
 aforesaid a. *salif iz zikr*, *mézkûr*.  
 afraid (to be) *qorqmaq*, a. *khafv ét*.  
 after *soñra*, a. *badéhou*, *badéma*.  
 afternoon *ikindi*, a. *badéz zéval*.  
 again *bir daha*, a. *tékrar*, *tékrarén*.  
 age *yash*, a. *sinn*; a. *asr*, *dévr*,  
*éyam*.  
 agent a. *vékil*, *adém*, f. *agénta*.  
 agitator a. *mouharrik*, *mûfsid*.  
 agony a. *iztirab*; *halétûn néz'*.  
 agree a. *qavl*, *ittifaq ét*.  
 agriculture a. *zira'at*, *rénjbérlik*.  
 ague *sitma*.  
 ah! *akh!*, *aman!* *vakh*.  
 aid *yardim*, a. *mouavénét*, *imdad*.  
 aim (to take) p. *nishan almaq*.  
 air a. *hava*, *havayi nésimi*.  
 alarm *qorqou*, a. *iztirab*, *héyéjan*.  
 alas! *éyvah!* *yazîq!*  
 alderman a. *ayan*, *sahibi noufous*.  
 algebra a. *ilmi jébr*, *jébr*.  
 alien a. *éjnébi*, t. *yadîrghî*.  
 alike a. *mûshabih*, *béñzér*.  
 alive *diri*, *sagh*, a. *hayy'*.  
 all *hép*, a. *jûmlé*, *jémi*, *kûlli*.  
 alleviate (to) a. *takhfif ét*.  
 alley *dar soqaq*, *chîqmaz*.  
 alliance a. *ittifaq*, *ittihad*.  
 allow a. *izin*, *roukhsat vérmék*.  
 allowance a. *tayin*, *tayinat*.  
 almanac a. *taqvîm*, p. *salnamé*.  
 almond *badém*.  
 almost *hémán*, *az qaldî*.  
 alms a. *sadaqa*, *eeyané*, *zékîât*.  
 alone p. *ténha*; *yalîñiz*.  
 aloud *pék*, p. *avazî bûlénd ilé*.  
 alphabet *éelifbé*, a. *houroufou héja*.  
 already a. *zatén*; p. *hénouz*.  
 also *da*, *dakhi*, a. *kéزالik*.  
 altar a. *mézbah*.  
 alter (to) a. *taghyir*, *tébdil ét*.  
 t. *déyishdirmék*.  
 although *hér négadar*, p. *éyérchi*.  
 altitude *yûkséklik*, a. *irtifa*.  
 altogether a. *jûmlétén*, *témamén*.  
 alum *shab*, *shéb*.  
 always a. *dayima*, p. *hémishé*.  
 ambassador p. *élchi*, a. *séfir*.  
 amber p. *kéhrûba*, *kéhrîbar*.  
 ambergris a. *'anbér*, *ambér*.  
 ambition a. *hîrsi shan*, *iqbal pé-  
réstlik*.  
 amble (to) *rahvan*, *éshkin*, *yorgha  
gitmék*. [gîâh.  
 ambushade t. *pousou*, p. *kémin-  
amiable* a. *latif*, p. *khosh*, t. *tatli*.  
 ammunition p. *jéghané*.  
 amount a. *yékûn*; *méblagh*.  
 ample *bol*, *joshgoun*, a. *késir*.  
 amulet a. *nouskha*, *tîlîsim*, *hama-  
amuse* (to) *éyléndirmék*. [yil.  
 ancestor a. *jédd*; (pl.) *aba ou éjdad*.  
 anchor *démir*, *lengér*.  
 anchovy *sardéla*, *sardalya*.  
 ancient a. *qadim*, t. *éski*.  
 ankle *topouq*, a. *kiâb*.  
 anecdote a. *hikîâyé*, *latifé*, *qissé*.  
 angel a. *mélék*, *mélâyiké*.  
 anger a. *hiddét*, *khîrs*, t. *êdfké*.  
 angle a. *zaviyé*, p. *kéôshé*.  
 angry *darghîn*, p. *ghazabnak*.  
 animal a. *hayvan*.  
 annals a. *tarikh*, (pl.) *tévarikh*.  
 annoy (to) a. *tajiz ét*.  
 annual *yîllîq*, a. *sénévi*. [maq.  
 answer a. *jévab*, p. *pasoukh*.  
 ant *qarînja*, p. *mourché*.  
 antagonist a. *moukhasim*, *raqib*.  
 antelope *jéyran*, *jéylan*, p. *ahou*.  
 antichrist a. *déjjal*.  
 anvil *êôrs*, *sal*.  
 anxiety p. *éndishé*, a. *vésvésé*.  
 ape *maymoun*, p. *kébi*.  
 apology *êôzûr*; a. *tarziyé*; *mûda-  
apoplexy damla*, a. *nûsûl*. [fa'a.  
 apostate a. *mûrtédd* vulg. *mourtad*.  
 apostle a. *résoul*, *havari* (of  
 Christ). [méydanda.  
 apparent a. *zahir*, p. *ashikîûr*,  
 appeal a. *khitab*; *mûnajat*.  
 appear (to) *géôrûnmék*; a. *zahir*,  
 p. *nûmayan ol*.  
 appearance *géôrûnûsh*, a. *sourét*,  
*shékl*; *zouhour*.

appendix a. 'ilavé, zamimé.  
 appetite a. *ishtiha*, vulg. *ishtah*.  
 apple *élma*, (of eye) *gêdz bébéyi*.  
 appoint (to) a. *nasb*, *tayin ét.*"  
 apprentice *oushaq*, p. *shayird*.  
 apricot (dry) *zêrdali*, (fresh) *qa-yîsi*.  
 apron p. *péshtimal*, *fota*.  
 Arabian, -bic *arabi*, *arabja*.  
 arch *kémér*, p. *taq*.  
 archbishop *mitropolit*, *arachnort*.  
 archer p. *kémankésh*, *tiréndaz*.  
 architect a. *mimar*, *qalfa*, p. *ousta*.  
 aright *doghrou*, a. *salim*, *sahih*.  
 arithmetic a. *ilmi hisab*.  
 arm *gol*, p. *bazou*; a. *silah*.  
 army *ordou*, p. *léshkér*.  
 arrange a. *tértib ét.*, t. *dizmék*.  
 arrival *gêlish*, a. *vûrûd*, *vûsûl*.  
 arsenal f. *têrsané*.  
 art a. *fén*, pl. *fûnûn*, *sana'at*.  
 artery *shah damar*, a. *shéryan*.  
 artichoke *énginar*, *gangar*.  
 artificer a. *ésnaf*, *éhli sana'at*.  
 artificial *yapma*, a. *soun'i*; *taqlid*.  
 artillery *toplar*, *topjou éslîhasî*.  
 ascend a. *sou'oud ét.*", *chîqmaq*.  
 ascertain a. *tahqîq ét.*"; *yoqlamaq*.  
 ashamed (to be) *outanmaq*, a. *hi-jab ét.*"  
 ashes *kûl*, p. *rémad*.  
 ask *sormaq*, a. *istifsar*, *sival ét.*"  
 ass *éshék*, p. *khar*, a. *mérkéb*.  
 assassin *qanlî*, a. *qatil*, p. *khoun-riz*.  
 assist *yardîm*, a. *mou'avénét*, *iané*.  
 assuredly a. *filhaqîqa*, *haqiqatén*.  
 astray *yoldan sapmîsh*, *gûmrah*.  
 astrologer a. *mûnéjjim*, t. *baqîjî*.  
 astronomy *ilmi hiyét*.  
 atom a. *zêrré*, *jévhér*; *jûz*.  
 atone a. *kéfarét ét.*"  
 atrocity a. *zûlm*, *méزالim*.  
 attack a. *hûjûm*, *hamlé*. [ét."]  
 attempt (to) *chalîshmaq*, a. *téjribé*  
 attend, (upon) a. *khîzmét ét.*"; (to)  
 a. *hazîr ol.*"  
 attention a. *dîqqat*; *khas dour!*  
 attract a. *jézb ét.*", *chékmék*.  
 auction a. *méxad*, *mûzayédé*.  
 augment *artîrmaq*, a. *téksir ét.*"  
 August (month) *avosdos*, *okosdos*.

aunt (paternal) a. *émé*; (maternal)  
*téyzé*, a. *hala*.  
 Austrian *némché*, *némtsé*.  
 author *mûéllif*, *mûharir*.  
 auxiliary *yardîmji*; (verb) a. *fiyli*  
*iané*, *fiyli 'amm* (§ 272, 309).  
 avenge a. t. *intiqam almaq*.  
 avenue a. *jaddé*.  
 await *béklémék*, a. *mountazîr ol.*"  
 awake *ouyanmaq*.  
 awe *qorqou*, a. *dêhshét*, *héybét*.  
 axe *balta*, *girébi*.  
 axis a. *mihvêr*.  
 axle *dingil*.  
 azure *lajivêrd*, *achîq mavi*, *gêov*.  
 Baby *bébék*, *chojouq*, *chagha*.  
 bachelor *érgén*, a. *azab*, *békiâr*.  
 back *arqa*, *sîrt*, a. *véra*.  
 backgammon *tarlou*.  
 bacon *doñouz pasdîrmasî*.  
 bad a. *féna*, p. *béd*, t. *kêotû*.  
 bag a. *késé*, *chouval*; *khourj*, *héybé*.  
 baggage *pîrî pîrtî*, *pîrtî*, a. *éshya*.  
 bail a. *kéfil*. *bait yém*.  
 bake *pishîrmék*, a. *tabkh ét.*"  
 baker *ékmékji*, *fourounjou*.  
 balance a. *térazi*, p. *mizan*.  
 balcony f. *balcon*, p. *shahnishin*.  
 bald *daz bashlî*, *daz*, p. *kél*.  
 ball *top*, *gûllé*; *qourshoun*; f. *balo*.  
 balloon f. *balon*.  
 ballot a. *qour'a*.  
 band *bagh*, p. *bénd*; *taqîm*;  
 bandage *sarghî*. [f. *banda*.  
 bank *sou kénarî*, *qîyî*; a. *sédd*;  
 f. *banka*.  
 banker a. *sarraf*, f. *bankér*.  
 bankrupt a. *mûflis*, *mêdhlûz*.  
 banner *bayraq*, a. *além*.  
 banquet a. *ziyafét*.  
 baptism f. *vastiz*, a. *ta'mid*.  
 bar *choubouq*, *sîrîq*.  
 barbarian a. *vah'shi*, *yabani*.  
 barber *bérbér*.  
 bare *chîblaq*, a. *ûryan*, t. *achîq*.  
 barefooted *yalin ayaq*, p. *bérhéné*  
 bargain *pazarlîq*. [pay.  
 barge *mavouna*; *mayét vaporou*.  
 bark *aghaj qaboughou*; (of dog)  
*ûrûmék*, *havlamaq*.  
 barley *arpa*, a. *shayir*.  
 barn a. p. *anbar*, *ambar*.

- barometer a. *mizan ûl hava*, f. *barométro*.  
 barracks *qîshla*.  
 barrel *fîchî*, f. *varél*, *varil*.  
 barrow *él arabasî*.  
 barter *trampa*, *déyish toqoush*.  
 base *alchaq*, a. *édna*, *déni*, p. *khôr*; (foundation) *daban*, a. *ésas*; f. *baso (sés)*.  
 bashful *outanjaq*, a. *mahjoub*.  
 basin p. *léyén*; a. *kîâsé*, *chanaq*.  
 basket *sépéd*, a. *zénbil*.  
 bastinado *dayaq*, a. *falaqa*.  
 bastion a. *ta'biyé*, *tabya*.  
 bat *chomaq*; *yarasé*, *géjé qoushou*.  
 bath a. *ham'mam*, *sîjaq*.  
 battalion *tabour*. [*ghavgha*.  
 battle a. *mouharébé*, p. *jéng*,  
 bay (gulf) *kêôrféz*, (colour) *dorou*.  
 bayonet *sûngû*, p. *nizé*.  
 beacon a. *minaré*, p. *nishan*.  
 beam *kirish*; (of sun) p. *pértév*.  
 bean a. *baqla*; f. *fasoulya*.  
 bear *ayî*; (to) *dayanmaq*, *gêôtûr-mék*, a. *tehammûl ét.*"  
 beard *saqal*, p. *rish*.  
 bearer a. *hamil*.  
 beast a. *hayvan*; p. *janvér*.  
 beat *dêôymék*; *bozmaq*.  
 beautiful *gûzél*, p. *dilbér*.  
 beaver *qoundouz*.  
 bed *yataq*, *dêôshég*.  
 bee *arî*, a. *zénbour*.  
 beef *sîghîr éti*.  
 beet root *panjar*, *chûkândûr*.  
 beggar *dilénji*, a. *sayil*.  
 begin *bashlamaq*, a. *iptidar ét.*"  
 behead *bashînî késmék*, a. *qatl*.  
 behold! *ishté*, *nah!*, *na!*  
 believe (to) *inanmaq*, *iman ét.*"  
 bell (small) *chîngîrdaq*; (large) *chañ*, *qampana*; (of a time-bellows) *kêôrûk*. [piece) *zil*.  
 belly *qarin*, a. *batn*, *batîn*.  
 beloved a. *mahboub*, *mashouq*; (fem.) a. *mashouqa*, *mahboubé*.  
 belt *kémér*, *qayish*.  
 bend *éymék*, *éyilmék*.  
 benediction *bérékét dou'asî*.  
 benefactor *éfféndi*, a. *véli niymét*.  
 bereave (to) a. *mahroum ét.*"  
 berry p. *dané*, a. *habbé*.  
 beseech *yalvarmaq*; a. *istid'a*, *réja ét.*"  
 besides, -dan *ma'da*, -dan *bashqa*.  
 besiege a. *mouhaséré ét.*"  
 better *éyi*, *daha éyi*, p. *bih'tér*.  
 bible a. *kitabî mouqaddés*.  
 big *bêôyûk*, *iri*, *qojaman*.  
 bile *safra*, *êôd*; a. *ghazab*.  
 bill a. *hisab*, f. *pousoula*; a. *sénéd*.  
 billet f. *pousoula*, *bilét*.  
 bind *baghlamaq*, p. *bénd ét.*"  
 bird *qoush*, p. *mûrgh*.  
 biscuit f. *béksimét*, *galéta*, *gévrek*.  
 bishop f. *épiscopos*, *mérkhasa*.  
 bit a. *jûz*, p. *parcha*; a. *loqma*.  
 bite (to) *isirmaq*, *dishlémék*.  
 bitter *ajî*. —ness *ajîliq*.  
 black *qara*, p. *siyah*, a. *ésvéd*.  
 blacksmith *démirji*, p. *ahéngér*.  
 bladder a. *mésané*.  
 bleed (to) *qanamaq*; *qan almaq*.  
 bless (to) *mûbaréklémék*, a. t. *béré-két oqoumaq*.  
 blessing a. *khayr dou'a*, *bérékét*.  
 blind p. *kêôr*, a. *a'ma*.  
 blood *qan*, p. *dém*. — money a. *diyét*. — thirsty p. *khounriz*.  
 blossom *chichék*, p. *ghonché*.  
 blow (to) (wind) *ésmék*; (mouth) *ûflémék*.  
 blow a. *darbé*, *vouroush*.  
 blue (light) *mavi*, *gêôv*; (deep) *lajivérd*.  
 blunt *kêôr*, *késméz*.  
 board *tahta*; a. *méjlisi idaré*.  
 boat *qayîq*, f. *filiqa*, *sandal*.  
 body *gêôvdé*, a. *vûjûd*, *bédén*, p. *tén*.  
 boil (to) *qaynamaq*, *qaynatmaq*; *pishirmék*, *hashlamaq*.  
 boiled souda *pishmish*, *hashlan-mîsh*; *qaynar (sou)*.  
 bold a. *jésour*, p. *dilavér*.  
 bolster *yasdîq*, *yûz yasdîghî*.  
 bolt *sûrmé*, *sûrgû*.  
 bombshell f. *qoumbara*.  
 bone *kémik*. book a. *kitab*.  
 boot *chizmé*. border p. *kénar*.  
 bore (of a gun) *chap*; (to) *délmék*.  
 borrow (to) *êôdûnj almaq*, a. *isti-graz ét.*"  
 bosom *gêôkûs*, p. *siné*; *qoyoun*.  
 bottle *shishé*; bottom *dib*.

- bountiful *bol*, a. t. *bérékétli*.  
 bow (to) *bashéymék*, a. *inqiyadét*.  
 bow *yay*; a. *téménna*, *sélam*.  
 bowels *baghîrsa*.  
 bowl a. *tas*, *kîâsé*; *lûlé*; f. *qarata*.  
 bowstring *kirish*, p. *zih*.  
 box (chest) *sandîq*; (desk) *chék-méjé*, (small) *qoutou*; (on the ear) *sillé*, *toqat*; (tree) *shimshir*.  
 boy *oghlan*, *chojouq*.  
 brace (pair) *chift*; (braces) *asghî*.  
 brain *béyin*, *béyn*.  
 bran *képék*. branch *dal*.  
 brandy *raqî*. brass *pirinj*.  
 brave *yigit*, a. *jésour*, f. *péhlivan*.  
 bread *ékmék*, f. *pidé*.  
 breakfast *qahvaltî*. [maq.  
 break *qîrmaq*, a. *késr ét*."; *qîrîl-breast* *gêdkûs*; *mémé*.  
 breath *néfés*, *solouq*; a. *ténéffûsét*.  
 bribe a. *rishvét*; (to) *rishvét vér*.  
 brick *toughla*, *kirémid*. [mék.  
 bride *gêlin*, a. *arous*.  
 bridegroom *gûvéyi*, *damad*.  
 bridge *keoprû*. bridle *bashlîq*.  
 brigade *liva*. brigadier *miri liva*.  
 bright *parlaq*, p. *roushén*.  
 brilliant *pîrlantî*; *parlaq*.  
 brimstone p. *kûkûrt*.  
 bring (to) *gétirmék*.  
 broad *énli*; *génish*.  
 brook *chay*, *sou*. broth *ét souyou*.  
 brother *qardash*, p. *biradér*.  
 bronze *touj*. brush *fîrcha*.  
 buck *géyik*. bucket *qova*.  
 buffalo a. *jamous*, *manda*.  
 bug *tahta biti*; *bêdjék*.  
 build (to) a. *bina ét*.", *yapmaq*.  
 building a. *bina*; a. *tamir*.  
 bull *bougha*. bullock *tosoun*.  
 bullet *gourshoun*.  
 bunch *salqîm*; *démét*, p. *désté*.  
 burden *yûk*, p. *bar*, a. *hamoulé*.  
 burial a. *jénazé alayî*, *défn*.  
 buried *défn olounmoush*, a. *méd-foun*.  
 burn (to) *yaqmaq*, a. *ihraq ét*."; t. *yanmaq*.  
 burning-glass p. *pértévsouz*, *khour-débeen*.  
 burst (to) *patlamaq*; *patlatmaq*.  
 bury a. *défn ét*.", *gêommék*.  
 bush *chalî*, *chalilîq*. [sab.  
 busy a. *méshghoul*. butcher a. *gas-butter* *téré yaghî*, *kéré yaghî*, p. *kéré*; (clarified) *saghî yaghî* vulg. *say yaghî*.  
 button *dûymé*, f. *qobja*.  
 buy (to) *satîn almaq*, a. *ishtira ét*.  
 buyer a. *mûshtéri*, a. *bayi*.  
 buzz *vîzlamaq*, *vîz-vîz étmék*.  
 Cabbage *lahana*, *kélém*.  
 cabin (in ship) f. *qamara*.  
 cage *cafés*. cake *gourabiyé*.  
 calamity a. *afét*, *mousibét*; *béla*, calculate a. *hisab ét*.", [qaza.  
 calendar a. *taqvim*, p. *salnamé*.  
 calf *dana*. calico *chit*, *basma*.  
 call *chaghîrmaq*; a. *tésmiyé ét*.  
 calm a. *asoudé*; (weather) a. *mûla-calumny* *iftira*, *bûhtan*. [yim.  
 camel *dévé*, a. *jémél*, p. *ûshtâr*.  
 camp *ordou*. candle *moum*.  
 cane *qamîsh*; *déynék*.  
 cannon *top*. canvass *yêlkén bézi*.  
 cap *fés*, p. *kûlah*, f. *kép*.  
 capital p. *paytakht*; (money) *sérmayé*.  
 captain (army) a. *zabit*; (navy) p. *sûvari*, f. *qaptan*.  
 captive a. *ésir* vulg. *yés'sir*.  
 caravan p. *kérvan*, a. *qafilé*.  
 carcass *lêsh*, p. *lashé*.  
 card a. *mouqava*; f. *kart*.  
 carder (of cotton) a. *hallaj*.  
 caress *oqshamaq*, *taltif ét*.  
 cargo *yûk*, a. *hamoulé*.  
 carnal a. *jismani*, *néfsani*.  
 carpenter (house) *dûrgér*; (joiner) *doghramajî*; (ship's) *maranqoz*.  
 carpet *halî*, *khalî*, *kilim*; a. *séjjadé* (prayer-carpet).  
 carriage *araba*.  
 carrier *éshékji*, *qatîrjî*; a. *hammal*.  
 carrot *havouj*, a. *késhour*.  
 carry *tashîmaq*, *gêôtûrmék*.  
 cart *araba*, *qañlî*, *qañnî*.  
 cascade *chaghlayan*, a. *shélalé*.  
 case *sandîq*. cash a. *naqd*.  
 cask *fîchî*. cast (to) *atmaq*.  
 castle a. *qala'*. cat *kédi*.  
 catch (to) *toutmaq*. catgut *kirish*.  
 catholicos *qatoghigos*.  
 cattle a. *hayvanat*. *davar*, *sîghîr*.

cauliflower *qarnabit*. [*yiri*.  
 causal (verb) a. *mûtéaddiyi tas-*  
 cause a. *sébéb, moujib, bayis, badi*.  
 cavalry *atlî, p. sûvari*.  
 cavern *maghara, in, a. ghar*.  
 ceiling *tavan; celery kéréviz*.  
 cell a. *hûjré*. centre a. *mérkéz, orta*.  
 cement *toutqal, zamq; alchî*.  
 certain a. *mouhaqqaq, a. t. shûbhé-*  
 chaff *saman*. chain *zénjir*. [*siz*.  
 chair *sandalya*. chalk *tébéshir*.  
 challenge *méydan oqoumaq*.  
 chamber *oda; (of mine) a. khaziné*.  
 change *déyishmék; déyishdirmék*.  
 channel *sou yolou, a. méjra*.  
 chapel a. *p. ibadétkhané, a. mabéd*.  
 character a. *siyrét (moral); (writ-*  
 ten) *yazî, a. khatt; (quality)*  
 a. *kéyfiyét*.  
 charcoal *kêdmûr*. [*gûzar*.  
 chargé d'affaires a. *p. maslahat-*  
 charity a. *khayrat, sadaqa*.  
 charming a. *latif, p. dilbér,*  
 t. *gûzél*.  
 cheap *oujouz*. cheek *yanaq*.  
 cheat *aldatmaq, dolandirmaq*.  
 cheerful p. *shén, shénshoukh, kéyfli*.  
 cheese *péynir*. chess p. *satranj*.  
 chemise *qadîn géomléyi, a. qamis*.  
 cherry *kiraz; (morella) vishné*.  
 chestnut *késtané*. chew *chiynémék*.  
 chicken *pilij*. child *chojouq*.  
 chief *bash, sérgérdé, shéykh*.  
 chimney *ojaq, baja; lamba jamî*.  
 chin *chéñé*. chip *yonga*.  
 chisel *qalém*. cholera *goléra*.  
 choice a. *ikhtiyar, yédi ikhtiyar*.  
 chop (cut) *késmék; (mince) qîymaq*.  
 Christ *Hazréti Isa, Kristos*.  
 Christian *khristiyan; isavee, mé-*  
*sihi; mûmin, dindar*.  
 church f. *kilisé*.  
 cigar *sigara; (-case) tabaqa*.  
 cinnamon *tarchin*. circle a. *dayiré*.  
 circular *youvarlaq, a. mûdévver*.  
 circulate *dêdnémék, a. déveran ét."*  
 circumcise (to) *sûnnét, khatn et."*  
 circumstance a. *hal, kéyfiyét*.  
 city p. *shéhir, shéhr*.  
 civil a. *nazik, zarif, térbiyéli*.  
 civilisation a. *médéniyét, téméd-*  
*dûn*.

class a. *sînîf*. clean a. t. *témiz*.  
 clear *témiz; a. bérraq; t. achîq*.  
 clergyman a. *rouhani, rouhban*  
*girouhou. (Moslem) ouléma*.  
 clerk a. *kiâtib, t. yazîjî, p. mirza*.  
 climate p. *ab ou hava, a. iqlim*.  
 cloak *qapoud, aba; clock a. sa'at*.  
 close *qapalî; yaqîn*.  
 cloth *béz; chouha*. cloud *boulout*.  
 clover *yonja*. coal *kêdmûr*.  
 coarse *qaba, qalîn, bayaghî*.  
 coast *qîyî, yalî, p. kénar, a. sahil*.  
 coat f. *sétrî, sûrtougo*.  
 cobbler *éskiji, paboujjou*.  
 cobweb *êdrûmjék aghî*.  
 cock *khoroz; mouslouq*.  
 coffee f. *qahvé*. coffin a. *tabout*.  
 coin a. *sikké; (pl.) méstûkiât*.  
 cold *sovouq; a. névazil*.  
 colic *sanjî; collar yaqa*.  
 collect (to) *toplamaq, jém étmék*.  
 collection a. *méjmou'a*.  
 college a. *médrésé, méktébi ali*.  
 colonel a. t. *miralay*.  
 colour p. *réng*. colt *tay, sipa*.  
 comb *taraq, p. shané*. [*p. jéng*.  
 combat a. *mouharébé, ghavgha*,  
 come *gélémék, a. vasîl olmaq*.  
 comet *qouyrrouqlou-yîldîz*.  
 commend a. *émr, émir; f. gomanda*.  
 commence *bashlamaq, a. ibtidar*.  
 commentary a. *téfsir, shérh'*. [*ét."*  
 commerce a. *tijarét, akhsou ita*.  
 common'oumoumi, amm; (-people)  
*avamm, avam'mî nas, éhali*.  
 communion a. *ûnsiyét; (Holy-)*  
*Ashayî-rabbani*.  
 community a. *jéma'at; millét*.  
 companion *arqadash, a. shérik*.  
 company a. *rûféqa, arqadashlar*.  
 compare a. *mouqabélé, tatbiq ét."*  
 compass f. *pousoula; (pl.) pérqél*.  
 compatriot p. *hémshéhri*.  
 complain a. *shikiâyét, ishtikiâ ét."*  
 complete a. *tékmil, tamn, kiâmil*.  
 compose a. *tértib, tasnif ét."*  
 composition a. *meqalé*.  
 comrade *arqadash, a. réfiq*.  
 condition a. *hal; shart, shourout,*  
*shérayit*.  
 conduct a. *harékét; tavrou haré-*  
 confidence a. *itimad, émniyét*. [*két*.

congratulate a. *tébrîk ét.*  
 conquer (to) *zabt, fét-h ét.*  
 consent a. *razi olmaq, qaboul ét.*  
 consider *dûshûnmék, a. mûtala'a*  
 consist (to) a. *ibarét olmaq. [ét.*  
 console (to) a. *tésélli ét.*  
 consul f. *qonsolos, p. shéhbéndér.*  
 consulate f. p. *consoloskhané, p. shéhbéndérkhané.*  
 contain *almaq, a. mûhtévi ol.*  
 content a. *razi, p. hoshnoud.*  
 contraband *qachaq, yasaq.*  
 contrary a. *khilaf, zidd.*  
 controversy a. *mûbahasé, bahs.*  
 convenient a. *mûnasib.*  
 convent f. *manastîr.*  
 convert a. *mûhtédi.*  
 cook *ashjî; (to) pishirmék.*  
 cool *sérin.* cooper *fîchîjî.*  
 copper *baqîr; qazan.*  
 copy a. *sourét, ayn.*  
 coral *mérjan.* cord ip.  
 cork *mantar.* corn a. *zakhiré.*  
 corner p. *kêdshé, t. boujaq.*  
 corporal *onbashî. [ét.*  
 correct *doghroutlmaq, a. tas-hih*  
 correspondence *méktoublashma, a. moukhabéré.*  
 correspondent a. *moukhabir.*  
 corrupt *bozouq, chûrûk.*  
 corsair *goursan, — gémisi.*  
 cottage f. a. *qoulibé, tounjik.*  
 cotton *pamouq.*  
 cough *êdksûrûk; êdksûrmék.*  
 council a. *méjlis, shoura.*  
 counsel a. *nasihat; — vérmék.*  
 count *saymaq, ta'dad étmék.*  
 counter p. *péshtahta.*  
 counterfeit p. *sakhté, a. qalb.*  
 country a. *mémlékét, p. êolké; kêdy.*  
 couple *chift.*  
 courage *yigitlik, a. jésarét.*  
 courier *tatar, p. chapar.*  
 courtyard *havli, havlou.*  
 cover *êortû; êortmék.*  
 coverlet *yorghân.*  
 cow *inék.* coward *qorqaq.*  
 cream *qaymaq, sùd yûzû.*  
 creation *khîlqatî 'além.*  
 credit a. *itibar; alajaq.*  
 creditor *alajaqli, a. dayîn.*  
 crescent *yarîm ay, a. hilal.*

crime a. *jinayét.* crier a. *déllal.*  
 criminal a. *jani.* cripple *cholaq.*  
 crooked *éyri, gambour.*  
 cross p. *hach, khach, a. salib.*  
 crowd *qalabalîq.*  
 crown a. *taj; (of head) dépe.*  
 cruel a. *zalim, mérhamétsiz.*  
 crumb *ékmék ichi, ékmék oufan-tîsî.*  
 crust *qabouq.*  
 cry (to) *baghîrmaq, aghlamaq.*  
 crystal a. *billor, billour.*  
 cucumber *khîyar.* cudgel *sopa.*  
 cup *finjan; — board dolab.*  
 cure *shifa vérmék, éyilétmék.*  
 curiosity a. *méraq; a. tohafiyé.*  
 currants *fréng ûzûmû.*  
 curse a. *lanét, vulg. nallét.*  
 curtain p. *pérdé.* cushion *yasdîq.*  
 custom a. *adét; (tax) résmi géom-rûk, résm (pl. rousoum).*  
 customer *mûshteri.*  
 customhouse *géomrûk dayirési.*  
 cut *késmék, a. qat étmék.*  
 cypress p. *sérv, sélvi.*  
 Dagger a. *khanchér, qama.*  
 daily *gûnlûk, a. yévmi.*  
 damage *saqatlîq, a. zarar, ziyan.*  
 damp p. *ném, némnak.*  
 dance a. *raqs ét., t. hora tépmék.*  
 danger a. *téhliké, moukhatara.*  
 dark *qaranlîq, a. zoulmét.*  
 darling a. *mahboubé, mahboub.*  
 date a. *tarikh; (fruit) khourma.*  
 dated a. *tarikhli, mûcérrakh'.*  
 daughter *qîz, p. dúkhtér, a. bint.*  
 dawn *chinsabah, a. shafaq, féjr.*  
 day a. *yévm, t. gûn, p. rous.*  
 deacon a. *shémmas, f. sargarak, diaconos.*  
 dead *êolû, p. mûrdé, jansîz.*  
 deaf *saghîr, ishitméz.*  
 dear *bahalî, p. giranbaha; a. aziz (loved). My-. azizim.*  
 death *êolûm, a. mévt, mémat.*  
 debt *borj. a. déyn (pl. dúyoun, -at).*  
 debtor *borjlou, a. médyoun.*  
 deceitful *aldadîjî, p. hiylékîâr.*  
 deceive (to) *aldatmaq.*  
 decide (to) *qarar vérmék, qarar-lashdîrmaq.*  
 deck f. *géovérté. (It. cuverta.)*

declare a. *i'lan ét.*, *néshr ét.*  
 decline a. *zéval*.  
 decree p. *férman*; a. *fétva*.  
 dedicate (to) *taqdis*, a. *takhsis ét.*  
 deep *dérin*; *qoyou* (colour).  
 deer *géyik*, *qaraja*. [mék.  
 defeat (to) *yénmék*, a. *ghalib gél-*  
 defence a. *mouhafaza*, *mûdafa'a*.  
 defendant a. *mûd'dayi aléyhi*.  
 deficient *éksik*, a. *noqsan*.  
 deformed *bichimsiz*, *bodour*.  
 degree a. *déréjé*.  
 deign a. *kérém*, *loutf ét.*  
 delay (to) a. *tévaqqouf*, *téékhir ét.*  
 delicate a. *nazik*, t. *injé*.  
 delicious a. *léziz*, *lézzétli*.  
 delight *sévinj*, a. *sûrour*.  
 deliver (to) *qourtarmaq*, a. *khélas*  
 deluge a. *toufan*. [ét."  
 demand a. *istid'a*, *dava*.  
 demolish *yénmék*, *bozmaq*.  
 den in, a. *maghara*.  
 deny a. *inkîâr ét.*  
 depart (to) *ayrılmaq*, p. *révan ol.*  
 depend a. *tabi ol.*, *baqmaq*.  
 deprive a. *mahrourm étmék*.  
 depth *derinlik*, a. *oumq*.  
 deputy a. *vékil*, *nayib*.  
 derision a. *istihza*, *zévqlénmé*.  
 derogatory *yaqîshmaz*.  
 descend *énmék*, a. *nazil ol.*  
 describe a. *tarîf étmék*.  
 desert *chéol*, *béyaban*; (to) *qach-*  
*maq*, a. *fîrar ét.*, *térk ét.*  
 design a. *niyét*, *méram*.  
 despair *ûmidsizlik*, a. *yés*, *fûtûr*.  
 destiny a. *qadér*, *qîsmét*.  
 detach *ayırmaq*.  
 devil a. *shéytan*, *iblis*.  
 devote (to) *takhsis ét.*  
 dew *chih'*, p. *shébném*.  
 diamond *élmaz*.  
 diarrhæa a. *is-hal*.  
 diary a. t. *mûkhtiré déftéri*.  
 dice *tavlou zarî*, *zar*.  
 dictionary *loughét kitabî*.  
 die (to) *éolmék*, *véfat ét.*  
 difference a. *farq*, *ikhtilaf*.  
 different *farqlî*, *bashqa*.  
 difficult *gûj*, a. *mûshkil*.  
 dig (to) *qazmaq*, a. *hafr ét.*  
 digest (to) a. *hazm ét.*, *siñdirmék*.

dignity p. *shan*, a. *mansîb*, *izzét*.  
 dike *sédd*, *séd*, *khéndék*.  
 diligent *chalîshqan*, a. *ghayour*.  
 dine (to) *yémék yémék*, a. *ta'am ét.*  
 dinner *yémék*, a. *ta-am*.  
 dirt *kir*, *mourdarlıq*.  
 disabled a. *saqat*. [khosh.  
 disagreeable p. *namaqboul*, na-  
 disappear (to) *gêdrûnméz ol.*  
 disappoint (to) *aldatmaq*.  
 discharge (to) *boshaltmaq*.  
 discipline a. *téédib*, *inzibat*.  
 disease *hastalıq*, p. *dêrd*, a. *illét*.  
 disgrace a. *rézalét*.  
 disgust (to) a. *néfrét étmék*.  
 dish *tabaq*; *qab*; *yémék*.  
 dishonest a. *mûrtékib*, t. *khîrsiz*.  
 disorder *qarîshîqlîq*.  
 disperse (to) *daghıtmaq*.  
 distance *ouzaqlîq*, a. *mésafé*.  
 distant *ouzaq*, *iraq*.  
 distinguish a. *téfriq ét.*  
 ditch p. *héndék*, *khandék*.  
 divide (to) *bêolmék*, *taqsim ét.*  
 divine a. *ilahi*, *rêb'bani*.  
 do (to) *étmék*, a. *ijra ét.* (p. 128).  
 doctor a. *hékim*, *tabib*.  
 dogma a. *aqidé*, p. *aqayid*.  
 doll *bébék*, *qouqla*.  
 door *qapou*, *qapî*, a. *bab*.  
 dormitory *qovoush*, f. *nînjaran*.  
 double *iki qat*; *chifté*.  
 doubt a. *shûb'hé*; *shûbhé ét.*  
 doubtful *shubhéli*; -less *shûb-*  
*hésiz*.  
 dough a. *hamour*, *hamîr*.  
 downy *tûylû*, *havlî*.  
 dragon *azhdérha*; *atlı*.  
 drain *laghîm*, *gériz*.  
 draughts (game) *dama*.  
 drawers *ich donou*; *chékméjé*.  
 draw (to) *chékmék*; a. *résim ét.*  
 drawing-room, *mûsafır odası*.  
 dream a. *rouya*, t. *dâsh*.  
 dress f. *rouba*, t. *ûstbash*.  
 drink *ichmék*.  
 drop *damla*; *damlamaq*.  
 dropsy a. *istisqa*, vulg. *sîsqa*.  
 drown (to) *boghmaq*; *boghoulmaq*.  
 drum *davoul*.  
 drunk p. *sérhosh*, *sérkhosh*.  
 dry *qourou*, a. *yabis*.

duck *êurdék*. dumb *dilsiz*.  
 dung *gûbré*, *fishqî*.  
 dungeon p. *zindan*.  
 dust *toz*.  
 Dutch *filéménk*.  
 duty *vazifé*, *khizmét*.  
 dwarf *jûjé*; *bodour*.  
 dye *boya*; *boyamaq*.  
 dynasty a. *sûlalé*, p. *khanédan*.  
 dysentery *qanli is-hal*.  
 Each *hér bir*, p. *béhér*.  
 ear *goulaq*, a. *ûzn*.  
 earn *qazanmaq*, a. *késb ét.*"  
 earth *topraq*; a. *dûnya*.  
 earthquake a. *zélzélé*, vulg. *zérzélé*.  
 ease a. *rahat*; *qolaylîq*.  
 east *gûndoghrou*, a. *sharq*.  
 Easter f. *pasqalya*.  
 easy a. *rahat*; *qolay*, *souhoulétli*.  
 eat *yémék*, a. *ékl ét.*"  
 echo *yanqo*, a. *aksî séda*.  
 eclipse (*gûnésh*, ay) *toutoulma*.  
 economic a. t. *idaréli*.  
 edge p. *kénar*, *ouj*; *aghîz*.  
 education a. *talim ou térbiyé*.  
 effect a. *nétijé*, *séméré*, *téssir*.  
 effort a. *say*, *ghayrét*, *jéhd*.  
 egg *youmourta*, a. *béyza*.  
 either *ikisindén biri*.  
 elbow *dirsék*.  
 electricity f. a. *éléktrîq*, *-iyét*.  
 element a. *ûnsûr*, pl. *anasîr*.  
 elephant *fil*.  
 embark *gémiyé binmék*, *-bindir-mék*. a. *tahmil étmék*.  
 embassy a. *séfarét*, — *khané*.  
 embrace *sarîlmaq*, p. *dér aghoush ét.*" *qoujaqlamaq*.  
 emerald a. *zûmûrrûd*, *zûmrût*.  
 eminent a. *mésh-hour*, *shêôhrétli*.  
 emperor f. *impérator*.  
 empire a. *dévlét*, *saltanat*.  
 employ (to) *goullanmaq*.  
 empty *bosh*, a. *khalî*.  
 enamel *miné*; *-ed minéli*.  
 enclose *chévirmék*; a. *dakhil*, *léff et.*"  
 end *soñ*, *ouj*; (to) *bitmék*.  
 endure *dayanmaq*; a. *téhammûl*.  
 enemy a. *dûshmén*, p. *khasim*. [*ét.*"  
 energy a. *qouvvét*, *ghayrét*.  
 engaged a. *méshghoul*.

engagement a. *méshghouliyé*.  
 engine f. *makina*; (fire) *touloumba*.  
 engineer a. *mûhéndis*; f. *makinist*.  
 English *ingiliz*; *ingilizjé*.  
 engrave *qazmaq*, a. *hékk ét.*"  
 engraver a. *hak'kîak*, p. *kalémkîar*.  
 enigma a. *mou-amma*, t. *bilméjé*.  
 enlarge a. *tévsee ét.*" *génishlétmék*.  
 enmity a. *adavét*, p. t. *dûshménlik*.  
 enough *elvérir*, a. *kîâfi*.  
 ensign (flag) *sanjaq*; *bayraqdar*.  
 enter *girmék*, a. *dakhil ol.*"  
 entire *hép*, *bûtûn*, a. *jûmlé*.  
 envelope a. *zarf*.  
 envy a. *haséd*, t. *qîsqanjliq*.  
 equal p. *bérabér*, a. *mûsavi*; *aqran*.  
 equator a. *khattî istiva*.  
 equip *donatmaq*.  
 error *yanlîsh*, a. *khata*, a. *séhv*.  
 escape *qachmaq*, *qourtoulmaq*.  
 especially a. *khousousa*.  
 eunuch *khadîm*; *harém aghasî*.  
 Europe *Avropa*.  
 European *Avropalî*.  
 evacuate a. *takhliyé ét.*"  
 evangelist a. *mûbésh'shir*.  
 even *bilé*, a. *hatta*.  
 even (adj.) *chift*; *dûz*; *doghrou*.  
 evening *akhsham*, *aqsham*.  
 evil *féna*, *kêôtû*; *fénalîq*.  
 ewer *îbrîq*; (— bason) — *léyén*.  
 exact a. *tamm*, *témam*, *doghrou*.  
 examine a. *téftish*, *imtihan ét.*"  
 examination a. *imtihan*.  
 excellent a. *ala*, *aliyûl ala*.  
 except — *dan ma'da*, *bashqa*.  
 exchange *trampa*,  
 excuse (to) a. *mazour toutmaq*,  
*roukhsat vérmék*.  
 execute (to) a. *ijra ét.*"; *qatl ét.*"  
 expect a. *mémoul ét.*" *béklémék*.  
 explain a. *iyzah ét.*"; *añlatmaq*.  
 extensive a. *rasi*, *génish*.  
 exterminate *bitirmék*, a. *mahv ét.*"  
 extol a. *médh ét.*" *t. êôymék*.  
 extraordinary a. *févq-él-adé*.  
 extravagant a. *mûsrif*.  
 extremely a. *ghayét*, t. *pék*.  
 eye *gêoz*. eyebrow *qash*.  
 eyelash *kiprik*, p. *mûzhgîan*.  
 Fable a. *hikîâyé*, *masal*.  
 face p. *chéhré*, t. *yûz*, a. *souret*.

facilitate a. *tés-hil ét.*, *qolaylatmaq.*  
 fact a. *haqiqat*; (in-) a. *fil haqîqa.*  
 factory f. *fabriqa*, *kîarkhané.*  
 faint (to) *bayîlmaq.*  
 fair f. *panayir*; t. *gûzél.*  
 fairy p. *péri*, a. *jinn.*  
 faithful a. *sadîq*, *émin.*  
 falcon *doghan*, a. *shahin.*  
 fall (to) *dûshmék*, a. *souqout ét.*"  
 false *yalan*; -jî, a. *kîâzib.*  
 fame a. *shêôhrét*, p. *shan.*  
 family f. *familya*, p. *khanédan.*  
 famine *qîtlîq*, a. *qaht.*  
 fan *yélpazé.*  
 far *ouzaq*, p. *dour*, a. *bayid.*  
 farewell a. *véda*; *él véda!*  
 farm *chiftlik.*  
 farmer *chiftji*, p. *rénybér.*  
 ferrier a. p. *nalband.*  
 fast *chapouq*, p. *téz*; a. *orouj.*  
 fat *sémiz*, *yaghlî*; *yagh.*  
 fate a. *qadér*, *qaza*, *qismét.*  
 fathom *goulaj.*  
 fatigue *yorghounlouq.*  
 fault *qousour*, a. *qabahat.*  
 fear *qorqou*, a. *khavf*, p. *déhshét.*  
 feast a. *ziyafét*, p. *bézm.*  
 February *shoubat*, *pédârvar.*  
 feeble a. *zayif*, t. *zaboun.*  
 feed (to) *béslémék*, *yédirmék.*  
 feel (to) a. *hiss ét.*", *douymaq.*  
 felt *kéché*, *kébé.*  
 female *dishi*, p. *madé.*  
 fever a. *hûmma*; *hararét.*  
 few *az*, a. *qalil.*  
 fidelity *sadaqat*, *véfa.*  
 field a. *sahra*; t. *tarla.*  
 fierce *azghîn*, *sért.*  
 fife *dûdûk*, *qaval.*  
 fig *injir*, *aydîn yémishi.*  
 fight *ghavgha (qavqa)*; p. *jéng.*  
 figurative a. *méjazi.*  
 figure a. *raqam*, *adéd*; *shékl*, *résim.*  
 filbert *fîndîq.*  
 file *yéyé*; *sîra*, a. *saff.*  
 fill (to) *doldourmaq*; *dolmaq.*  
 filth *mourdarliq*, *pislik.*  
 filthy *mourdar*, *pis*, p. *napak.*  
 final *soñ.* -ly a. *én nihayé.*  
 find *boulmaq.*  
 fine *injé*, *nazik*; a. *khalis*, *khas.*  
 finger *parmaq*, p. *éngûsht.*

finish (to) *bitirmék*, a. *khitam vér.*"  
 fire p. *atэш.* fish *balîq.*  
 flag *bayraq.* flame *aléf.*  
 flat *dûz*, *yassî.*  
 flea *piré.* fleet *donanma.*  
 flesh *ét.* flood a. *sél*, a. *toufan.*  
 flint *chaqmaq tashî.*  
 floor *déôshémé.* flour *oun.*  
 flower *chichék*, p. *shûkûfé.*  
 fluxion (cold) a. *nevasil*, *zûkkîâm.*  
 fly *sinék*; (to) *ouchmaq.* [*lamaq.*  
 foal *tay*, *gouloun*; (to) *gouloun-*  
 fodder *ot*, *arpa-saman*, *alaf.*  
 foe p. *dûshmén*, a. *khasim.*  
 fog *douman*, p. *mih*, *migh.*  
 fond *méraqlî*, a. *haris.*  
 food *yémék*, *yéyéjék.*  
 foot *ayaq*, p. *pa*, a. *qadém.*  
 forage *ot*, *arpa-saman.*  
 force p. *zor*, a. *jébr*; *gouvvét.*  
 ford *yéchid*, *sîgh.*  
 forehead *alîn*, *ann.*  
 foreigner a. *éjnébi.*  
 forerunner p. *péshréo*, t. *qilavous.*  
 foresight a. *basirét*, *frasét.*  
 forest *orman*; a. *méshjéré.* [*ét.*"  
 forget *ounoutmaq*, p. *framoush*  
 forgive a. *afvét.*", t. *baghîshlamaq.*  
 fork *chatal.*  
 form *bichim*, a. *sourét*; (to) *yap-*  
 fortifications a. *istihkîâmat.* [*maq.*  
 fortnight *iki hafta.*  
 fortress a. *qala*, *qalé.*  
 forward *iléri*; *iléridé.*  
 foundation f. *témél*, a. *ésas.*  
 fountain *pouñar*; (jet) *fisqiyyé.*  
 foul *tavouq.* fox *tilki.*  
 fraud a. *hiylé.* free p. *azad*, *sérbést.*  
 freedom *azadliq*, a. *hûrriyét.*  
 freemason *farmason.*  
 freeze (to) *doñmaq*; *doñdourmaq.*  
 freight a. *naqliyé*, p. *navloun.*  
 frequent *sîq*, *choq*, a. *késir.*  
 fresh p. *tazé.* friend p. *dost.*  
 Friday a. *jouma'a*, *jouma'.*  
 frigate f. *fîrqateen.*  
 fringe *sachaq.* froth *kéôpûk.*  
 frog *qourbagha.*  
 frontier p. *serhadd*, a. *houdoud.*  
 frozen *doñmoush.*  
 fruit p. *méyvé*, t. *yémish.*  
 fry (to) *tavada pishirmék.*

frying-pan *tava*.  
 fugitive *qachaq*, a. *firari*.  
 full *dolou*, a. *mém lou*.  
 funeral a. *jénazé alayî*, *jénazé*.  
 fur *kûrk*.  
 furious *azghîn*. furnace *ojaq*.  
 furlough a. *izin*, *mézouniyét*.  
 furniture a. *éshya*, f. *mobilia*.  
 fury a. *hiddét*, *ghazab*.  
 fuse *tapa*; (to) *éritmék*.  
 future *géléjék*, a. *mústaqbél*.  
 Gain p. *kîâr*, t. *qazanj*; *qazanmaq*.  
 gallant a. *zarif*, *nazik*, *kibar*.  
 gallows *dar aghajî*.  
 game *oyoun*; (prey) *av*, p. *shikîâr*.  
 garden p. *bahjé*, *baghché*.  
 garlic *sarmîsaq*.  
 garnet a. *lal*. gate *qapou*.  
 gather (to) *toplamaq*.  
 general a. *oumoumi*; f. *général*.  
 generous *jédmérd*, a. *ali jénab*.  
 genius a. *firasét*, *zékiâvét*.  
 gentiles a. *tayifé*, p. *poutpérést*.  
 gentle a. *mûlayim*, *halim*, t. *tatli*.  
 genus a. *jins*, pl. *éjnas*.  
 geography *joghrafiya*.  
 geometry *ilmi héndésé*.  
 get *almaq*; b. *hasîl ét.*"  
 ghost a. *khayal*; *rouh*, p. *jan*.  
 (the Holy ghost) *Rouhoul qouds*.  
 gift (divine) a. *mévhibé*, *dadî haqq*;  
 (superior to inferior) p. *bakhshîsh*, a. *ihsan*, *atiyé*; (inf. to sup.) a. *hédiyé*, p. *péshkesh*;  
 (brought back from a journey) *armaghan*.  
 gipsy *chingiâné*, *posha*.  
 girl *qîz*. girth *qolan*.  
 give (to) *vérmék*, a. *ita ét.*"  
 glad a. *mémnoun*, p. *shadman*.  
 glass p. *jam*; a. *qadéh*.  
 globe a. *kûré*.  
 gloom *qaranliq*; a. *gham*, *kédér*.  
 glory *shan ou shéréf*, p. *jélal*.  
 glove *éldivan*. glue *toutqal*.  
 go *gitmék*. good *édyéndéré*.  
 goat *kéchi*. gold *altoun*.  
 God a. *Allah*, *Allah Ta'ala*, *Jenabî*.  
 Godhead a. *oulouhiyét*. [*Haqq*.  
 good *éyi*, a. *ala*. goose *qaz*.  
 gospel a. *injil*, pl. *énajil*, *bésharét*.  
 gourd *qabaq*, *qantar qabaghî*.

gout a. *nigris*.  
 grace a. *létafét*; *inayét*, *loutf*.  
 grape *ûzûm*. grass *ot*.  
 grateful a. *mútéshékkir*.  
 gratis a. *méjjanén*; *mouft*.  
 grave a. *mézar*, *qabr*.  
 grease *yagh*, *ich yaghî*.  
 great *bédyûk*, a. *azim*, *jésim*.  
 greedy a. *oubour*, *shish boghaz*.  
 green *yéshil*.  
 greyhound *tazî*.  
 gridiron *îsqara*.  
 grief a. *kédér*, *élém*, *gham*.  
 grocer a. *baqqal*.  
 groom *séyis*. ground *yér*; 'arsa.  
 growl *khîrlamaq*.  
 guard *néôbétji*; a. *khasa askéri*;  
 (to) *béklémék*.  
 guardhouse *qoullouq*.  
 guess (to) a. *zann*, *qîyas ét.*"  
 guest a. *mûsafir*.  
 guilt a. *qousour*, *qabahat*.  
 gulf *kêôrféz*. gum *zamq*.  
 gums *dish étî*.  
 gunpowder *barout*.  
 gutter *héndék*, *olouq*.  
 gymnastic f. *jimnastiq*.  
 Habit a. *adét*, p. *khoy*; a. *résm*;  
 hail *dolou*, *ghîrji*. [tabiyat.  
 hair *sach*; *qîl*, *tûy*.  
 half *yarîm*, *nîm*, a. *nîsîf* (§ 207).  
 halt *dourmaq*, *éylénmék*.  
 hammer *chékij*; (sledge) *varya*.  
 hamper *sépéd*.  
 hand *él*; (hour-) a. *agréb*; (minute-) *yélqovan*.  
 handkerchief *méndil*.  
 handle *sap*, a. *qabzé*.  
 handsome *gûzél*, *yagîshîqlî*.  
 hang *asmaq*; (-down) *sarqmaq*.  
 happy a. t. *sa'adétli*.  
 harbour f. *liman*.  
 hard *sért*, *pérk*; *gûj*.  
 hare *tavshan*.  
 harem a. *harém*, *zénané*.  
 harm a. *zarar*, *ziyan*.  
 harness *araba taqîmî*, *qoshoum*.  
 harvest *bichin*; (-time) *hasad*,  
*hasad vagtî*, *oraq vagtî*.  
 hasten a. *ajélé ét.*" hat f. *shapqa*.  
 hatchet *balta*, *gîrébi*.  
 hate (to) a. *ikrah ét.*"

haughty a. *maghrour*, *kibir*.  
 have (to) a. *malik olmaq* (§§ 119 to  
 hawk *atmaja* (*qoushou*). [122].  
 hay *gourou ot*.  
 hazard p. *bakht*, a. *qaza*, *qadér*.  
 haze *sis*, *douman*.  
 head *bash*; p. *sér*; a. *rés* (§ 203).  
 headlong *bash ashaghî*, *sérnigûn*.  
 heal (to) *éyilétmék*, a. *shifa vérmék*.  
 health a. *kéyf*, *mizaj*, *sîh'hét*.  
 heap *yîghîn*; (to) *yîghmaq*.  
 hear (to) *diñlémék*, *ishitmék*.  
 heart *yûrék*, a. *qalb*, p. *dil*.  
 heat *sîjaqlîq*, a. *hararét*.  
 heaven *geôk*, a. *séma*, (pl.) *sémavat*.  
 (paradise) a. *jénnét*, p. *firdévs*.  
 heavy *aghîr*, a. *saqil*.  
 Hebrew *Ibrani*, *Yéhoudi*.  
 hedge-hog *kipri*, p. *khar-pûsht*.  
 heel *éokjé*, a. *aqab*.  
 height *yûkséklik*, a. *irtifa'*.  
 hell a. *jéhénném*.  
 help *yardîm*, a. *imdad*, *mou'avénét*,  
*iyane*; (to) *yardîm*, *mou'avénét*  
*ét.*"  
 hemorrhoids *mayasîl*, a. *basour*.  
 hen *tavouq*. herb *ot*.  
 herd *sûrû*. hero a. *qahriman*.  
 hesitate (to) a. *téréd'dûd étmék*.  
 hide *déri*; (to) *saqlamaq*.  
 high *yûksék*, a. *mûrtéfi*.  
 highway a. *jaddé*, p. *shah'rah*.  
 hill *dépé*. hip *qalcha*.  
 hinge *rézé*, *méntéshé*.  
 hire *kira*; (to) *kiralamaq*.  
 history a. *tarikh*, pl. *tévarikh*.  
 hit (to) *vourmaq*. hoarse *boghouq*.  
 hold (to) *toutmaq*; (ship's) *ambar*.  
 hole *délik*. holiday a. *tatil*.  
 hollow a. *khalî*, *téhi*, *ichi bosh*.  
 holy a. *aziz*, *mouqaddés*; (of God)  
 a. *qouddous*; (-Spirit) *Rouhoul*  
*Qouds*.  
 home *év*, a. *ayilé*; *vatan*, *mémlékét*;  
 (to go —) a. *silâ étmék*, *silaya*  
*gitmék*.  
 honest a. *émin*, *sadiq*, t. *doghrou*.  
 honey *bal*, a. *asal*, p. *mikh*.  
 honour a. *izzét*, *itibar*, *shéréf*,  
*namous*; (to) *izzétlémék*, *ihitiram*  
*hoofîrnaq*. hope p. *ûm'mid*. [ét.]  
 hook *chéngél*; *qanja*, *ilik*.

horizon a. *oufouq*, (pl.) *afaq*.  
 horrible a. *makhouf*, *déshshétli*.  
 horse *at*, p. *ésb*; *béygir*; (-man)  
*atli*, p. *sûvaree*.  
 hospital p. *khasta-khané*.  
 hostile p. *dûshmén*. hot *sîjaq*.  
 hound *kéôpék*, *zaghar*, *tazî*.  
 hour a. *sa'at*.  
 house *év*, p. *khané*, a. *béyt*; *qonaq*.  
 humanity a. *insaniyét*, *mûrûv'cét*.  
 humble a. *mûtévazi*, *halim*; *khim*.  
 hunger *ajlîq*. hungry *aj*. [bîl].  
 hurry (to) a. *ajélé ét.*"  
 hurt (to) *injitmék*, *ajitmaq*.  
 husband *qoja*, a. *zévj*.  
 hymn a. *ilahi*.  
 hypocrisy a. *riya*, *mûrayilik*.  
 hypocrite a. *mûrayi*, *mûnafîq*.  
 Ice *bouz*. icy *bouzlou*.  
 idea a. *fikir*, *tasavvour*.  
 idiom a. *istilah*, p. *shiyrcé*.  
 idle *ishsiz*, *témbél*, *bosh gézén*.  
 idol p. *pout*, a. *saném*, (pl.) *asnam*.  
 ignorance a. *jéhalét*, *jéhl*.  
 ignorant a. *jahil*, p. *nadan*.  
 ill *kéyfsiz*, p. *hasta*, a. *mériz*.  
 illness *hastalîq*, a. *maraz*.  
 imagine (to) a. *tasav'vour ét.*"  
 imitate (to) a. *tagleed*, *iqtida ét.*"  
 impartial p. a. *bitaraf*, *insaflî*.  
 impatient a. t. *sabîrsiz*.  
 implore (to) *yalvarmaq*; a. *rija*,  
*niyaz ét.*"  
 important a. *mouhimm*, *mâtébér*.  
 impression a. *tééssir*; *éfkiâr*.  
 imprison a. *habs*, *mahbous ét.*"  
 inch *parmaq*. incline (to) a. *méyl*.  
 incognito a. *tébdil*, — *qiyafét*. [ét.]  
 income a. *irad*. increase *artmaq*.  
 indebted *borjlou*, a. *médyoun*.  
 indeed a. *haqiqatén*; *éôylé mi!*  
 industry a. *hîrfét*, *sana'at*.  
 inform (to) a. *khabér vérmék*, *ikh-*  
*bar ét.*"  
 ingratitude p. t. *nankéôrlûk*.  
 inhabit (to) *otourmaq*, a. *sakin ol.*"  
 injury a. *zarar*; *saqatliq*.  
 ink a. *mûrékkéb*. (-stand) *divit*.  
 inn *khan*. inquire (to) *sormaq*.  
 insane p. *divané*, t. *chîlghîn*.  
 insect *béôjék*. insert a. *dakhîl ét.*"  
 inspect (to) *yoqlamaq*.

- instruct(to) *êoyrétmék*, a. *talim ét.*  
 integrity a. *témamiyét*; t. *dogh-roulouq*, a. *istiqamét*.  
 intercede a. *rija*, *shéfa'at ét.*  
 intercession a. *shefa'at*.  
 interest a. *ménfa'at*, f. *éntéréso*; a. *fayiz*.  
 interesting *mérak jélb édiyi*, *jalib*.  
 internal a. *dakhili*.  
 intimate *sîqî*, a. *mahrém*.  
 intolerable a. *téhammûlû naqabil*.  
 invitation a. *davét*.  
 iron *démir*.  
 irregular a. *nizamsîz*; (soldier) *bashî bozouq*.  
 irrigate *yiyyqamaq*.  
 island *ada*, a. *jéziré*.  
 itch (to) *gijishmék*.  
 ivory *fil dishi*.  
 ivy *sarmashîq*.  
 Jackal *chaqal*, *ghîyab*.  
 jacket f. *chakét*; *mintan*. [var.  
 January *kîanounou sani*, *Houn-jar qavanos*, *désti*, *kûp*.  
 jaw *chéné*.  
 jealous *kîsqanj*, a. *hasoud*.  
 jealousy a. *haséd*, t. *kîsqanj*.  
 Jehovah *Yéhova*.  
 Jesus *Isa-él-Mésih*, *Isa*.  
 Jew *yéhouidi*, *chîfit*.  
 jewel a. *jévahir*, *mûjévhér*.  
 join (to) *bitishmék*, *bitishdirmék*.  
 joke a. *shaqa*, *lateefé*.  
 journal p. *rouznamé*. f. *journal*.  
 journey *yol*; *séyahat*, *yoljoulouq*.  
 joy *sévinj*, a. *sourour*, *shazlîq*.  
 judge a. *hakim*, *qadî*.  
 jug *désti*, p. *gûzé*.  
 juice *sou*; (grape-) p. *shira*.  
 jump (to) *sîchramaq*.  
 Jupiter *mûshtéri yîldîzî*.  
 just a. *adil*, *mounsif*.  
 justice a. *adalét*, *haqqaniyét*.  
 justify a. t. *haqqilî chîqarmaq*.  
 Keep (to) *saqlamaq*, a. *mouhafaza ét.*  
 kettle *gûgûm*; f. *chaydan*.  
 key f. *anakhtar*, a. *miftah*.  
 kick (to) *tépmék*, *chifté atmaq*.  
 kid *oghlaq*. kidney *bêobrék*.  
 kill *êoldûrmék*, a. *idam ét.*  
 kind a. *jins*, t. *soy*, *dûrlû*; *tatlî*.  
 king *gral*, p. *padishah*, *hûkûmdar*.  
 kiss p. *bousé*, *êopûsh*; (to) *êop-mék*.  
 kitchen p. *ashkhané*, a. *matbakh*.  
 kitten *kédi yavrousou*, *pisik*.  
 knee *diz*, p. *zanou*.  
 kneel (to) *diz chéôkmék*.  
 knife *bîchaq*; (pen-) *qalémtrash*.  
 knit (to) *êôrmék*.  
 knock (to) (*qapou*) *chalmaq*.  
 knot *dûymé*; *dûyûm*.  
 know (to) *bilmék*.  
 kuran *qouran*, *kélamî qadim*.  
 Label *yafta*.  
 labour a. *amél*, t. *ish*, p. *kîar*.  
 labourer a. *amélé*, t. *ishji*.  
 lace (gold-) *sîrma*; (false-) *qûlab-dan*; (thread-) f. *dantéla*; (tape-) *shérid*.  
 lad *oghlan*, *chojouq*, *déliqanlî*.  
 ladder *mérdivén*, p. *nérdûban*.  
 lady *hanîm*. lake *gêol*.  
 lamb *qouzou*. lamp *lambda*.  
 lance a. *mîzraq*, p. *nizé*.  
 land *qara*; (to) *qaraya chîqmaq*.  
 language a. *lisan*, p. *zéban*, t. *dîl*.  
 lantern f. *fénér*, *fanos*.  
 lap *qoyoun*, *qoujaq*.  
 large *bêôyûk*, *iri*.  
 last *soñ*; (— night) *duñ géjé*, (to) *dayanmaq*, *sûrmék*.  
 late *géj*; *sabîq*; *mérhoum*.  
 lattice *qafés*. laugh *gûlmék*.  
 laundry *chamashîrkhané*.  
 laundress *chamashîrjî qarî*.  
 law a. *qanoun*; *shériyat*, *shér'*.  
 lawyer f. *avoqat*, a. *dava vékili*.  
 lay (to) *yatmaq*; *yatîрмаq*.  
 lazy *témbél*, *ténbél*, *ayar*.  
 lead *qourshoun*; (to) *gêôtûrmék*.  
 leaf *yapraq*, a. *vara*.  
 lean *zaboun*; (to) *dayanmaq*.  
 leap (to) *sîchramaq*, *hoplamaq*.  
 learn (to) *êoyrénmék*, a. *tahsil ét.*  
 leather *méshin*, *sakhtiyan*.  
 leave (to) *braqmaq*; *chîqmaq*.  
 led (horse) *yédék*.  
 leech *sûlûk*; leek *prasa*.  
 left *sol*. leg *bajaq*.  
 legation a. *séfarét*, — *khané*.  
 legend a. *hikîâyé*, *masal*.  
 legislator a. *vaziyi qanoun*.

leisure *bosh vaqit*, a. *foursat*.  
 lemon *limon*. length *boy*.  
 lend (to) *côdûnj vérmék*, *vérmék*.  
 leopard *qaplan*. lesson a. *dérs*.  
 letter *yazî*, a. *harf*; *méktoub*.  
 lettuce *maroul*. level *dûz*.  
 lever *manavéla*.  
 liberal *jêômérd*, *jivanmérd*.  
 liberate (to) *qourtarmaq*, a. *khélas*.  
*ét.*"  
 liberty a. *hourriyét*, p. t. *azadlîq*.  
 library p. a. *kitabkhané*.  
 lick (to) *yalamaq*. lid *qapaq*.  
 lie *yalan*, a. *kizb*; — *sêôylémék*.  
 (— down) *yatmaq*, *ouzanmaq*.  
 life p. *jan*, a. *rouh*; (-time) a. *êômûr*.  
 lift (to) *qaldîrmaq*, a. *réf ét.*"  
 light a. *nour*, t. *îshîq*; a. *khafîf*.  
 lightning *shimshék*, a. *barq*.  
 like *béñzér*, *qîbî*; (to) a. *hazz ét.*"  
 lime *kiréj*. limited a. *mahdoud*.  
 line *chîzgî*, a. *khatt*; *satir*.  
 linen *kétén bézi*; lining *astar*.  
 linseed *kétén tohoumou*, *zéyérek*.  
 lip *léb*, *doudaq*.  
 listen (to) *diñlémék*, *qoulaq vér-*  
*mek*.  
 litter (for the sick) *téjgéré*.  
 little *oufaq*, *kûchûk*, a. *saghîr*.  
 live (to) *yashamaq*.  
 lively *janlî*; *qanî sîjaq*.  
 liver *jîyér*, *qara jîyér*.  
 living *géchim*, a. *téay yûsh*.  
 load *yûk*; (to) *yûklémék*.  
 loaf *somoun*; *kéllé shékér*.  
 lock f. *kilid*; (to) *kítlémék*.  
 locksmith *chilingir*.  
 log *kûtûk*. long *ouzoun*, *boylou*.  
 longitude a. *toul*.  
 look (to) *baqmaq*; *bakîsh*.  
 loom *dézgîah*. loose *gévshék*.  
 lose (to) *yitirmék*, a. *ghayb ét.*"  
 lord *éfféndi*; a. *Rabb*.  
 love a. *ashq*, *mouhabbét*; *sévmék*.  
 lover a. *ashîq*. low *alchaq*.  
 luck p. *bakht*, a. *tali*, *taléh*.  
 luggage a. *éshya*, *pîrî pîrtî*.  
 lump *parcha*. lunch *qahvaltî*.  
 lute a. *'oud*, *'oud chalghî*.  
 luxury f. *fantazi*.  
 lynx *rashaq*, *côshék*.  
 Macaroni f. *maqarna*, p. *érishté*.

macetopouz, *gûrz*, *chomaq*. [a. *alét*.  
 machine f. *makina*, p. *charkh*;  
 mad *déli*, *divané*; (-dog) *goudouz*.  
 madam f. *madama*, *hanîm*, *qoqona*.  
 magazine f. *maghaza*, p. *ambar*;  
 (powder-) p. *jébbhané*; (periodi-  
 cal) a. *résaléyi mévqouta*.  
 magician a. *sihirbaz*, a. *sahhar*.  
 magic lantern a. *sihiri siraji*.  
 magistrate a. *zabit*, *hakim*.  
 mahomedan a. *mûsliman*, *mou-*  
*hammédee*.  
 maiden a. *bakiré*, t. *qîz*.  
 mail f. *posta*; p. *zirkh*, a. *sîlah*.  
 maintain (to) *béslémék*.  
 major *biñ bashî*.  
 make (to) *yapmaq*, a. *imal ét.*"  
 mallet *toqmaq*. mamma *anné*.  
 man a. *adam*, *adém*, *insan*.  
 manage (to) a. *idaré*, *zabt ét.*"  
 mane *yélé*. manger *yémlik*.  
 mankind a. *béni adém*, *névi insan*.  
 mantle f. *qapot*, a. *férajé*.  
 manufacture (place of-) f. *fabriqa*;  
 (article) a. *mal*; (to) *yapmaq*.  
 manure *gûbré*, a. *zibil*, t. *térs*.  
 manuscript *él-yazîsî*.  
 many *choq*. map f. *kharta*.  
 marble *mérmér*.  
 march (musical) f. *marsh*; (sol-  
 diers) *yêôrûmék*; (command)  
 f. *arsh!*  
 mare *qîsraq*.  
 marine a. *bahri*, *bahriyé*.  
 mark a. *isharét*, p. *nishan*.  
 market p. *pazar*; *charshî*.  
 marriage a. *nikîah*, *izdivaj*.  
 marry (to) *évlénmék*, *évléndirmék*.  
 martyr a. *shéhid*.  
 masculine *érkék*; a. *mûzékkér*.  
 master *éfféndi*, *agha*; *ousta*.  
 mat *hasîr*. maxim a. *qayidé*.  
 matches a. *kibrit*. [ziyé.  
 mathematics a. *ouloumou riya-*  
 meadow *chayîr*, p. *chimén*, *-zar*.  
 meaning a. *ma'na*.  
 measure *êôlchû*, a. *mîqyas*.  
 measles *qîzamouq*. meat *ét.*"  
 medicine a. *ilaj*, *déva*.  
 meet (to) a. *tésadûfét.*" *rast gélmék*.  
 melon (musk) *qavoun*; (water)  
*garpouz*.

melt (to) *érimék*.  
 member *aza* (pl. *azavat*).  
 memory a. *gourvéyi hafîza*, *fikir*.  
 mend (to) a. *tamir*, *términ ét.*"  
 merchant a. *tajir*, *tûjjar*.  
 mercy a. *mérhamét*, *rahmét*.  
 merely *dûzjé*, a. *adéta*.  
 merit a. *istihqaq*, *liyaqat*.  
 merry a. t. *kéyfli*, p. *shén*. [*dén*.  
 message a. *khabér*. metal a. *ma-*  
 method a. *ousoul*, *qayidé*, t. *yol*.  
 microscope p. *khourdébeen*.  
 middle *orta*, a. *vasat*.  
 middling *orta*, a. *évsat*.  
 midsummer *yaz ortasî*.  
 might *qoudrét*, *iqtidar*.  
 mighty a. *qadir*, *mûqtédir*.  
 mild a. *mûlayim*, *hafif*.  
 milk *sûd*. mill *déyirmén*.  
 mind a. *aqîl*, *fikir*, *zihin*.  
 mine a. *ma'dén*, (pl.) *mé-a-din*.  
 minute a. *daqîqa*; *mazbata*.  
 mischief a. *zarar*, *ziyan*.  
 miser a. *khasis*, a. p. *tamakîâr*.  
 mist *sis*, *douman*.  
 mistake a. *khata*, t. *yañlîsh*.  
 mix (to) *qarîshdîrmaq*, a. *mézzj ét.*"  
 mob *qalabalîq*, *ayaq taqîmî*.  
 mock (to) *zévqlénmék*, a. *istihza ét.*"  
 model p. *nûmouné*, f. *êdrnék*.  
 modern *yéni*, a. *jédid*.  
 modest a. *mahjoub*, *térbiyéli*.  
 moist p. *ném*, t. *yash*.  
 momentous a. *mouhimm*, *éhémm*.  
 monarch p. *hûkûmdar* *padishah*.  
 Monday *pazar értési*.  
 money *para*, *aqjé*, a. *naqd*.  
 monkey *maymoun*.  
 month *ay*, p. *mah*, a. *shéhr*.  
 moon *ay*, p. *mah*, a. *qamér*.  
 moral a. *akhlaqi*; *hissé* (p. 119).  
 more *daha*, a. *ziyadé* (p. 101).  
 morning a. *sabah*.  
 morrow *érté*, a. *sabah*.  
 mosque a. *jami*, *mésjid*.  
 most *éñ*, a. *ziyade* (p. 101).  
 moth (flying) *pérvané*; *gûvé*.  
 mother *ana*, p. *madér* (p. 58).  
 motion *harékét*.  
 mould *topraq*; a. *qalîb*.  
 mound *dépé*, *tépé*.  
 mount *dagh*; (to) *chîqmaq*, *binmék*.

mountain *dagh*, a. *jébel*.  
 mourn p. *fighan ét.*" ; *yas toutmaq*.  
 mournful p. *ghamkin*, a. *mahzoun*.  
 mouse *sîchan*, a. *faré*.  
 mouth *aghîz*, p. *dihan*.  
 move (to) *qîmîldanmaq*, a. *haré-*  
*két ét.*"  
 mow (to) *bichmék*. mud *chamour*.  
 mug a. *mashrapa*. mule *qatîr*.  
 multitude *qalabalîq*. [*ét.*"  
 multiply (to) *choghaltmaq*; a. *zarb*  
 murder (to) *êoldûrmék*. a. *qatl ét.*"  
 murderer *qanlî*, a. *qatil*.  
 museum f. *mûzékhané*.  
 music a. *naghmé*, f. *mousiga*.  
 musician f. p. *mousiqi shinas*,  
*mousiqaji*.  
 mosquito *sivri*, *sivri sinék*.  
 mustache *bîyîq*.  
 mustard *hardal*.  
 mutton *qoyoun éti*.  
 mystery a. *sirr*, *ésrar*.  
 Nail (finger) *tîrnaq*; (iron) *éksér*,  
*chivi*, *mîkh*; (to) *mîkhlamaq*.  
 naked *chîplaq*, a. *ûryan*.  
 name *ad*, a. *isim*, p. *nam*.  
 named a. *mûsémma*, p. t. *namînda*.  
 namely a. *yani*; *naphtha néft*.  
 narrow *dar*, *énsiz*.  
 nasty *pis*, a. *mékrouh*, *mourdar*.  
 nation a. *millét*, *qavm*, *ûmmét*.  
 native *yérli*. natural a. *tabiyi*.  
 naughty *yaramaz*. navel *géôbék*.  
 naval a. *bahri*, *bahriyé*.  
 navigation a. *séryi séfayin*, *gézmé*.  
 navy *donanma*. near *yaqîn*.  
 necessary a. *lazîm*, *mouqtazi*.  
 necessity a. *hajét*, *zarourét*.  
 neck *boyoun*. need a. *ihtiyaj*.  
 needle *iyné*. negro a. *zénji*, *arab*.  
 neighbour *gonshou*.  
 nest *youva*. net *agh*.  
 never p. *hich*, a. *asla*, a. *qat'an*.  
 new *yéni*, p. *név*, a. *jédid*.  
 news a. *khabér*, *havadis*.  
 next *yandaki*, a. *atidéki*; *soñra*.  
 nice *gûzél*, a. *ala*. night *géjé*.  
 no *khayr*; *hich*, *hich bir*.  
 noble a. *néjib*; *jins*.  
 noise *sés*, *shamata*, *gûrûltû*.  
 nonsense *sachma*, *bosh laf*.  
 noon *êôylén vaqtî*, *êôylén*.

noose *ilmék*.  
 north a. *shimal*, f. *poryas*: (due-) *yıldız*; (-west) *qara yél*.  
 nose *bouroun*. not *déyil*.  
 nourish (to) *béslémék*, p. *pérverdé ét.*"  
 now *shimdi*, a. *hala*, *élan*.  
 number *sayî*, a. *adéd*, *mîqdar*.  
 nurse (wet-) *sud-ana*; (dry-) *dada*; (sick-) *hastajî*.  
 nut *fîndîq*.  
 nutmeg *hindistan jévizi*.  
 Oak *méshé*, *pélit*.  
 oar *kûrék*. oath a. *yémin*.  
 obedience a. *ita-at*. [ét."  
 oblige (to) a. *kérém ét.*"; *méjbour*  
 obscure *qaranlîq*; a. *moughlaq*.  
 observe(to) a. *diqqat ét.*"; *baqmaq*.  
 obstinate a. *inadjî*, *mouannid*.  
 obtain *élé gétirmék*, a. *istihsal ét.*"  
 occupy (to) a. *zabt ét.*", t. *toutmaq*.  
 ocean *bahrî mouhit*, *oqianos*.  
 odd *ték*; a. *touhaf*.  
 ode a. *ghazél*, *qasidé*.  
 offence a. *qabahat*, *qousour*, *souch*.  
 offer (to) a. *taqdim ét.*"; *sounmaq*.  
 oft, often a. *éksériya*, *choq défa*.  
 oil *yagh*, p. *roughén*.  
 old *ésgî*; (-man) *ikhtiyar*, *qoja*.  
 olive *zéytoun*, *zéytin*.  
 omelet *gayghana*.  
 omen *fal*. on (p. 105).  
 once *bir kéré*; (at-) *birdén*.  
 onion *soghan*. only salt.  
 open *achîq*; (to) *achmaq*.  
 opinion a. *réy*, *éfkiâr*, *zann*.  
 opium p. *afiyon*, *tiryaq*.  
 opportunity a. *foursat*.  
 opposition a. *moukhaléfét*.  
 oppose (to) *qarshî qomaq*, a. *mani ol.*" [ét."  
 oppress (to) *zoulm ét.*", p. *jéfa*  
 orange *portougal*, p. *narénj*.  
 oration a. *khitab*, *noutq*.  
 order a. *émr*, *iradé*; *nizam*, *intizam*.  
 ordinary *bayaghî*, a. *adi*.  
 organize (to) a. *téshkil ét.*"  
 original a. *asîl*, *aslee*.  
 ornament *sûs*, a. *ziynét*, *haliyé*.  
 orphan *êoksûz*, a. *yétim*.  
 outrage a. *haqarét*.  
 oven *fouroun*.

overtake *yétishmék*, *toutmaq*.  
 ox *êokûz*. oyster f. *îstriya*.  
 Pace *adîm*, a. *qadém*; *yêdrâyûsh*.  
 pack p. *désté*, f. *basta*; *déng*;  
 (-horse) *yûk hayvanî*, *béygir*;  
 (-saddle) *palan*.  
 padlock *kilid*, *asma kilid*.  
 page a. *sahifé*. pain *aghrî*, *sîzi*.  
 paint *boya*; (to) *boyamaq*.  
 painter a. *naqqash*, *réssam* (§ 610).  
 pair *chift*. palace p. *saray*.  
 palate *dimagh*, *damaq*.  
 pale *réngsiz*. dounouq, *solghoun*.  
 palm (tree) *khourma aghajî*; (—of  
 the hand) *él ayasî*, *avouj*.  
 pan *tava*, *saplî*.  
 pantry *kilér*, f. *maghaza*.  
 paper *kîughîd*, vulg. *kéhad*.  
 parasol a. *shémsiyé*.  
 parcel (bundle) *boghcha*, *bohje*.  
 pardon a. *afv*; (to) — *ét.*"; *baghish-*  
*lamaq*.  
 parsley f. *maghadanos*, *maydanos*.  
 part p. *parcha*, a. *qîsîm*; *taraf*.  
 partake p. *hissédar olmaq*.  
 partial a. *khousousi*; *tarafgir*.  
 partner *ortaq*, a. *shérik*.  
 partridge *kéklîk*, p. *kébk*.  
 party *taqîm*; a. *taraf*.  
 pass *géchîd*; (to) *géchmék*. [ré.  
 passage *yol*; *géchîd*; p. *bénd*, a. *iba-*  
 passion a. *ghazab*; *mouhabbét*.  
 passport *yol tézkérési*, f. *pasaport*.  
 past *géchmish*, *gechén*, a. *mazi*.  
 pastry *hamour ishi*; f. *pasta*.  
 patch *yama*; (to) *yamalamaq*.  
 path *yol*, a. *jaddé*, *tariq*.  
 patience a. *sabr*, *tehammûl*.  
 patient *sabîrlî*; p. *hasta*.  
 patriarch f. *patriq*; a. *ébûl aba*.  
 patriot p. *vatan pérér*.  
 patriotism — *lik*, a. *houbbou vatan*.  
 pattern a. *nâmûné*, *êornék*, *galîb*.  
 pavement *tash dêôshémé*, *sal*.  
 pavillion *kêôshk* a. *qasr*.  
 paw (fore-) *pénché*; (hind-) *ayaq*.  
 pay a. *ûjrét*; t. *gûndélik*; *aylîq*;  
*yîllîq*; (to) *êodémék*, a. *éda ét.*"  
 peace *barîshîq*, a. *mûsaléha*.  
 peach *shéftalî*.  
 peacock *tavous qoushou*.  
 pear *armoud*.

pearl *inji*. peasant *kêôylû*.  
 pebble *chaqîl tashî, chaqîl*.  
 peculiar a. *makhsous; touhaf*.  
 pedlar *qoltouqjou, chértji*.  
 peel *qabouq; (to) soymaq*.  
 pen a. *qalém; (-knife) qalémtrash*.  
 pension a. t. *téqa'ûd ma'ashî*.  
 people a. *éhalî; millét, qavm*.  
 pepper *qarabibér, bibér*.  
 perceive (to) *gêôrmék, a. féhm ét."*  
 perfect a. *kîâmil, tamm; témam*.  
 perform (to) a. *ijra ét."* *étmék*.  
 perfume *hosh qoqou, a. rayiha*.  
 period a. *mûddét, vaqît, zéman*.  
 perish (to) *hélaq ol."*; *bitmék*.  
 permanant a. *dayimi, qadim*.  
 permission a. *roukhsat, izin*. [*ét."*]  
 permit (to) — *vérmék, mûsa'adé*  
 perpetual a. *dayim, démirbash*.  
 persecute (to) *qovalamaq*.  
 Persia *Ajémistan, Iran*.  
 Persian *ajém, irani; (lang.) Farisi*.  
 person a. *shakhs, zat; adém*.  
 persuade (to) *qandîrmaq, a. iskiât*  
 perverse *térs, a. mou'annid*. [*ét."*]  
 pest a. *véba, t. baba, youmourjaq*.  
 petition a. *arzouhal, istid'a*.  
 petticoat f. *miso fistan, miso*.  
 pharmacy a. p. *éjza-hané*.  
 pheasant *sûylûn qoushou*.  
 philosopher a. *féylésof, hakeem*  
 (pl. *hûkéma*).  
 philosophy a. *ilmi hikmét, hikmét*.  
 photograph *fotograf; -er -jî*.  
 physician *hékim, tabib* (pl. *atîbba*).  
 pick *qazma; (to) qoparmaq*.  
 picture a. *résim, tasvir*.  
 piece *parcha*. pierce (to) *délmék*.  
 pig *doñouz*. pigeon *gêôyérjin*.  
 pile *yîghîn; hav, khav*.  
 piles *basour, mayasîl*.  
 pilgrim (to Mecca) *haji* (§ 409).  
 pillow *yûz yasdîghî*.  
 pin *toplou, toplou iyné*.  
 pinch (to) *chimdiklémək*.  
 pious a. *dindar, mûtédéyin*.  
 pipe (smoking) *chîbouq, choubouq;*  
 (water) *borya*.  
 pistachio f. *fîstîq*.  
 pistol *tabanja*.  
 pit *gouyou, chouqour*.  
 pitcher p. *désti*. place *yér*.

pity a. *mérhamét; (to) — ét."*  
 plague *véba, (vulg.) baba*.  
 plain *dûz ova; a. sadé, safi*.  
 planet a. *séyyaré*. plant f. *fidan*.  
 plaster *souca, sîva; yaqî*. [*maq*.]  
 play *oyoun; (to) oynamaq; chal*.  
 pledge a. *rêhin; (to) — qomaq*.  
 plot a. *fitné, fésad*. plough *saban*.  
 plum *érik*. plump *dolgoun, sémiz*.  
 plunder *yaghma*. pocket *jéb*.  
 poem a. *sheer; ghazél, qasidé*.  
 poet a. *shayir*. poetry *shir*.  
 point *ouj; bouroun; gêôstérmék*.  
 poison a. *zéhir*: poke (in) *sokmaq*.  
 pole (of heavens) a. *qoutb; sîriq*.  
 policy f. *politîqa; a. ousoul*.  
 polish *perdah, a. jîla; (to) — vér-*  
*mék*.  
 polite a. t. *nézakétli, térbiyéli*.  
 pomegranate *nar*.  
 pond *gêôl, havouz*.  
 pony *midilli*. poor a. *faqir*.  
 porcelain f. *chini, farfourî*.  
 pork *doñouz éti*.  
 porte *qapou; Babî Ali*.  
 portion a. *hissé, p. pay*.  
 portrait a. *résim*.  
 possess (to) a. t. *malik olmaq*.  
 possible *olour, a. mûmkin*.  
 post *dirék; posta; a. mémouriyét,*  
*p. post*. pot *qab, chanaq*.  
 potato *patatés*. potter *chêômlékji*.  
 pound *libra; lira £; (to) déôymék*.  
 pour (to) *déôkmék*.  
 poverty a. *fouqaralîq, zarourét*.  
 powder (dust) *toz; (gun-) barout*.  
 power a. *qouvvét; dévlét, hûkûmét*.  
 practice p. *mêshq, f. pratica*.  
 praise a. *médh, séna, hamd*.  
 prayer a. *niyaz, rîja; dou'a*.  
 preach a. *vaz ét*.  
 preacher a. *vayiz, vazjî*.  
 precedent a. *émsal*.  
 prepare a. t. *hazîrlamaq, hazîr ét."*  
 present (time) *shimdi, shimdiki;*  
 (gift) p. *bakhshish; (to) a. taqdim*  
*ét."*  
 preserve (to) a. *hîfz ét."*; *saqlamaq*.  
 president a. *réyis, t. bash*.  
 pretence p. *béhané, mahana*.  
 pretty *gûzél, p. dilbér*.  
 pride a. *kibr, ghourour*.

priest f. *papas*, *késhish*.  
 prince *béy*; p. *shahzadé*; f. *préns*.  
 princess a. *soultan*; f. *prénsés*.  
 principle a. *ésas*, *ousoul*, *qayidé*.  
 print *basmaq*, a. *tab ét.*"  
 printed *basma*, a. *matbou*.  
 prison a. *habs*, *mahbés*.  
 privilege a. *imtiyaz*.  
 probably a. *ihimalén*, p. *belki*.  
 professor a. *mouallim*, *mûdérri*.  
 profit p. *kûr*, a. *fayidé*.  
 progress *ilérlémé*, a. *téqaddûm*.  
 promise *rad*, *sêdz*.  
 proof a. *isbat*, *délil*, *bûrhan*.  
 proper a. *mûnasib*, p. *shayésté*.  
 prophet p. *péyghambér*, a. *nébi*.  
 proposal a. *téklif*.  
 prose a. *nésir*, *shir olmayan*.  
 proselyte *déônémé*, a. *mûhtédi*.  
 protect (to) a. *himayé*, *siyanét ét.*"  
 proud a. *maghrour*, *kibirli*.  
 proverb a. *darbî mésél* (p. 208).  
 province a. *vilayét* (pl. *vilayat*).  
 provisions a. *zakhiré*, *zahra*.  
 pull (to) *chékmék*.  
 pulley *maqara*. pulse *nabz*, *navz*.  
 pump *touloumba*.  
 punish (to) a. *tékdir*, *mûjazat ét.*"  
 purchase (to) *satîn almaq*.  
 pure a. *saf*, *safi*, *khalis*, *témiz*.  
 purple *mor*.  
 purpose a. *niyit*, *méram*, *maqséd*.  
 purse a. *késé*. pursue *kovalamaq*.  
 push *yitmék*, *sûrmék*, *qaqmaq*.  
 put (to) *qomaq*, a. *vaz' ét.*"  
 puzzle a. *mouam'ma*; *loughéz*,  
 (to) *shashîrtmaq*.  
 Quadruped *déôrtayaqli*, p. *charpa*.  
 quail *bildîrjin*.  
 quality a. *khasseyét*, *kéyfiyét*; jins.  
 quantity a. *mîqdar*.  
 quarantine f. *qarantina*.  
 quarrel *qarga*, a. *niza*, *mûnaza'a*.  
 quarry *tash-ojaghî*, *tashlîq*.  
 quarter *roub*, *déôrtde bir* (§ 208).  
 quarters *yér*, a. *sémt*, *nahiyé*.  
 queen f. *qralicha*, a. *méliké*.  
 quench (to) *sêôndûrmék*.  
 question *sival*; (to) — *ét.*" *sormaq*.  
 quick *chapouq*, *téz*. (-silver) *jiva*.  
 quicken (to) *chapouq ét.*" a. *istijal*  
*ét.*"

quiet p. *asoudé*, a. *rahat*, *ouslou*.  
 quince *ayva*, vulg. *hayra*.  
 quinine f. *qîna qîna*; *solfato*.  
 quire p. *désté*; *êôzbé*.  
 quite *bûsbûtân*, a. *kûllyén*.  
 quiver p. *tirkésh*, t. p. *oqdan*.  
 Rabbit *ada tavshanî*.  
 race (running) *yarîsh*; a. *mûsaba-*  
*qat*.  
 radish *tourp*.  
 rag *pachavra*, *chapout*.  
 railroad, -way *démir-yol*.  
 raiment f. *rouba*, a. *élbisé*, *ésvab*.  
 rain *yaghmour*, a. *rahmét*; (to) —  
*yaghmaq*; (-bow) *éléyim-saghma*.  
 raise (to) *qaldîrmaq*, a. *térfi ét.*"  
 raisins *qourou ûzûm*, f. *chamich*.  
 rake *daraq*, *dîrmîq*.  
 ram *goch*; (to) *sîqî doldourmaq*.  
 ramble (to) *gézinmék*, *sûrtûnmék*.  
 random (at-) *tésadûfén*.  
 ransom a. *fidiyé*.  
 rapid p. *chapouq*, a. *séri*, t. *hîzli*.  
 rare a. *nadir*. rascal *chapqîn*.  
 raspberry *aghaj chiléyi*, *izma-*  
*voula*.  
 rat *iri sîchan*, *gérél*, *pospol*.  
 rather (somewhat) *bir az*; (in  
 preference) *daha éyi*.  
 ravage a. *khasarat*; (to) *talan ét.*"  
 raw *chiy*, *pishmémish*.  
 razor *oustoura*. reach *yétishmék*.  
 read (to) *oqoumaq*, a. *mûtala'a ét.*"  
 ready a. *hazîr*, *mûhéy'ya*.  
 real *gérchék*, a. *haqiqi*.  
 reality a. *haqiqat*.  
 really *gérchékdén*, a. *filhaqîqa*, *fil-*  
*vaqî*.  
 reap (to) *bichmék*. rear *géri*.  
 reason a. *aql*, *sébéb*, *hikmét*; *rajon*.  
 rebel *asî*, *zorba*; (to) *isyan ét.*"  
 rebellion a. *isyan*, *toughyan*.  
 receipt a. *maqbouz sénédi*, *ilmou*  
*habér*.  
 receive (to) *almaq*, a. *akhz ét.*"  
 reckon (to) *saymaq*, *hisab ét.*"  
 recognize (to) *tanîmaq*.  
 recommend (to) a. *tavsiyé ét.*"  
 reconcile (to) *barishdîrmaq*.  
 record (to) a. *qayd ét.* red *qîrmîzî*.  
 redeem (to) *qourtarmaq*, a. *khélas*  
*ét.*"

redeemer *qourtarijî*, *khélaskiâr*.  
 reed *qamîsh*. (-pen) — *qalem*.  
 refuge *sîghînajaq yér*, a. *mélja*.  
 regard *nazar*; *itibar*; (to) — *ét.*"  
 regeneration *yéni doghoush*.  
 register *déftér*. regular *mûntazam*.  
 regularity *nizam*, *intizam*, *ittirad*.  
 reign (to) *saltanat ét.*", *hûkûmêt*  
 reins *dizgin*, *térbiyé*. [*sûrmék*.  
 rejoice (to) *sévinmék*, p. *shaz ol.*"  
 relative a. *khîsîm*, *aqrîba*.  
 reliance a. *itimad*, *émniyét*.  
 religion a. *din*, *mézhéb*.  
 remainder a. *baqîyyé*, *mabaqî*.  
 remarkable a. *mésh'hour*.  
 remember (to) *dér khatîr ét.*"  
 remove (to) *qaldirmaq*.  
 renegade *dêônme*, *mûrtéd*.  
 renewal a. *téjdid*, *yéniléme*.  
 rent (to) *ijara vérmék*, — *tout-*  
*maq*, *istijar étmék*.  
 repair (to) a. *tamir ét.*" [*lamaq*.  
 repeat (to) a. *tékérrûr ét.*" *tekrar-*  
 repent (to) *tévbé ét.*" *pûshnan ol.*"  
 reply (to) a. *jévac vérmék*.  
 report *raporto*; (to) — *vérmék*.  
 republic a. *jûmhouriyét*.  
 reputation a. *izzét*, *itibar*, *shêôhrét*.  
 resemblance a. *mûshabéhét*.  
 resemble (to) *bénzémék*.  
 residence *qonaq*, a. *mékîân*, *év*.  
 resist (to) a. *mouqavémét ét.*"  
 resolve (to) a. *qarar vérmék*,  
*tasmim ét.*"  
 respect a. *hûrmét*, *riayét*.  
 rest *qalan*, a. *baqî*; *rahat*.  
 retire, retreat (to) *géri chékilmék*.  
 return (to) *dêônme*, a. *avdét ét.*"  
 revenge a. *intiqam*, t. *êôj*.  
 review a. *tékérrûr*; *résmi géchid*.  
 reward a. *mûktâfat*, *ûjrét*.  
 rheumatism *yél*, f. *rûmatizm*.  
 rhyme a. *qafîyyé*.  
 ribbon f. *qordéla*, *shérid*.  
 rich *zengin*; *yaghli*, *sémiz*.  
 ride (to) (*hayvana*) *binmék*.  
 right *doghrou*, *haqq*; *sagh taraf*.  
 ring *yûzûk*; (to) *chalmaq*.  
 ripe *olmoush*, *yétgîn*. [*chîqmaq*.  
 rise (to) *qalqmaq*, *yûksélmék*;  
 rival *éngél*, a. *raqib*.  
 river *îrmaq*, a. *néhr*; *sou*, *chay*.

road *yol*; a. *jaddé*.  
 roast (to) *qavourmaq*, *kébab ét.*"  
 (-meat) *qîzartma*, *rostô*.  
 robber *khîrsîz*, *haydoud*, *harami*.  
 roll (to) *youvarlamaq*.  
 roof *dam*. room *oda*.  
 root *kêôk*. rope *ip*, *halat*.  
 rose p. *gûl*. rotten *chûrûk*.  
 rough *qaba*, *pûrûzlû*.  
 round *youvarlaq*, top; a. *mûdévver*.  
 royal a. p. *mûlûkiâné*, *shahané*.  
 rub (to) *ovalamaq*, *sûrmék*.  
 rude a. t. *térbiyêsiz*, *édébsiz*.  
 rug *kéché*, *kilim*, *séjjadé*.  
 ruin a. *kharabé*, *kharabiyét*.  
 rule *qayidé*, *qanoun*.  
 run (to) *qoshmaq*; *aqmaq*.  
 rust *pas*. rye *chavdar*.  
 Sabbath a. *sébt*, f. *shapat*; *giragi*.  
 sabre *qîlîj*. sad *kédérli*.  
 sacred a. *mouqaddés*, *aziz*.  
 sacrifice a. *qourban*, *fidiyé*.  
 saddle *éyér*. saddler a. *sarraj*.  
 safe a. *émin*; *sagh*, *saghlam*,  
 a. *salim*.  
 sage *aqîllî*, *ouslou*; *ada chayî*.  
 sail *yélkén*; *yola chîqmaq*.  
 salt *touz*. salutation a. *sélam*.  
 salute (to) *sélam vérmék*, — *almaq*.  
 sand *qoum*. satellite p. *péyk*.  
 sausage (dry) *soujouq*; (fresh)  
*boumbar*.  
 savage p. *yahani*, a. *vahshi*.  
 save (to) a. *khélasét.*", *qourtarmaq*.  
 saw p. *déstéré*. say (to) *démék*.  
 scarce *nadir*. school a. *méktéb*.  
 science a. *ilm*. scissors a. *maqas*.  
 scold (to) *azarlamaq*, a. *tévbikh ét.*"  
 scoundrel *oughoursouz*, *chapqîn*.  
 scourge *qamchî*, *qîrbaj*.  
 screw *vida*. scythe *tîrpan*.  
 sea *déniz*. seal p. *mêôhûr*. [*sim*.  
 seam *dikish yéri*. season a. *mév-*  
 second a. *saniyé*.  
 secret a. *sîrr*; *gizli*.  
 see (to) *gêôrmék*. seed *tohoum*.  
 seek (to) *aramaq*.  
 seem (to) *gêôrûnmék*; *bénzémék*.  
 seize (to) *yaqalamaq*; *qapmaq*.  
 select (to) *séchmék*; *séchmé*.  
 sell (to) *satmaq*; *vérmék*.  
 send (to) *gêôndermék*, a. *irsal ét.*"

separate *ayrî*; (to) *ayîrmaq*.  
 series *sîra*. serious *aghîr*.  
 sermon a. *v'az*. serpent *yîlan*.  
 servant *oushaq*, *khîzmétji*.  
 serve (to) p. t. *khîzmét ét.*"  
 set *tagîm*; (to) *qomaq*; *dikmék*.  
 settle (to) *hisablashmaq*; *yêrlêsh-  
mék*; *iskîân êtdirmék*.  
 sew (to) *dikmék*. shade *gêolgé*.  
 shake (to) *sallanmaq*.  
 shallow *sîgh*; *sachma*, *dibsiz*.  
 shame a. *hijab*. shame! *ayîb!*  
 shape *bichim*. share *hissé*.  
 sharp *késkin*. shave p. *trash ét.*"  
 sheath *qîn*. sheep *qoyoun*.  
 shell *qabouq*. shepherd *choban*.  
 shield *qalqan*. shine *parlamaq*.  
 ship *gêmi*. shirt *gêomlêk*.  
 shoe f. *qoundoura*; p. *pabouj*.  
 shoot (to) *atmaq*, *vourmaq*.  
 shop a. *dûkkîân*, f. *maghaza*.  
 shore a. *kénar*, *sahil*, t. *yali*, *qîyî*.  
 short *qîsa*. shoulder *oumouz*.  
 shut (to) *qapamaq*; *qapalî*.  
 sick *hasta*, *kéyfsiz*, p. *namizaj*.  
 side *yan*, a. *taraf*, *janib*.  
 siege a. *mouhaséré*, f. *abloc*a.  
 sieve *qalbour*, *élék*.  
 sight a. *nazar*, *baqîsh*; *témasha*.  
 signal a. *isharét*. signify (to)  
*démék*; a. *dêlalét êtmék*.  
 silence a. *sûkût*. silk *ipék*.  
 silver *gâmûsh*. sincere a. *samimi*.  
 sing (to) *têrén'nâm ét.*"; (bird)  
*êotmék*.  
 single *yalîn qat*; *ték*, p. *yêgîâné*.  
 sink (to) *batmak*; *batîrmaq*.  
 sit (to) *otourmaq*; a. *jûlûs ét.*"  
 situated a. *raqî*. size boy, a. *qîta*.  
 skill p. *hûnér*, a. *marifét*.  
 skin *déri*. sky *gêok yûzû*.  
 slave *yésir*; *kêolé*; a. *jariyé*.  
 sleep *ouyqou*; (to) *ouyoumaq*.  
 sling *sapan*. slip (to) *qaymaq*.  
 slow *aghîr*, *yavash*, a. *bati*.  
 small *kûchûk*, *oufaq*, a. *saghir*.  
 small-pox *chichék*.  
 smell *qogou*; (to) *qogmaq*; *qoqla-  
smile* (to) a. *tébéssûm ét.*" [*maq*.  
 smith *démirji*. smooth *dâz*.  
 smoke *dûman*, *tûtûn*; (to) *tût-  
mék*, (tobacco) *tûtûn ichmék*.

snake *yîlan*; *nargilé marpoujou*.  
 sneeze (to) *aqîrmaq*.  
 snow a. *qar*; (to) *qar yaghmaq*.  
 snuff *énfiyé*; (-box) — *qoutousou*.  
 soap *saboun*.  
 society *dayiré*, *souhbét*; (company)  
*shirkét*; *ortaqliq*.  
 soft *younshaq*.  
 soil (to) *kirlétmék*.  
 solder *léhim*; (to) *léhimlémék*.  
 soldier a. *askér*, (private-) a. *néfér*.  
 song *tûrkû*, a. *sharqi*, *mani*.  
 sorrow a. *kédér*, p. *dêrd*, a. *qasarét*.  
 sort soy, *dûrlû*, *chêshid*.  
 soul p. *jan*, a. *rouh*. soup *chorba*.  
 sound *sés*; *saghlam*; (to) *sés-  
lémék*; *yoqlamaq*.  
 south *qîblé*, a. *jénoub*; (-east) *kêsh-  
ishlémék*; (-west) f. *lodos*.  
 sow (to) *ékmék*.  
 space *yér*, *méydan*; *araliq*.  
 spade *bél*. span *qarish*.  
 spark *qîghîljîm*, p. *shéraré*.  
 spectacles *gêozlûk*.  
 speech a. *noutq*, *kélam*; *khîtab*.  
 spell (to) *héjélémék*. (-ing) a. *imla*.  
 spend (to) *kharjamaq*; *sarf*, *téléf*.  
 spice *bahar* (Ar. pl. *baharat*). [*ét.*"  
 spider *êôrûmjék*.  
 spinage *îspanaq*.  
 spirit a. *rouh*; (liquor) f. *ispirto*;  
 (courage) a. *jésarét*; (Holy —)  
 a. *Rouhoul Qouds*.  
 spiritual a. *rouhani*. (-ity) -*yét*.  
 spittle *tûkûrûk*. spleen *dalaq*.  
 spoil (to) *bozmaq*, *bozoulmaq*.  
 sponge *sûngér*. spoon *qashîq*.  
 spot *léké*; (place) a. *mêvqi*, *yér*.  
 spread (to) *yaymaq*, *sérmék*.  
 spring *bahar*, *ilk bahar*; *yay*.  
 (-wagon) *yaylî araba*.  
 spur *mahmouz*. spy a. *jasous*.  
 squadron f. *filo*, t. *donanma*.  
 square *dêort kêdshé*, a. *mûrébba*.  
 stable *akhîr*; *tavla*.  
 stain *léké*. stag *gêyik*.  
 stair *basamaq*; (pl.) *mêrditén*.  
 stale *bayat*. stalk *sap*.  
 stammerer *pélték*, *kéké*.  
 stamp *damgha*, *poul*; (revenue-)  
*sénéd poulou*; (postage-) *posta  
poulou*, *méktoub poulou*.

stanza a. *béyit*, *béyt*.  
 stand (to) *dourmaq*, *ayaqda dourmaq*; a. t. *qayim olmaq*.  
 standard (flag) *sanjaq*, *bayraq*.  
 star *yıldız*, a. *kérkéb*, p. *sitaré*.  
 starch *qola*. start (to) *yola chîqmaq*; *mûtévêjjihén harékét ét.*"  
 state a. *hal*; *dévlét*; *béylik*, *miri*.  
 stay (to) *qalmaq*, *otourmaq*, *éylénmék*.  
 steady *mûhkém*. steal (to) *chalmmaq*; *sîrقات* *étmék*.  
 steam a. *boukhar*, vulg. *boughou*, *islîm*.  
 steamer f. *vapor*. steel *chélik*.  
 step *adîm*. steward *vékilkharj*.  
 stick *déynék*; (to) *saplamaq*.  
 stir (to) *qîmîldanmaq*, a. *harékét ét.*; *qarîshdîrmaq*, *altûst étmék*.  
 stirrup *ûzéngi*. stockings *chorab*.  
 stomach a. *mî'dé*, t. *qarîn*.  
 stone *tash*; (of fruit) *chéyirdék*.  
 stool *iskémlé*; *chouqali*, *havroz*.  
 stoop (to) *éyilmék*; *méyillénmék*.  
 stop(to)[intr.] *dourmaq*, *éylénmék*; [trans.] *alîqomaq*, *dourdourmaq*.  
 storage *maghaza kirasî*; *ardiyé*.  
 store a. *dûk'kiân*, f. *maghaza*; (pl.) a. *zakhiré*; (-room) *kilar*, a. *makhzén*, a. *ambar*.  
 stork *léylék*, *haji léylék*.  
 storm f. *fourtouna*. storey *qat*.  
 story a. *naqliyét*, *hikîâyé*; *masal*.  
 stove f. *soba*. strange a. *gharib*.  
 stranger a. *gharib*; *éjnébi*; *yabanjî*.  
 strangle (to) *boghmaq*.  
 straw *sap*; *saman*. (-berry) *chi*.  
 stray *yoldan sapmaq*. [lék.].  
 stream *chay*, *sou*, *aqîndî*.  
 street a. *soqaq*, *mahallé*.  
 strength a. *gouvret*.  
 strengthen (to) *gouvretlëndirmék*, *taqvîyé ét.*"  
 stretch (to) *gérmék*; *gérilmék*.  
 stretcher *téjgéré* (*déstkééré*).  
 strike (to) *vourmaq*; *chalmmaq*.  
 string *ip*, *sijim*.  
 strip (to) *soymaq*; *soyoulmaq*.  
 strong a. *gouvretli*, t. *sért*.  
 stupid *sûrtûk*, *boudala*; *shashqîn*.  
 submission a. *ita'at*, *inqîyad*.  
 substance a. *jism*; *jévher*.

substantive a. *ism*, *ismi moutlaq*.  
 suburb f. *varosh*, *kêdy*, a. *jivar*.  
 succeed (to) a. *mouvaffaq ol.*" ; *yériné géchmék*, a. *khaléf olmaq*.  
 suck (to) *émmék*. suet *ich yaghî*.  
 suddenly *nagéhan*, *birdén biré*.  
 suffer (to) *chékmék*, *zahmét chékmék*; (trans.) *qomaq*, *braqmaq*.  
 suffocate (to) *boghmaq*; *boghoul*.  
 suffix a. *édât*. [maq.].  
 sugar *shékér*.  
 suit (of clothes) *qat*.  
 summer *yaz*. sun *gûnésh*.  
 superior *fayiq*, *ala*, *éfzal*; *bêdyûk*.  
 supper *akhsham ta'amî*.  
 (Lord's -) *Ashayi Rabbani*.  
 support (to) *dayanmaq*; *arqa olmaq*, a. *iltimas*, *iltizam étmék*.  
 suppose (to) a. *zann*, *farz étmék*.  
 sure (to be) *éyi bilmék*, *émin olmaq*. surety a. *kéfil*.  
 surely a. *élbétté*, *moutlaqa*.  
 surface a. *sath* (*sat-h*), *yûz*.  
 surgeon a. *jér'rah*.  
 surgery *jér'rahlîq*.  
 surname a. *laqab*, *kûnyé* (§ 669).  
 surprise a. *té-ajjûb*; (to) *basqîn vérmék*; *shashîrtmaq*.  
 surrender (to) a. *téslîm ét.*" - *ol.*"  
 suspect (to) *shûbhélmék*.  
 suspicious *shûbhéli*, a. *méjhoul*.  
 swallow *qîrlangîj*; (to) *youtmaq*.  
 swear (to) *yémin ét.*" sweat *tér*.  
 sweep (to) *sûpûrmék*, sweet *tatlî*.  
 swell (to) *shishmék*, *qabarmaq*.  
 swelling *shish*. swift *téz*.  
 swim (to) *yûzmék*.  
 sword *qîlîj*. syllable a. *héjé*.  
 sympathy a. *rîqqat*, *tévêjjûh*.  
 symptom a. *alamét*, *ésér*.  
 syntax a. *nahv*. system a. *ousoul*.  
 Table *sofra*, f. *masa*; a. *jédvél*.  
 table cloth *sofra bézi*.  
 tail *qouyrôuq*. tailor p. *térzi*.  
 take (to) *almaq*; (- by force) *zabt ét.*" ; *jébrén almaq*.  
 tale a. *hikîâyé*, *masal*, *fîqra*.  
 talk *laqîrdî*; (to) - *ét.*" , *laflashmaq*.  
 tall *ouzoun boylou*.  
 tallow *don yaghî*.  
 tame *alîshîq*, *alîshqan*, *mazloun*.  
 tar *qatran*. target p. *nishangiâh*.

tariff a. *narkh*. Tartar Tatar.  
 taste a. *lézzét*, t. *tad*; (to) *tatmaq*.  
 tavern p. *méyhané*, *qoltouq*.  
 tea f. *chay*. (- pot) *chaydan*.  
 teach (to) *êoyrétmék*, *talim étmék*.  
 teacher p. *hoja*, a. *mouallim*.  
 tear (to) *yîrtmaq*; *gêdz yashî*.  
 telegram *télégraf*.  
 telegraph *télégraf*; (to) - *vour-*  
*maq*, *télégraf chékmék*.  
 telescope p. *dourbin* vulg. *dûldûl*.  
 tell (to) *sêoylémmék*, *démék*.  
 temper a. *mizaj*, *méshréb*, *tabiyat*.  
 tempest f. *fourtouna*, *bora*.  
 temple a. *héykél*, *ma'béd*; (of the  
 face) *shaqaq yéri*.  
 tender a. *nazik*, t. *younshaq*,  
 a. *mûlayim*.  
 tent *chadîr*. tepid *îlijaq*.  
 terrace f. *taratsa*; *dam*, *baja*.  
 terrible *qorqounj*, a. t. *déhshéli*.  
 terrify (to) *qorqoutmaq*.  
 thank (to) a. *téshékkûr ét.*" (- you)  
*téshékkûr édérin*, *mémnounoum*  
 (493, 498).  
 thanks, thanksgiving a. *shû-*  
*kraniyét*, *téshékkûr*.  
 thick *qalîn*. thief *khîrsîz*.  
 thimble *yûksûk*. thin *injé*.  
 thing a. *shéy*, pl. *ésh'ya*.  
 think (to) *dûshûnmék*; *zann ét-*  
*mék*; *téfékkûr étmék*.  
 thirst (to) *sousamaq*; *sousouzlouq*,  
 a. *hararét*.  
 thirsty *sousouz*.  
 thorn *dikén*. thorny *dikénli*.  
 thorough a. *kîamil*, *tamm*.  
 thought a. *fikir*, *téfékkûr*, *mûta-*  
*la'a*.  
 thread *tél*, *iplik*, *tiré*, *ébrûshûm*.  
 threshold *qapou éshiyi*, p. *asitané*.  
 throat *boghaz*. throne *takht*.  
 throw (to) *atmaq*, *éndakht ét.*"  
 thumb *bash-parmaq*.  
 thunder *yîldîrim*.  
 thus *bêoylé*. tie (to) *baghlamaq*.  
 tiger *péleng*. tile *kirémid*.  
 timber *kérésté*. till (to) *hérg ét.*"  
 time a. *raqît*, *zéman*; *déf'a*, *kérré*.  
 timid *qorgaq*. timidity - *lîq*.  
 tin *qalay*; *ténéké*.  
 tinder *qar*. tithe *côshûr*, *ondalîq*.

title a. *laqab*, pl. *élqab*, *ûnvan*.  
 toast (to) *ékmék qîzartmaq*; *qa-*  
*déh toqoushdourmaq*.  
 tobacco *tûtûn*, p. *doukhan*.  
 toe *ayaq parmaghî*.  
 together *bérabér*. token p. *nishan*.  
 tomb a. *mézar*; *tûrbé*, *marqad*.  
 tongs *masha*. tongue *dil*.  
 tooth *dish*. top *dépé*.  
 torrent a. *sél*. torch a. *méshala*.  
 tormenta. *azab*. tortoise *tosbaghî*.  
 torture p. *iskénjé*, a. *éziyyét*.  
 total a. *yékûn*. -ly a. *kûllyén*.  
 touch (to) *doqounmaq*, *déymék*.  
 touchstone a. *méhékk*, *méhéng*  
*tashî*.  
 towel *harlî*. tower a. *koulé*; *bourj*.  
 town a. *qaryé*; *shéhir*.  
 toy *ojounjaq*.  
 trade a. *tijarét*, *alîsh vérish*.  
 trademark *alaméti farîqa*, *marqa*.  
 trader a. *tajir*, *tûjjar* (512).  
 tradition *hadis*, pl. *ahadis*; *rita-*  
*train démir yol qatarî*. [yét.  
 traitor a. *khayin*, *yéhouda*.  
 trample (to) *chîghnamaq*, *dépé-*  
*lémmék*.  
 translate (to) a. *térjémé ét.*"  
 translator a. *mûtérjim*. tray *tépsi*.  
 transmigration a. *ténasûkh*.  
 trap *douzaq*, *faq*; *sîchan faqî*.  
 travel (to) a. *séyahat ét.*", *gésmék*.  
 treacherous a. *khayin*, *chiftéli*.  
 treacle *pékméz*.  
 tread (to) *basmaq*.  
 treacherous *khayin*. -chery *khî-*  
*yanét*, *khayinlik*.  
 treasure a. *khaziné*, *mal*.  
 treaty a. *mou'ahédé*, *ahdnamé*.  
 tree *aghaj*. tremble *titrémmék*.  
 trench *méteris*, *héndék*.  
 triple *ûch qat*. tribute *vérgi*.  
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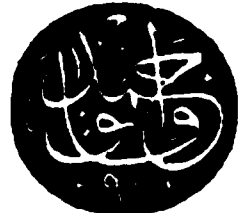
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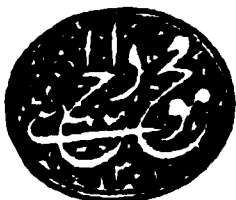
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## خط مبلو و مبلوئی - ریاض Jélee Divanee

مبلو و مبلوئی ریاض  
 مبلو و مبلوئی ریاض  
 مبلو و مبلوئی ریاض  
 مبلو و مبلوئی ریاض

ناله کوه و دره و کوه و دره  
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جنا خالو کوه و دره  
 بادشاه مبلو و مبلوئی  
 جو سو و سو و سو و سو

خط - ریاض

Riqa

وَالْحَمْدُ لِلَّهِ الَّذِي  
بَدَأَ خَلْقَ الْإِنسَانِ مِنْ  
تَلَكُمُ الْمَاءِ فَاتَّخَذَ

فِي الْإِنسَانِ ذِكْرًا  
فَلْيَرْجِعْ إِلَىٰ ذَا  
الْحِطِّ الْأَوَّلِ  
فَلْيَرْجِعْ إِلَىٰ ذَا  
الْحِطِّ الْأَوَّلِ

Nésikh

وَالْحَمْدُ لِلَّهِ الَّذِي  
بَدَأَ خَلْقَ الْإِنسَانِ مِنْ  
تَلَكُمُ الْمَاءِ فَاتَّخَذَ

Sals

عَلَيْهِ

# ستایش حضرت پادشاهی

—

ویرمیش بزه رازدان ادوار  
برپادشه ستوده اطوار .  
هر درلو ستایشه سزاوار  
برحامی بی بهانه مزوار

منجیب  
Taliq

بزل ایتدیکمی لطفه غایت اولما  
بوندن ده بیوک سعادت اولما

ای عرش سر بر سدره سایه  
سنسن بزی ایلین وقایه .  
کلمکده در اهل التجایه  
سایه کده صفای بی نهاییه

فرق صفاده خل حقین  
سلطانلغه حق بیله احقین

—

# لَمَّا عَلِمْتَ أَنَّكَ بِرَمْنًا جَانِبًا

فَطَافَ بِكَ

Ijazét

أَيُّ مَضَامِيحٍ جَوْذُ ، حَامِضَةٍ كَبِيرَةٍ . لَمْ يَكُنْ مَعْتَبُورًا ،  
مَنْعًا لِبَيْتِكَ . عِبَادَةُ رُكْدَانِ الْبَيْتِ بِكَ كَيْ تَنْظُرَ  
اِخْتِصَارًا فِي بَابِ زَاوِيَةِ بَيْتِكَ ، فَيَكُنْ بِكَ دُوحًا  
جَمِيلًا وَحِيدًا لِبَيْتِكَ .

بِحَالِهِمْ ، الْخَطِّ كَاهِنُ الْبَيْتِ سَيْنِيكَ ، عَمِيرَةُ الْبَيْتِ  
يَحْرِيحُ الْبَيْتَ سَيَا جُرْجَنْتِ أَيْدَاهُ سَيَا الْبَابِ رِيمِ  
الْبَيْتِ ، أَلَا حَيْثُ كُنَّا هُمْ يَكُونُ فَفَقَطْ سَيْنِيكَ عَمِيرَةُ  
أَوَّلِهِمْ هُنَا يَكُونُ دُوحًا كَبِيرًا .

# دیوانه

نیا

Divanee

## رتبه ثانیه

باب سرعتری ترجمه و تخریر له از قلمی غلام  
 مسند از افتخار الله ماجد و الله قارم  
 مکرری از قندی و لام مجده بنایه عافیه  
 سنیه بولند یغنه بنایه سید نسیم و صدور  
 پور سلطه لمر و لمر و لمر و لمر و لمر  
 عیناب کهنشاهی موجب بر عود طیف علیه  
 ملوکانه صدق مومی لایه فکر و لایه  
 رتبه ثانیه توجیه لایه

۱۳۲ ریح الله و لکنه نمر مایه و

مردم و . چه بود . هفتتری . هفتتری . اولاً اولان  
اولوب اولوب . اولد یقینه اولد یقندن . بولاً بولطاه

## تعلیمات

یاد طلبه ههائی که یازده ساله اولد اولامده کلام لرن دینجه  
ا فرائض و معاشی بیاموزد . طلبه ی ملاک کلنجو یقده کلک لری برقلمه .  
علی البعله یازده جهه یتمیم یکلک لک لهر بر بار چرخ بری بر یقینی قلمی کز دینجه  
قاله یسزده یازده . شاد محمدر کلامی بر دینجه مدد محمدر  
محمدر سه دفعه یازده

ا رفقه یازده یکلک صلی کوسره ماللرده بر یقینی نود که یازده اولد  
خط مستقیم از دینجه دینجه یکلک اولد

ندو معامز حاجی صد فی افندی محمدر یازده  
عجم خاندن متکدر . بر دینجه یازده

نزدیم معامز حاجی صد فی افندی محمدر یازده عجم خاندن متکدر

با یازده یکلک لطیف و طریف اولد . مناسب در سر کلک لری بعضاً  
دشمنه صریح یازده شاد ذات عالی صولاً مستحق عاجزی  
ذات عالی صولاً مستحق عاجزی کس یازده یازده .

مرز بقوه بدیهه محاکمه حقووه دره سی

ریاستی جانب عالیه

معرضه جاکر لریدره

های بانی محله سی شملکند نه سراج طوره و س افغانه و باخوول

غیر از تسلیم اولوز التي عدد لیرای صتانی مطلوب عیارم

اولوب و عدد سنده ابلی آی سر و اینجه ابیه ده لکوز افغان

دیه اینجه اولد یغنه مبلغ مذکور ک مع فائضه و مصارف حاله

تحت حکمہ انسی صحتده ایجاب حالک اجرایی لسی استرمام اولوز

اولیابده امر و اراده افتم حقیر نیلکده ۹ مارش ۱۳۰۵

لحد ایامه سه بومفت

رفع فطنه مستعمل بعضه کلماتک

اشکال مشوعه سی

طا . ط . کا . ط . ده . ده . نک . ل . لی . لی . بی . بی

سی . مال . مال . بول . بول . بوم . بوم . افندی . افندی

افتم . افتم . افتم . افندی . افندی . اراده . اراده .

مکتبہ مائکرو دانتک سنوی استغاثی پور دفعہ مقام برلوب ماہ  
 حالک اور برنجی صالی کوی قبل از وال ساعت برنجیہ اردو  
 نریع طافات رسمی اجرا ایڈیہ ہکنڈہ جمعیت عاجزانہ  
 ہنر۔ عالی شرفیہ ہنر۔ و نقیاب اولیٰ اور۔ ہوم  
 مذکور۔ و لطفاً و ترقیہ ترقیہ ہنر۔ و ہنر۔ و ہنر۔  
 محنت و مسار پور۔ ہنر۔ ہنر۔ ہنر۔ ہنر۔ ہنر۔  
 اولیہ۔ ہنر۔ ہنر۔ ہنر۔ ہنر۔ ہنر۔

## عرضیہ

معارف عمومی نظام تعلیم

دولتہ ہنر۔ ہنر۔ ہنر۔

سوی استغاثی ہنر۔ ہنر۔ ہنر۔ ہنر۔ ہنر۔  
 انگریز۔ ہنر۔ ہنر۔ ہنر۔ ہنر۔ ہنر۔  
 ہنر۔ ہنر۔ ہنر۔ ہنر۔ ہنر۔ ہنر۔  
 امر و ہنر۔ ہنر۔ ہنر۔ ہنر۔ ہنر۔ ہنر۔

اور ہنر۔

## تذکرہ

### ولیمہ جمعیت دعوت مذکرہ سی

افتم: بلفہ تعالیٰ اوکڑدہ کی بیعت کوئی ساعت بہہ  
 قرار لہندہ بندہ خانہ ولیمہ جمعیت اجماعی مسلم اولہ ہندہ  
 ذات عالی برادر لہرینک دخی جمعیت مذکورہ بی تشریف اید  
 بندہ لہرین اجماعی پورہ لری انصاف نیاز مخلصہ افتم  
 ۷۲ موسیٰ شاہ

### عائدہ جمعہ بر جمعیت دعوت نامہ

ماہ مال دینک بدخی جمعہ ابرسی انصافی ساعت پورہ  
 بندہ خانہ کڑدہ عائدہ جمعہ بر جمعیت انصافی مسلم اولہ ہندہ  
 ذات عالی لہرینک دخی عائدہ جمعہ تشریف لری بالخاصہ رجاء اولہ افتم

### جواب سوافقت

تذکرہ علیہ لری کمال مسنونہ اوقووم دعوت بہرہ کڑدہ  
 اجابت ایدہ جاسی عصر ایدہ رسم افتم: ۷۲  
 دعوت مذکرہ سی

معارف پورہ افتم:

وَالْحَمْدُ لِلَّهِ الَّذِي  
بِهِ نَحْيُكَ

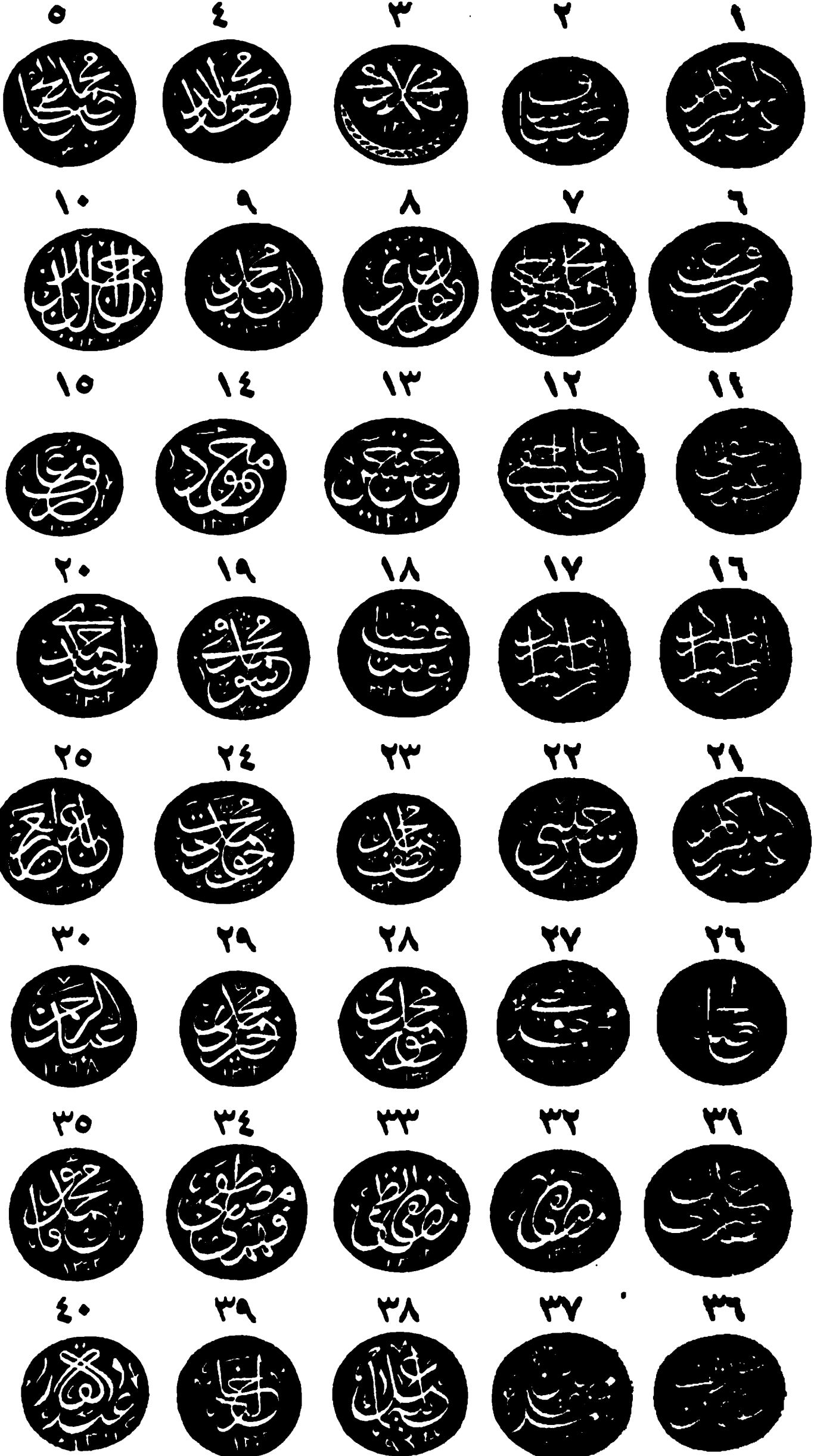
وَالْحَمْدُ لِلَّهِ الَّذِي  
بِهِ نَحْيُكَ

Nésikh

وَالْحَمْدُ لِلَّهِ الَّذِي  
بِهِ نَحْيُكَ

Salus

خط نك



وَأَنذَرْتُكَ نَارَ التَّالُوتِ

فَمَا أَصْبَحْتَ بِآيَاتِهِ إِلَّا نَذِيرٌ

Nésikh

وَأَنذَرْتُكَ نَارَ التَّالُوتِ

Sulūs

خطة نلس

# ستایش حضرت پادشاهی

—

منجبا  
Taliq

ویرمش بزه رازدان ادوار

بر پادشاه ستوده اطوار .

هر در لوستایشه سزاوار

بر حامی بی بهانه مزوار

بزل ایتدیکمی لطفه غایت اولما

بوندن ده بیوک سعادت اولما

ای عرش سر پر سدره سایه

سنسن بزی ایلین وقایه .

کلمکده در اهل التجایه

سایه کده صفای بی نههایه

فرق صفاده خط حقیقین

سلطانلغه حق بیله احق حسین

—

# دیوانہ



Divanee

## رتبہ ثانیہ

باب سرحدی ترجمہ و تخریر لفظی غلام  
 سندھ افتخار اللہ ماجد و اللہ کارم  
 محری لفظی و لفظی مجیدہ شایستہ عافہ  
 سنہ ہولند لغت بناء شد نسوم و صد  
 پور ملکہ لکھنؤ لکھنؤ لکھنؤ  
 مناب شہنشاہی موجبہ رحوم طبع علیہ  
 ملوکانہ مدد مومی لکھنؤ فکری لکھنؤ  
 رتبہ ثانیہ لکھنؤ لکھنؤ

۱۳۲ رجب الاول سنہ ۱۳۲۰ھ

موجوه . معجونه . حقیرتری . معطره . اولاد اولاد  
اولوب اولوب . اولد یقینه اولد یقینه . بولاً بولاً

## تعلیمات

بذ طلبه ههائی مله پانه بیه اولد اولامده کاهه لک رسته  
ا زائتی و معنای بیامیله . طلبه پلله کلنجه بیه کلک لری بیه .  
علی العیاله بانه جهه تمییز کلک لک لک بیه بیه بیه بیه بیه  
قاله بیه بیه بیه . شاد شاد شاد شاد شاد شاد شاد  
شاد شاد شاد شاد شاد شاد شاد

ا رفته بیه بیه بیه بیه بیه بیه بیه بیه بیه بیه  
فد مستقیم اینه بیه بیه بیه بیه بیه

ندو معطر حاجی صد فی افندی محموره بیه بیه

عجم خاندانه شاد . بیه بیه بیه بیه

نزدیم معطر حاجی صد فی افندی محموره بیه بیه شاد

با بیه بیه بیه بیه بیه بیه بیه بیه بیه بیه

دست بیه بیه بیه بیه بیه بیه بیه بیه بیه بیه

دانه بیه بیه بیه بیه بیه بیه بیه بیه بیه بیه

مرز بقوده بدیهه محاکمه حقنوده دره سی

ریاستی جانب عالیه

مردودیه جاکر لریدرک

های بالای محله سی شملندرنده سراج طوره و سی افغاننده بالحقول

غیر از تسلیم اولتوز التي عدد لیرای صفائی مطلوب عیاریم

اولوب و عدد سنده ابلی آی سر و اینجه ابیه ده لهنوز انفا

دیهه اینجه اولد یغنه مبلغ مذکورک مع فائضه و مصارف حاله

تحت حکم انفسی صحتده ایجاب حالک اجراییه لیس استرمام اولوز

اولیابده امر و اراده اقسام حقنرنیکد س ۹ مارش ۱۳۰۵

طوره ماه مه بومضه

رفع خطنه مستعمل بعضه کاما مک

اشکال متوعه سی

طا . ص . کا . ط . ده . ده . نک . ل . لی . لی . بی . بی

سی . مال . مال . بول . بول . بوم . بوم . افندی . افندی

افتم . افتم . افتم . افتم . افتم . افتم . افتم . افتم .

مکتبہ شاکر دین کے سنہ استغاثی ہجری ۱۲۸۵ قمری ۱۲۸۵  
 مالک اور برنجی صلی کوئی قبل از زوال ساعت برنجیہ یاد دہندہ  
 نربیع طافات سی اجرا ایدہ ہکندہ جمعیت عاجزانہ  
 مضرہ عالی شریفیہ ہجریہ ۱۲۸۵ قمری ۱۲۸۵ ہجریہ ۱۲۸۵  
 مذکورہ لطفاً و تہذیباً تہذیباً ہجریہ ۱۲۸۵ قمری ۱۲۸۵  
 غفرت و مسار ہجریہ ۱۲۸۵ قمری ۱۲۸۵ ہجریہ ۱۲۸۵  
 اولیہ اقسام ۲۴ ہجریہ ۱۲۸۵

## عرضیہ

### معارف عمومی نظام تعلیم

دولتہ اقدم ہجری

موسمی استوائی ہجری ۱۲۸۵ قمری ۱۲۸۵ ہجریہ ۱۲۸۵  
 انگریزہ ۱۲۸۵ ہجریہ ۱۲۸۵ قمری ۱۲۸۵ ہجریہ ۱۲۸۵  
 بیع و نسریہ دائرہ ہجریہ ۱۲۸۵ قمری ۱۲۸۵ ہجریہ ۱۲۸۵  
 امر و فرمانہ ہجریہ ۱۲۸۵ قمری ۱۲۸۵ ہجریہ ۱۲۸۵

اوہانسی

## تذکرہ اول

### ولیمہ جمعیتہ دعوتِ تذکرہ سی

افتم : بلفظہ تعالیٰ اولئذہ فی بیئتہ کونی ساعت بسہ  
 قرار لئذہ بندہ خاندہ ولیمہ جمعیتہ اجماعی مہم اولیئذہ  
 ذات عالی برادرانہ لربیک دخی جمعیت تذکرہ بی تشریف اید  
 بندہ لرین ابا پورہ لری افتم نیاز مخلصہ افتم  
 ۷۲ موسیٰ شاہ

### عائدہ بر جمعیتہ دعوتِ نامہ

ماہ مال ربیک بدخی جمعہ ابرسی اصنامی ساعت پردہ  
 بندہ خاندہ لئذہ عائدہ بر جمعیتہ انصاری مہم اولیئذہ  
 ذات عالی لربیک دخی عائدہ تشریف لری بالخاصہ بہ اولئذہ افتم

### ہوابِ موافقت

تذکرہ علیہ لری کمال منوبتہ او فودم . دعوت بہ لئذہ  
 اجابت ایدہ جاسی عہد اجدہ رم افتم .  
 دعوتِ تذکرہ سی

معارفہ در افتم .

## معدرتام

فادائتم افندم

مکتوب بر یکزه جواب ویره مدیجده طرودی نه درجه آنا مساک  
کوستردیکی بنده کزده بلیریم . فقط ما غلمک کترتی بلکن  
بنی نغزیر ایتمز صنی مالله امیریکیز . به دیواره برشیه مخالم  
اوده مجتاز در دست مجتازی بنده حکمک ذاتاً دوچار اولیم  
آلوی تشدیه ایتمک دیملد . مکتوبیزه جاجرمد منظم .

برادر م افندم ۲

## توصیه نامه

محبت و فائض م افندم

اغراضهای عاجزی سلیم افندی بی توصیه ایله کب سرف  
ایده زم . مومی الیه عقده لازم کلامه معاونت و رعایتک  
دریغ جور طایه بعضی اونه دینری مسلم کترانه م اوله سیر  
صروت سازی ما صیارتیه امید ایده زم . بیر مومی البره  
ایده ملکزه ایلیطرنک حمد سنی عاجز لریزه اجمع باید یکمده  
بر لطفانز ایده ایکی کیسی بی ضدار ایتسه اوله صفکنز افندم

اجلده دوچار اولیٰ صباغ عقیقه دوی عالمه مدیه  
 افزوده مکده و دهنوه اوله روی بر مقله احوال طافنداره  
 مرهم تعدیل اوله صبرجیل - بائیک برآه آقدم قلوب مستداره  
 و دویله مکتوبتجه الم اوله سی جناب می یومونه بالضرع  
 نیاز ایل مکه بزاقسم ۶۲ شش

همدردی : یغوج

## الایسی همدردیه دویله بر دوشه نکر نامه

محب و فاضل اقسام  
 هدیه کرطایرینی کمال محنتله الدم . سزی تأمیه بدیم  
 هیچ برسی بنده کزی بوقده سرور ایتمه مدیه . هدیه کزی  
 هرکس بکندی . نظر عاجزانه مدیه بوندلک قیتمه در  
 هنرمه محمول دست ماهرانه کزدر . بولطفانه بنده کزی  
 نکره مجبور ایدی . شوصورت بیانه مال ایتمه بی . بقای  
 نوجوانکزه است عاونه بروسیله منه عدا به رم اقسام

فرزنا بلرم .

منه نجد انيكه عبوديتهم ترايد انمكده : افندي مژده واري  
طريقه محوره اولدغي دوستونده كدرم تشدد الله مكره  
منه كمال غلوه سوره زوجه : دعای نماز عمر و قبال  
عاليكز ابد مغروره . هر حاله توجهات ساميه و انجيزه  
بقاسي اشرا م ابد غنم كلام ابرم انتم ۲

مخبره مكن : صديق

## از دواج تبریکه سی

كريم كرك تز و جند و دودي تبریکه می همه ابد افتخار ایدیم  
قیزمك ابد سرفای ناموسای بر قابیلیار و غولی چشم سرت  
كوبه بك احوال دند . دوكونده برله مدینه و دودي  
نامنم میناب حماره طرفینی سعور ابد سیه قدم ۲  
محب كز : مانا .

## تبریکه

قار دتم انتم !

منه غای فضل و عفت اولد خانیه عالیه بك دست بید

قنوه داریات اجازت نامه سے معادل اولوہ ائبو علوم علیہ  
 سلام و تلامذہ سی حساب المدبرہ طرفزدہ بالامضا افتدئ موی البہ  
 یدینہ اعطا قندی سلم و نمودن

انطورہ قولہ چی لہیت مدبرانی  
 طرفزدہ ادوارد یکسی

انطورہ قولہ چی لہیت معاونی طرفزدہ  
 یکسی چارلز تراشی

عادل وثیقہ زیور بہ ہضرا افتدئک درت نہ مکبزدہ  
 مدوخلہ علوم والسنہ تدبیردہ بی نظماً تدریس و تحصیل  
 انجسہ و برومدت طرفزدہ متوالیا ابراز معارفہ سیرلہ آبآ  
 نامہ بالہجسہ اولدیفنی بیہ ائبو شہا و تلامذہ افتدئ موی البہ  
 یدینہ اعطا قندی سلم و نمودن  
 برہام زنی مکتبی مدبر  
 مکتوبات شعری  
 سال جدید تبریک نامہ سی

مورکیہ یدرم !

نجد بہ سال مناسبہ حیات مکرانہ و صدافتی نکرا ایدک

تکربا به يوسف اغناك بمصرف اوليغى ۴۶ نومردك برب  
 اقصاب متلنى مع باغچو كبرى دوت يك غرومه بدل بل استر  
 مبابه ايدە جك اولملا شترى مرقومك تبعه دولتلا  
 ايدە كنى مشر ابو علم و عبد اعلى قلندى مە نغا  
 ۱۸۷۱ مەۋلە ۱۸۷۱ قەدىمىيەت

مقدما ينجى اردو و همپورە يادە برنجى آلودىك برنجى بلوكتك  
 بوز پاكسى شوقا صالح اغناك بوايه اولەرى ترك ابلدىكى  
 غديجە و نوزى تاماە ايتامك محله مزده ستمكە اولوبلا  
 برجات اولوقلرىنى و مرقومانده غديجەك لهنوز ايدە و برب  
 بيه ابو علم و عبد بالتره اعلى قلندى مە ۱۸۷۱ مەۋلە  
 غنا مەلى بالى

## مەھارەتنامە

دارندە و يقدە و اھامە كغام افندى مکتبىك علوم والسنه  
 مقررەنى ترتيب مخصوصى و جملە تدريس و تحصيل ائيمە مەھار  
 و اخلاصە مەھارەت لھيت مەھارەت توجہ مەھارەت و لھيت

# والتاسم

باری نظیر والتاسم لله

در سعادته نور عینیه ده رزق افندی خاتمه بقیم او و برای  
 رفائی آغاز شده اولی بنده عبد برای عثمانی مظهر یک  
 اشهد به طرفه نسبی منتهی هر چه احباب بدیهه کنی نامم و  
 طرفه اولی به اجرا اینک آورده ارشاد خاتمه  
 ۶ نورولی او و ده بقیم برنجی صنف دعا و کلمات و غیره  
 ماء غار بوس افندی به وکیل طلحه نصب و بقیمه ابدی به  
 اسیر والتاسم بالله ما افندی سوی الیه اعرف قلنی

۷ نورنجی در سعادته قلبه خاتمه بقیم  
 و بقیمه اغریه

بالوده موضوع احضارک و بقیمه اغریه افندی کنی  
 اعطای اولی بقیمه اولی و ۷ نورنجی منر

در سعادته عار و نورنجی

## علم و غیره

ملا من شکرانده ماء و بوس و له سرکبی اغا بوری قافه

و مطهریم قالایقنی بایه اولونماق ۹۱ لایله

و شکرناز

## کفالتنام

شافع دولت و مملکت مضر اولیایه هر نوع کتب و رسائل  
 طبع و تمیل اتمک اوزره بر طبعه کتایه طالب اولایق  
 دولت علیه و نه معارف و آغرب مالطرسایه افسدینک طبعاً  
 نظامنامه سی اعطانه توفیقاً حرکت ایدیه بکنه شافع اولونماق  
 ائبر کفالتنام م جانب مکتب منبر تقدیم قلمه سی ۹۱ لایله  
 استیاده طار و کتایه

## قورطور اطر

مرز بفرزک بانا دده سی موقعه و واقع معلوم الحد و د  
 جعالتی دوغم نریمی دده و ننده هرنه ائترایه نزع اتمک و  
 مریهون ائمارک سیوه لری دخی کندیسه عاذه اولون اوز  
 نه طالب قاسمی ائنا منده کله جک منده دده هرنه قدر  
 بر منده منده وینا نایه اولونماق اوزره دایره لایله  
 بانجوریه علی انخاب ارجا ایلیم ۹۱ لایله

بوز اوج نهی ایلوی اتداسنه سباطی نهفته دك اتی ایلوی  
مکتب اچرتی اولور سکر عدد ییزی عثمانی مقبوضه ۶۲ لایزاله

مرز مقبوضه واقع ایلوی  
قرلجی خزینه داری  
مهرج لکوائیش

اشیر بیک اوجیون اوده لکوز نهی تموز معاشم اولور  
بوز خرواسه معارف دنده سده مقبوضم اولور اوجر سده قلم  
چاپورچی بدی قله ایشی مکتب  
سازکی معاشم داری

چک تحریر a Check

د. معاشم د. قردی لکوز بانقده

اشیر سدن ابرازنده بابا سیه بد. رس افتد بوز عدد  
عثمانی براس تأدی اید مکتب لایزاله

ابرا نامه an acquittal

تاریخ ابرنامه دیکه باز ارجی او عانی اخاذنده ارون  
مهر قک لافنی اخذ واسیفا ایلیمه اولوب آرسه کدینه کز

دریا امریه بر وجه بالا بایکصد و پنجاه عدد برای عثمانی تأدیله  
 حساب یکصد و شصت و یک نقداً اقداولیستند ۱۰ دریا امریه  
 فروخته

Indorsement **بجبرو**

لله عثمانی معالی صری افندیج تأدیله ایدیه سکن بدلی حساباً  
 مأیودده ۱۰ دریا امریه کبار باده کبرلو

**امر سندی پخورد بولون**

بیت عثمانی

a Note

دختره تاجری هر ساله کریم افندیجه میایید ابلهیکم مال بدلی  
 اولری بر وجه بالا بایکصد و پنجاه عدد برای عثمانی دیم  
 اولوب تار جده اولون بر کوه مرورنده کنی امریه اول  
 ایدیه حکم ۱۰ دریا امریه مراد بانی

a Receipt **مقبوضه سند**

مکنز طلبه انده قیصری خا با طهر افندیک اسبوی با طهر

سَدَانَكْ اَنَواعِي .

نَجَائِي دِي پَرِستِ شَيْخِي

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..... عَزْوَمَد

تَا بِمَدَدِ اَعْبَا اَطْفَاة بِرَكُوهِ دِهَرِ لِيَرِي شَهْرِي بِكْرِي مَحَبَّة  
بَارِه فَاثِلَه نَجَائِي مَقْبَرَتَه اَز بِرِ لِيَاة اَوْعَانِسِ افْدِي  
يَهْدَه بِرِ وَجِه بِلَو بِاللَز دَرْت بِيكْ عَزْوَمَد افْدِي وَاسَدَان

الْبَدَم ۱۲ اَمْسَوَانِي

الْمَدْبُورَه

نَصِيب

بُولِيَجِي سَدَف

بِي عَزْوَمَد

a Draft

نَبِيَرِي دِه دِي بِرِ خَانَدَه بِالْبَغِيَان اِيْتِه افْدِي مَارِجِي اَوَرِ  
كُورِه مَدَكْرَه اَبُو بُولِيَجِي مَكْ مَالِي بُولِيَجِي كِبَارِيَاة كِبَرِيَاة اَعْبَا

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مطالعه

۱۰ نوسه برهونکده .

سوال

جواب

سه زنگه چیه ؟

اونت زنگیم .

قار داسه فقیر میده ؟

اونت فقیر در .

او غصه ای میده ؟

اونت او غمناک ای در .

سه ابرو چیه کورنوسیه ؟

چه ای بم .

نیز قار داسه ای میده ؟

اونت نیز قار داسه ای نیز .

بر داغ بوکک می ؟

اونت بوکک .

اونتر کیج میده ؟

اونت ! کیج در .

بیز فقیر میسکن ؟

بیز زنگیم نیز .

آه دکنز برهونک می ؟

قاره دکنز کو هونک در .

آه بابا برهونک برنوسه میده ؟

اونت برهونک برنوسه .

او . او بویوکده . ۲ . برآدم . آدم . آه برآدم  
 آه آدم ۴ . قاره دکنز . قاره طاع . آه دکنز .  
 آه طاع . ۵ . برآه کل . آه گول . قیرمیزی کل .  
 ۶ . کوتو برچوچو . پو بر کوتو چوچو .  
 کوتو چوچو بود . ۷ . ارباقسه . ارباقسه  
 شهر اوزاق . ۸ . شهر اوزاقده . ۸ . برآت . پرفسه  
 و بر اوزاق . ایل آت و بویوک اوزاق ۹ . پرفسه  
 آه . پرفسه آفده . پرفسه آه سید ؟  
 قاره . ۱۰ . قاره دسه کچ . کچده . اولی  
 برآدم . آدم . ۱۱ . قاره فوسه . بویوک  
 پرفسه . فوشده . اوقوسه کوزل . پرفاه  
 قوشده ۱۲ . آه دکنز . بویوک بر دکنز .

—

ابده کوهیوک ایم . ۱ . سه کچینه ۳ . اولمز زنبه .  
 ۴ . بابا ایل . ۵ . آت کوتود . ۶ . او شهر اوزاقده .  
 ۷ . شهر اوزاقده . ۸ . هوا صبا . ۹ . اوز صبا .

۸ بوبوك طلاخ . داغ . بوطاخ بوبوك يمد . بر  
 بوبوك طلاخ . ۹ ايو چوچو . ابي چوچو چو  
 چوچو ايو در . او ايو چوچو . او چوچو ايو;  
 بر چوچو قدر . ۱۰ بوات . برآت . ات . ابي آت  
 بو براي آتد . براي آت . ات ابي در ۱۱ اوزاق  
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 اوزا قدر . ۱۲ هوا ابي در . هوا سجاو يمد . هوا  
 صفوقد . صوغوقد . ۱۳ قرداسه قار داسه  
 قار داسه و قيز قار داسه زنگيه دلسر . قار داسه قيز  
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 ميهه ? كوبوك ميهه ۱۵ قرد . قار . قار داسه  
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## ترجمه ۲

۱ . آت . برآت . ابي برآت . ابي آت . برآت  
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Accent

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لاعت . روی . طاری . هوووی . هوووی .  
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 کتاب II اعشام . اسلام . اقرار . اقبال . ابأ  
 اسراف . اتامه . تبیل . تریف . تعریف . نسیم  
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III

کتاب . کتابی . کتابه . قوی . قوی . قویه  
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 قومیه ، قاضی ، قاضی ، کیده ملک ، کتاب کور  
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 و کیز ، و کیز ، بالکیز ، بالکیز ، سک ، و کل  
 وکیل ، اکر ، یک

بَابِي بُو ، طَاعِي سُو ، نَانِي فُو ، مَاسِي  
 سُو ، دَاوِدِي دُو ، قَاوِي فُو ، عَا  
 غُغِي غُو ، دَاوِلِي لُو ،

قَل ، قَال ، قِل ، قِيل ، قُول ، قُل ، قَسِه  
 قَاسِه ، قَسِه ، قَبَسِه ، قَسِه ، قُوسِه ، لُوف  
 لِف ، لُوف ، بَال ، بِيل ، بُول ، غَام ، غِيم  
 غُوم ، غَام ، مِيم ، مِوم .

صُولُ قُول ، چُولُ چُوب ، بُولُ مَال ، يُولُ  
 وَارُ ، قُوپُ ، كِيَت ، مُمُ صُنَات ، دَامُ  
 يُولُ ، چُولُ طُولُ

جَانِي يَانِي يَانَا يَالِي يَانَا بُولُ  
 قُولُ قُولُ قَالِي صَارِي جُولُ يَانَا  
 صُولُ صُولُ بَارِي دُولُ جُولُ بَارُولُ

ن ن ن ج ج ح ز ز ع ف

غ و ی

P. 12

تعلیم و ع.

وَلَا تَمْسُ زُنْزُلَ وَرَ وَج

دِكْ دِيمْ رِسِ زَنْ زِلِ وَرِ وَجِ

وَكُذِّبْ رُسُلُ زُلْ وَرُوجْ

رَفْ رَفْ رُفْ

P. 13

# تعلیم . ۵ .

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَمِّمُ - تُعْمِدُ : فِجْم - جِجْم - جَك - بَك .

سہ سو و سترہ . سی سی ، سی سی . کم

كَمْ . وَهَلْ . قِيلَ . فَسَسَا . فُسَّحُ . حَجَّجَ . مَحَجَّ

P. 14

تعلیم و

# تعلیم: ا .

ا ب ت ت ج ج د ؛  
 ه ز و ز ز با ح ط ی  
 ک ک ل م ن ؛ س ع ف  
 ص ؛ و ر س ت ؛ ت د غ  
 ص ط غ ؛

ایچدهوز عطی کلمه معصمه فرست  
 تخذ قطع

# تعلیم: ب .

ح ح خ ه ه ه ص ص ص  
 س س س ق ق و و ک ک ک  
 ت ت ت ط ط ب ب ب .

# مَدَنِي

هر و فائده عثمانیه

غ	ر	ا	ا	ا	ا
ف	ز	ب	ب	ب	ب
و	ز	ب	ب	ب	ب
ن	س	ت	ت	ت	ت
ك	س	ت	ت	ت	ت
ل	ص	ج	ج	ج	ج
م	ص	ج	ج	ج	ج
ن	ط	ح	ح	ح	ح
و	ظ	د	د	د	د
ه	ع	ز	ز	ز	ز

لا لا لا لا

ی ی ی ی

۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۱۰

بَذَرْتَنِي لِسَاءِ السَّعْيَانِي  
يَعْنِي

لَا اَنْ عَمَائِكَ تَحْبِلُهُ مَخْصُوصٌ سَهْوَتُجْهٍ بِرَاصُولِ

مُحَمَّدٍ رَجُلٍ

وَالْحَيَاتُ الْوُجْهَاتُ الْهَوَاتُ

مَرْزُوقُونَ وَاقِعُ الْفَاطُولَةِ قَوْلُهُ جَنْدُهُ اَوْ بَابُ عَمَائِهِ  
مَعْلَمِي

طَائِفٌ وَنَائِبٌ رَجُلٌ

اَوْ مَا يَأْتِيكَ هَائِلُهُ لِبَرْخٍ شَهْرُهُ نَعِيمٌ

جَوْلُ الْيُوسُفِ غَيْرُ وُسْطَى





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